

(out of it) for the Priest. Gifts are due of none but cleane beasts only, as it is said, **WHETHER OXE OR SHEEP, &c.** whether it bee killed for mans meat, or for to feed infidels, or dogs, or for medicine, these gifts are due of it. If a Proselyte have a beast killed, if it were before he was joynd, he is free; if after he were joynd, he is bound (to give these gifts.) In a place where no Priests be, they may prize the gifts and eat them, and give the price to any Priest, that they will. If he will give these gifts to one Priest, he may; or if he will divide them, he may not give halfe the maw to one, or halfe the shoulder, but the shoulder to one, and the maw to another, and the cheekes to them both, [that is, to each of them one.] If a priest will sell his gifts, he may, or give them to an Infidel, &c. for there is no holinesse in them at all. The Priest may not violently take the gifts, nor aske them with his mouth; but he receives them when they are given him, with honour, &c. Maimon in Bicurim (or first-fruits) ch. 9. f. 1. &c. the [shoulder] the right [shoulder] (saith Maim. ibidem f. 18.) and they may not plucke off the wool, or slay them, but give them with their skin, and with their wool.

Verf. 4. The first fruits of these, see the Annotations on Exod. 22. 29. and Num. 18. 12. These were called by the Hebrewes, the great heave-offering; and it was to be given (they say) to the Priest, whether it were cleane or uncleane: though the corne or oile were all uncleane before it was separated, the owner was bound to separate out of it an heave-offering, and give it to the Priest. If it were cleane, the Priest did eat it; if uncleane, they used it for burning, &c. And whosoever separated the great Heave-offering, or the heave-offering of the tithe, hee blessed (God) before he separated it, after the manner as he used to blasse for doing all the commandements. Maim. in Trumoth. 2. f. 14. 6. Other things hereabout are noted on Num. 18. and Levit. 22. of the fleece. Of this there is no measure set by the Law; but by the Hebrew Doctors, they might not give lesse than one of sixtie (the sixtieth part, as of other first-fruits is noted on Exod. 22. 29.) And this is not due but in the land (of Israel) as the first-fruits of the corne, and of common (beasts) not of holy. And of sheepe only, male and female: for their wool is meet for cloathing. He that separateth is the first of his fleece, and it is left, is indowed for afterward, until he give it unto the priest. He that saith, all my fleece be first-fruits, his words must be confirmed. Who so hath many fleeces of first-fruits, and would divide them among the priests, hee may not give lesse to every one than the weight of five shekels of white wool, enough for a little coat. Maim. in Bicurim, c. 10.

Verf. 5. to stand to minister in the name, &c. The Greeke interpreteth it, to stand before the Lord thy God, to minister and to blasse in the name of the Lord. This sheweth a reason of the former duty; because God had called the Priests from worldly affaires, to serve him, and to minister, and low unto his people spirituall things, therefore they should reace the peoples carnall things, as 1 Cor. 9. 12. By standing is noted their manner of service, as is observed on Dent. 10. 8. and their continuance in the same, as Psa. 119. 91.

Verf. 6. a Levite] This is spoken generally, and to accomplish either Priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, & have their portion with their brethren. of thy gates] that is, as the Greeke and Chaldee doe translate, of thy cities. For the Levites dwelt disperfed in the cities of Israel, Ios. 21. be sojournd] his dwelling in the cities is called a sojourning as a stranger, for that the priests had no inheritance with Israel, v. 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattell, Num. 35. 23. shall chuse] to have his Tabernacle, or Temple and publick worship there: see Dent. 16. 2. and 12. 5.

Verf. 7. shall minister.] Although the Priests and Levites ministred in their courses, when into they were distributed, and unto which they were bound, 1 Chron. 24. and 25. yet if any would at other times voluntarily serve, God here alloweth it, and their portions for their labour. But the Hebrewes explain this with some limitations, saying; *Master our master divided the Priests into eight wards (or charges) foure of Eleazar, and foure of Ithamar. And so they were till Samuels Prophet: and in Samuels daies, hee and King David divided them into foure & twenty wards, and over every ward one head Proovst. And they went up to Jerusalem, for the service of the ward, every weeke, &c. And it is commanded that at the solemn feasts, all the wards be equall, and whosoever of the priests cometh up at the feast will serve, hee may serve and have a portion with them; and they may not say to him, goe thy way till thy ward cometh, as is written (in Dent. 18. 6.) AND IF A LEVITE SHALL COME FROM ONE OF THY GATES. Which words are meant of the offerings at the feasts, &c. But vows, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Dent. 18. 8.) THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SALES BY THE FATHERS. As if he should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the fathers have already apportioned them, and appointed every ward by the weeke, &c. And they account, that hee speaketh not but of the priests: for there are no gifts in the Sanctuary to eat of, but for the priests only. And so a priest which hath an offering, may come unto the Sanctuary, and offer it any day when he will, as it is said (Dent. 18. 6.) AND SHALL COME WITH ALL THE DESIRE OF HIS SOULE, and minister; yea, though it be a sinne-offering, or a trespass-offering, he offereth it, and maketh atonement by his owne hands, and hath the skin of his offering, and eateth (the flesh). And if hee will give his offering to any priest whom hee will, for to offer it, he may give it; and then the skin of the oblation, and the service thereof, is the priests only, to whom hee gave it. Maimon treat. of the Instruments of the Sanct. chap. 4. sect. 3.—6. that stand] that is,*

as the Chaldee expoundeth, that minister.

Verf. 8. portion like portion] that is, equall portions, once as much as another. The Greeke translatheth, hee shall eat the portion that is apportioned (or divided.) beside his sales] that is, beside the price of the things sold. By the Law, if a Levite sold a house, hee might redeeme it at any time, Levit. 25. 33. which hee could not do, if he spent his money upon his owne maintenance, and had no portion in the sanctuary. by his fathers] or, according to the fathers. This some referre to the sales forementioned, which might be of the houses that he had from his fathers, his patrimonie. Others referre it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chiefe men in the families, were the courses appointed, Num. 3. 2. 17. 21. and 1 Chron. 24. 4. The Greeke translatheth, beside the sale, which is according to the family. But the Chaldee paraphraseth thus, Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed; that is, beside that portion which is due unto him for his service by course in this weeke, as the fathers appointed.

Verf. 10. There shall not] or, Let there not be found, to passe thorow the fire] so to burne them, or at least to consecrate them by this signe unto Idols, and in speciall unto Molech, to which abomination this service was performed among the heathens, Lev. 18. 31. See the Annotations there. The Greeke translatheth, any that purgeth his sinne by his daughter in fire. Of Achaz king of Iudah is said, that hee made his sonne to passe thorow the fire, 2 King. 16. 3. which Ezra explaineth thus, he burnt his sonnes in the fire, 2 Chron. 28. 3. a diviner] in Hebrew, Kosem, a fore-seer, or presager, foreteller of things to come, as doth a Prophet: as it is said, the Prophets divine for money. Mich. 3. 11. and Baalam, a Prophet, 2 Pet. 2. 16. is called a Diviner, Ios. 13. 22. & though it be sometime spoken in the good part, as in Esa. 3. 2. The Prophet and the Diviner (or Sage) and the Ancient; and in Prov. 16. 10. Divination is in the lips of the King: yet commonly it is meant of evil and heathenish Prophets, or of the false Prophets in Israel, Eloy 44. 25. Ezek. 13. 6, 7, 9. With such they used to confute in weightie cases, as the Philistines called for the Priests and the Diviners, 1 Sam. 6. 2. and the King of Babylon stood at the parting of the way, at the head of the two waies, to use divination, &c. Ezek. 21. 21. 22. It was done by unlawfull means, as Sam. said to the Witch, Divine unto mee by the familiar spirit, 1 Sam. 28. 8. and it was a thing hateful unto God; as hee faith, Rebellion is as the sinne of divination, 1 Sam. 15. 23. This Art (as Cicero sheweth in his first booke of divination) is called in Greeke, Mantike, of Furies, (as Plato expounds it) in Latine, divinatio, a divisio, of the gods, as Tulliene faith: and he maketh it a fore-knowledge and perceiving of things to come: a skill much magnified in all nations. The Hebrewes also take a Diviner to bee one that doth things whereby hee may foretell things to come, and say, such a thing

shall bee, or shall not bee; or say, it is good to doe such a thing, &c. The manner and meanes of divining they note to bee divers; some doing it with fands, some with stones, some by lying downe on the ground, some with iron, some with a staffe which hee carrieth in his hand, and leaneeth on, &c. where-to they apply that of the Prophet, My people aske counsell at their stocks, and their staffe declareth unto them. Hof. 4. 12. It is unlawfull to drive, or to aske (counsell) of a diviner: Hee that asketh of a diviner is chastised with stripes, but the diviner himselfe, if hee doe any of the fore-said acts (of divination) or the like, is beaten. Maimon treat. of Idolatry, ch. 11. sect. 6, 7. observer of times] or, Soothsayer; an observer of the clouds, and of the planets; a Planetary, or, an observer of the flying of fowles, as an Augur. The diviners foretold of were carried much by inward and spirituall motions; they were chief by outward observations in the creatures. They were of esteeme among the Philistines, and other heathens, Eloy 2. 6. and the sinne crept into Israel, 2 King. 21. 6. though God forbade it here, and in Lev. 19. 26. The Hebrewes say, they were such as did set times for the doing of things, saying, Such a day is good, and such a day is naught: such a day is fit for to doe such a worke; such a yeere or month is evil for such a thing. It is unlawfull to observe times, though one doe no worke, but make it knowne; they are yet which soever imagine to bee true, and to bee words of wise men, &c. Maim. in treat. of Idolatry, chap. 11. sect. 8. an observer of fortunes] one that curiously searcheth, observeth, and telleth signes of good or evil luck, which are learned by experience: The Hebrew Nacabim is to search and finde out by experience, Gen. 30. 7. and 44. 5. wherupon Menacabim (the word here used) is one that too curiously observeth and abuseth things that doe fall out, as luckie, or unlucky signes; as did the Augures and Soothsayers among the heathens. The Hebrewes describe it thus; as if one should say, Because the morsell of bread is fallen out of my mouth, or my staffe out of mine hand, I will not goe to such a place this day; for if I doe, I shall not speed of my business. Because a Fox passed by on my right hand, I will not goe out of my house this day; for if I goe, some deceitfull man will meet with mee. And so if men heare the chattering of a bird, and say it shall be so, or no; it is good to doe such a thing, or naught to doe such a thing, &c. And so hee that maketh signes for himselfe, if it fall out so or so, I will doe such a thing; if it fall not out, I will not doe it; and all things of like sort, these all are unlawfull: and who-soever doth any of these, because of any of these things, is to be beaten. Maimon treat. of Idolatry, chap. 11. sect. 4. This sinne was common among the heathens, practised of the wisest, Num. 24. 1. 1 King. 20. 33. and it spread into Israel, 2 King. 17. 17. 2 Chron. 33. 6. and is at this day too common among Christians, though Gods law plainly forbiddeth it here, and in Levit. 19. 26. a witch] or, a sorcerer, a magician in Hebrew, Meacalaph, in Greeke, Pharmakos: of this kinde were Iannes and lambres, the foreracers of Egypt: see the notes on Exod. 7. 11. Such were esteemed among the wife

wife, and called to tell and interpret dreames, Dan. 2. 2. By Gods Law a witch might not be suffered to live; Exod. 22. 18. yet did this evil prevail in Israel; Chron. 33. 6. Jer. 27. 9. Mal. 3. 5. The Hebrews seeme to hold two sorts of chiefe witches or soothsayers, some that bid hurt, others that did hold the eies, that is, by juggling and sleights beguile mens senses; As the witch of Endor that he sent to death, if he doe the act of witchcraft: but he shal buildeth the eies, and seemeth to doe that which he doth not, is to be beaten: Maimon treat. of Idolatry, c. 15.

Vers. 11. *charmouha charme* or, *inchanteth an* incantment, or *conjureth* conjuration. The Hebrew *Chaber* significth conjuring, or conjocinating: the Chaldee name *Ratim*, is of murmuring or mumbling: the Greeke *Epidon*, of charming or incanting. This *Charmers* is said to be he that speaketh words of a strange language, and without sense: and bee in his foolishness thinketh that these words are profitable. That if one say so or so unto a Serpent, or a Scorpion, it cannot hurt a man: and bee that faith so and so, as a man he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible: likewise he that readeth over an Infant, that it may not be frighted, or that layeth the booke of the Law (the Bible) on the Phylacteries upon a child: that it may sleepe: such are not only among incanters or charmers, but of those that generally denie the Law (of God) because they make the words of the Scripture medicines for the body, whereas they are *not* medicines for the soule, as it is written (in Prov. 3. 1. *thy words shall bee life unto thy soule*). Maimon treat. of Idolatry, chap. 11. sect. 10. 12. of a familiar spirit called in Hebrew *Ob*, which significth a hostile, Job 32. 19. applied here and often to Magicians, who possessed with an evil spirit, speak with hollow voice as out of a bottell, and (as some say) with swollen bellies: whereupon the Greeke version usually calleth them *Eggastrimontoi*, as speaking out of the belly. But the holy Ghost in *Isa. 1. 16* expounded it more fully, the spirit of *Devil* (or of *divination*): meaning of the Devils, whose answers were given to the heathens by these incanters: the chiefe whereof was called *Pythius Apollo*, and his Temple *Pythion*, and his seat *Pythia*, kept to his honour, who was fained to kill the serpent *Pythion*. The manner of this Oracle the Prophet sheweth to be with hollow low voice; as, *Thy speech shall bee low out of the dust, and thy voice shall be as of one that hath a familiar spirit*, *Esa. 29. 4*. The Hebrews explaine it thus, that he which had a familiar spirit, food and burned incense, and held a rod of *minio* tree in his hand, and waved it. And he spake certaine words in secret, until hee that inquired did heare one speak unto him, and answer him touching that which hee inquired, with words from under the earth, with a very low voice, &c. Likewise one took a dead mans skull, and burnt incense thereon, and incubated thereby, till hee heard a very low voice: &c. Hee that did any of these acts, was to be stoned to death. Maim. in treat. of Idolatry, c. 11. This was Sauls sinne, that he sought to a woman which had a familiar spirit, the voice

whereof he heard, 1 Sam. 28. 7. 15. for which transgression the Lord killed him, 1 Chron. 10. 13. and hath threatened to cutt off all among his people, that doe inquire of such, *Levit. 20. 6*, *wizard* *Job cunning man* in Hebrew, *Idignus*, so named of his knowledge, or cunning: and to the Greeke version in other places calleth him *Gnoster*, of knowledge, a Prognosticator: but here the Greeke is *Terasothep*, he that observeth wonders. The Chaldee giveth him a name of remembrance, *Zemur*. He is usually joyned with the former, that hath a familiar spirit, as in *Levit. 19. 31* and *20. 6*. *Chron. 33. 6*, 1 Sam. 28. 3. and by the Law they were both of them to die, *Levit. 20. 27*. Such were among the Egyptians, and other heathens, *Esa. 19. 3*: it is likely therefore that their practise was alike abominable. The Hebrews describe him thus, that hee put in his mouth a bone of a bird called *Iaduangh*, & burned incense, & did other works, until he fell downe as with flame (or madness) and spake with his mouth, things that were to come to passe. Maim. treat. of Idolatry, c. 6. sect. 1. that seeketh unto the dead, or, as the Chaldee and Greeke expound it, that inquireth of the dead: such wee call of the Greeke name, a Necromancer. Of him they say, that he made himselfe hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make knowne unto him that which he asked of him. And others there were that clad themselves with clothes for that purpose, and spake certaine words, and burned incense for the purpose, and slept by themselves, that such a dead person might come and talke with them in a dream. Maimon in treat. of Idolatry, c. 11. sect. 13. Vers. 13. *perfect with lehouah* that is, in faith and love seeketh unto him only; and as he doth, so abhorreth all such wicked persons. Perfection for Sinceritie, Integrity, respecteth our upright conversation in body and minde, as is noted Gen. 6. 9. and to be perfect with the Lord, is expounded in Greeke, before the Lord; and the Chaldee faith, in the feare of the Lord: but our Saviour more fully openeth it, *Be ye perfect, even as your Father which is in heaven is perfect*, *Matt. 5. 48*. Vers. 14. *not suffered a hee* in Hebr. *not given* them: but hath taught the hee by his Law (which the other nations want, *Psalm. 147. 19. 20*.) and will more fully informeth by the Prophet, whom he will raise up unto thee, v. 15. So in *Act. 14. 16*. God in times past suffered all nations to walke in their owne waies.

Vers. 15. a Prophet so named of the Greeke Prophetes, which significth a foreteller in Hebrew *Nabi*, of uttering and interpreting the oracles of God; as Aaron was Moses Prophet, that is, Interpreter, *Exod. 7. 1* and of seeing visions of God, such a man was called a Seer, 1 Sam. 9. v. In all the former Diviners, Wizzards, Charmers, &c. raised up to the heathens of the devils, Moses here opposeth one Prophet to be raised up unto Israel of God; and this was Christ raised up unto the Jewes, as Peter applieth, saying: *Moses said unto the fathers, A Prophet will the Lord your God raise up unto you, &c. ye were the children of the Prophetes*

and of the covenant, &c. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, *Act. 3. 22-26*. of thy brethren Christ was to be a man, and of the flocke of the Jewes by promise, because the people could not endure to heare the voice of God, *vers. 16*. and as in respect of his Prophetic, so of his Priesthood: For every high Priest is taken from among men, *Heb. 5. 1* and of his kingdom, as in *Deut. 17. 15*. from among thy brethren shalt thou set a King over thee. like unto me it is said, There arose not a Prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signes and wonders which the Lord sent him to doe, &c. *Deut. 34. 10, 11, 12*. This therefore cannot be understood of the ordinarie Prophetes, which were raised up in Israel, but of Christ only, as the Apostles doe expound it, *Act. 3. 22-26*. And Christ was like unto Moses, in respect of his office of mediation between God and the people, *Deut. 5. 5* 1 Tim. 2. 5. but greater than Moses, as being the Mediator of a better Covenant (or Testament), which was established upon better promises, *Heb. 8. 6*. Like him in excellencie; for as Moses excelled all the Prophetes, in speaking with God month to month, *Numb. 12. 6, 7, 8*. so Christ excelled him and all men, in that being in the bosome of the Father, he hath come downe from heaven, and declared God unto us, *Job. 1. 18*. and 3. 13. Like him in faithfulness, but therein also excelling for Moses was faithfull in Gods house as a servant, but Christ as the Son over his owne house, *Heb. 3. 1. 5. 6*. And like him in signes and wonders, wherein he also excelled Moses, as the historie of the Gospell sheweth: for he was a Prophet mighty in deed and word, before God and all the people, *Luke. 24. 19*. a man approved of God among them, by miracles, wonders, and signes, which God did by him, in the midst of the, *Act. 2. 22*. for he did among them the works which none other man did, *Job. 15. 24*. unto him that is, not unto the Diviners, Wizzards, or any such like, but unto him, and him only, as, *him thou shalt serve*, *Deut. 6. 13*. is expounded, him only, *Matt. 4. 10*. And though this is principally meant of Christs person, of whom God said, *beare him*, *Matt. 17. 5*. yet it implieth also his Ministers, as himselfe said, *He that beareth you beareth mee*, *Luke. 10. 16*.

Vers. 16. *Horeb* a mountaine called also *Sinai*, *Exod. 19*. where the Law was given, *Deut. 5. 2*. of the assembly, or of the church, when all Israel were assembled to heare the Law, *Exod. 19. 9, 10*, &c. not heare againe in Hebr. not adde to heare: see *Exod. 20. 19*. where the people requested Moses to speake with them, and not God. of lehouah the Chaldee translatheth it, of the word of the LORD, that I do not [or], and let me not die; as the Greeke translatheth, neither let us die.

Vers. 17. *have well spoken* or, have done well in speaking. The Greeke faith, Rightly (or Well) all that they have spoken. Although their speech proceeded from the spirit of bondage and feare, manifested in them by the worke of the law in their consciences, *Rom. 8. 15*. and they desired not

Christ, but Moses to speake unto them; yet as the Law was a schoolmaster to leade them unto Christ, *Gal. 3. 24*. so God tooke occasion hereby to preach and promise Christ unto them; who is here notably iteard of all Diviners and Soothsayers, but in stead of Moses himselfe, who was the Minister of the Law, which worketh death, *Rom. 4. 15*. and was the ministration of death, 2 Cor. 3. 7. But Christ hath redeemed us from the curse thereof, *Gal. 3. 13*. and is here promised as a Prophet sent to bless us, *Act. 3. 26*. for the Law was given by Moses, but grace and truth came by Jesus Christ, *Jo. 1. 17*.

Vers. 18. A Prophet meaning Christ himselfe, the interpreter and declarer of the word of God, as *vers. 15*. of whom the multitude said, *This is Jesus the Prophet*, *Matt. 21. 11*. raised up this also the people confirmed, saying, A great Prophet is risen up among us, *Luke. 7. 16*. will give that is, will put and stablish, as the word given, 1 Chron. 17. 22. is the same that established, 2 Sam. 7. 24. The Chaldee expoundeth it, I will give my words of prophesie. Accordingly Christ said to his Father, I have given unto them the words which thou gavest me, *Job. 17. 8*. his month to signify this, Christ appeared with a sword two edged sword proceeding out of his mouth, *Rev. 1. 16*. which figured the sword of the Spirit, the word of God, *Eph. 6. 17*. for God had made his mouth like a sharp sword, *Esa. 49. 2*. therewith he smote his enemies: and for the comforts wherewith he refresheth his people, his lips are likened to *lilies* dropping sweet-smelling myrrh, *Song 5. 13*. all that I shall command: This Christ did in his owne person, as he said, I speak not of myselfe, but the Father which sent me, he gave me a commandment what I should say, and what I should speake; and I know that his commandment is life everlasting: whatsoever I speake therefore, even as the Father said unto mee, so I speake, *Job. 12. 49, 50*. and, All things that I have heard of my Father, I have made knowne unto you, *Job. 15. 15*. He did and doth it also by his Ministers: for as he gave his Apostles the words which the Father had given him, *Job. 17. 8*. so the things which they spake and wrote, were the commandments of the Lord, 1 Cor. 14. 37. and he requireth of all, that if any man speak, it should be as the oracles of God, 1 Pet. 4. 11.

V. 19. my words God heracknowledgeth the words to be his own, which Christ should speake; as himselfe also said, *My doctrine is not mine, but his that sent me*, *Job. 7. 16*. And whereas Prophets used to signe signes & wonders, *Deut. 13. 1, 2*. though Christ did many such, *Act. 2. 22*. yet are they not here mentioned, because the word & gospel of Christ is the power of God unto salvation, *Ro. 1. 16*. and his commandment is life everlasting, *Job. 12. 50*. and Christs name is called the word of God, *Rev. 19. 13*. 10. 1. & the word (rather than wonders) was that with the ancient lawes expected by Christ, as their later writers doe witness, saying, Let it not come up into thy mind, that the king Christ needeth to doe signes & wonders: the being is not so; for behold Rabbi Akiba was a great wise man of the wise men of the Talmud, and he was armour-bearer to Ben Coziba the King,

CHAP. XIX.

1 The cities of refuge. **4** The privilege of them for the man-slayer. **11** The full murderer must die. **14** The land-mark may not be removed. **15** Two witnesses at the least must establish every matter. **16** A false witness must be diligently inquired into, and done unto as he hath thought to do unto his brother.

1 **W**hen Iehovah thy God hath cut off the nations, whose land Iehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee, in the midst of thy land, which Iehovah thy God giveth unto thee, to possess it. Thou shalt prepare for thee the way, and shalt divide into three parts the coast of thy land, which Iehovah thy God shall give thee to inherit; and it shall be, that every man-slayer may flee thither. And this is the case of the man-slayer which shall flee thither and live: who so smiteth his neighbour unwittingly, and he hated him not in time past: As when he commeth with his neighbour into a wood, to hew trees, and his hand fetcheth a stroke with an axe to cut down a tree, and the iron slipeth from the wood, and findeth his neighbour, and hee die: he shall flee unto one of these cities, and live. Left the avenger of the blood pursue after the man-slayer while his heart is hot, and overtake him, because the way is long, and smite him in soule, and he had not the judgement of death, because he hated him not in time past. Therefore I command thee, saying: Thou shalt separate for thee three cities. And if Iehovah thy God enlarge thy coast, as he hath sworn unto thy fathers, and give unto thee all the land which he hath spoken to give unto thy fathers: If thou shalt keep all his commandment, to do it, which I command thee this day, to love Iehovah thy God, and to walke in his wayes all dayes; then thou shalt add three cities more for thee, besides these three. That innocent blood be not shed within thy land, which Iehovah thy God giveth unto thee for an inheritance, and so bloods be upon thee. But if a man be a hater of his neighbour, and lie in wait for him, and rise up against him, and smite him in soule that he die, and fleeeth unto one of these cities: Then the Elders of his cite shall send, and take him thence, and shall give him into

the hand of the avenger of the blood, and he shall die. Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall goe well with thee.

Thou shalt not remove thy neighbours limit, which the first fathers have limited, in thine inheritance which thou shalt inherit, in the land which Iehovah thy God giveth unto thee to possess it.

One witness shall not rise up against a man for any iniquitie, or for any sinne, in any sinne that he sinneth: as at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witness shall rise up against a man, to testifie revolt against him: Then both the men, between whom the controversie is, shall stand before Iehovah, before the Priests and the Judges which shall be in those dayes. And the Judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath testified a falsehood against his brother: Then shall ye doe unto him as hee had thought to have done unto his brother; and thou shalt put away the evil from the midst of thee. And the residue shall heare and feare, and shall not adde to doe any more such an evil thing as this in the midst of thee. And thine eye shall not spare: soule for soule, eye for eye, tooth for tooth, hand for hand, foot for foot.

Annotations.

Thou shalt separate] in Ios. 20. 7. he useth the word sanctified in Num. 35. 11. shall appoint. Here Moses explained the six commandment, for some special lawes concerning it, three cities besides those three which Moses had separated without their river, Deut. 4. 41, 43. These three cities were Kedesh, Shechem, and Hebron, Ios. 20. 7. They were all cities of the Levites: see Num. 35. 6. in the midst] that is, within thy land: as, in the midst of the cite, Ios. 52. 25. is the same that within the cite, 2 King. 25. 19. See also the notes on Gen. 2. 9. This is spoken, because there were no cities of refuge, but in the land which Israel possessed. See Num. 35. 2.

Ver. 3. shall prepare] Of this it is said, The separate (or Magistrates in Israel) were bound to prepare the wayes to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offences: and they suffered

nor any bill or dale to bee in the way, nor waters streams, that they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of refuge, was no less than 52 cubits. And as the partitions of wayes they set up in writing, REFUGE, REFUGE: that the man-slayer might know and turne thitherward. On the 15. of the month Adar (or Februarie) every year the Magistrates sent out messengers to prepare the wayes, &c. Maimony treat. of Murder, chap. 8. sect. 5, 6. divide into three] because the land was much more long than broad, therefore the cities of refuge were in three places, equally distant, and so commodious for men to flee unto.

Ver. 4. the case] Hebr. the word; in Greeke, the ordinance of the man-slayer (or murderer.) and live] or, that he may live. From these words the Hebrew Doctors teach, that a Scholer exiled to the cities of refuge, his Master also goeth with him, as it is written, AND LIVE: But the life of them that love and seeke after wisdom, is without the doctrine of the Law, counted as death. And so the Master that is exiled, his schoole goeth with him, &c. Maim. treat. of Murder, chap. 7. sect. 1. smiteth] meaning to death: as the Chaldee translatheth, killeth. So, he smote, 2 King. 14. 5. is expounded to be killed, in 2 Chron. 25. 3. unwittingly] or, ignorantly, unawares; Heb. without knowledge; the Greeke saith, unwillingly. hated him not] for hee that was his enemy, though hee killed him unawares, might not have the benefit of the cite of refuge, as is noted on Num. 35. 20. And who is he that smiteth? He that for enmitie sake, speaketh not unto him for three dayes. Maim. treat. of Murder, chap. 6. sect. 10. in time past] Hebr. and Greeke, from yesterday and the third day: so in vers. 6.

Ver. 5. As when he commeth] or, And he that shall come; and thus the Greeke translatheth it, a wood] or, forest. This is a similitude for all like places and cases: but hence the Hebrewes gather, when a commeth into a mans yard without his leave, if the man of that house kill him by error, he is free from being exiled (into the cities of refuge,) for it is said, INTO A WOOD. What is that wood? A place where the same person hath liberty to come in, and so forth, other the like. Maim. treat. of Murder, chap. 6. sect. 11. the wood] that is, the helve of the axe; smiteth] that is, smiteth, or lighteth upon, and live] within his cite of refuge, where hee must abide until the death of the high Priest, Num. 35. 25. See the annotations there.

Ver. 6. avenger] or, neare kinsman, who is by nature to avenge: see the notes on Num. 35. 12. he is hot] inflamed with anger, griefe, and griefe revenge in such heat of minde, the affection of men are overcared to speake or doe that which is not meet. So in Psal. 39. 4. Mine heart was hot within me. because] as the Greeke translatheth, as the way belongs: Hebr. much, in soule] or, life; that is, mortuall, deadly; which the Greeke translatheth, smite his soule: and for smite, the Chaldee saith, kill. So in vers. 11. judgement] that is, judgement, as the Chaldee explains it; that is, hee was not worthy of death: Or, judgement, that is, sen-

tence of death by the Magistrate.

Ver. 8. all the land] from the river of Egypt, unto the great river, the river Euphrates, Gen. 15. 18.

Ver. 9. this commandment] in Greeke, these commandments. This condition being legal, and unpossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities more, for ought that is knowne either by the Scriptures, or Iewish records; and is therefore to be referred unto Christ, spiritually. The Iewes themselves referre it unto Christs dayes, but carnally, as after following.

in his wayes] the Greeke addeth, in all his wayes: the Chaldee, in the wayes that are right before him. add three cities] of this the Hebrewes say, [that the dayes of the King Christ, they shall add three other (cities) unto these six, Deut. 19. 9. And whence shall they add them? Of the cities of the Kenizites, and the Kenites, and the Kadmonites; concerning whom an covenant was made with Abraham our father, (Gen. 15. 18, 19.) and hitherto they have not beene subdued; and of them it is said in the Law, If the Lord thy God enlarge thy coast, Maim. treat. of Murder, chap. 8. sect. 4. And in another place the same man saith, (in treat. of Kings, chap. 11. sect. 2.) Of the cities of refuge, he saith, If the Lord thy God shall enlarge thy coast, then thou shalt add three cities more, &c. But this thing shall never be done; and the body blessed (God) hath not commanded it in vaine. But the Law is not in vaine, though it be not literally fulfilled in all the precepts; For what the Law could not doe, in that it was made through the flesh, God (hath done) sending his owne Son, &c. Rom. 8. 3. by him wee have strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Heb. 6. 18.

Ver. 10. That innocent blood be not] or, as the Greeke translatheth, And innocent blood shall not be shed: meaning the blood of the unwilling man-slayer, who is not worthy of death, &c. and bloods be] that is, the guilt of bloodshed; as the Chaldee expoundeth it, the guilt of the judgement of murder. The Greeke translatheth, and there shall not be in thee a (man) guilty of blood.

Ver. 11. smite him in soule] Greeke, smite his soule; that is, as the Chaldee saith, kill him: as vers. 6.

Ver. 12. the Elders] in Greeke, the Seniors; thence] from the cite of refuge, yea or from the Altar of the Lord, Exod. 21. 14. for, a man that doth violence to the blood of any person, shall flee to the pit, let no man stay him, Prov. 28. 17. See more in the annotations on Num. 35.

Ver. 13. put away innocent blood] that is, as the Chaldee explaineth it, him that shed innocent blood, and it shall goe well] or, that it may be well with thee: or, and god shall be unto thee. Ver. 14. limit] or, bound, border, land-mark: whereby every mans inheritance in the land was limited. A stone great in all places, Ios. 24. 2. but greatest in the land of Israel, Gods holy limit, (or border) Psal. 78. 54. which was

parted by lot of the Lord, *Num. 26. 53. — 56.* and figured the spiritual inheritance which the Saints have in the Church, all the limits whereof are of *pleasant stones, Eysa 54. 12.* and whereof Canaan was a type, as is noted on *Gen. 12. 5.* Therefore among the curses pronounced against the breakers of the Law, this is the third, *Cursed bee he that removeth his neighbour's land-marke.* (of limit) and all the people shall say, Amen, *Deut. 27. 17.* the first fathers] Eleazar the Priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the sonnes of Israel, *Ios. 14. 1.* The word *fathers* I supply from *Prov. 22. 28.* where it is said, Remove not the ancient limit which thy fathers have set; and so the Greeke translate here, the limits which thy fathers have set; in Chalde, the ancients, in the land] of Israel, the holy land, *Zach. 2. 12.* the Lords land, *Hof. 9. 3.* where this sinne was sacrilegious. The Hebrewes say, Hee that removeth his neighbour's land-marke, and taketh of his neighbours limit into his owne, though it be but an inch, if he doe it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel bee remove the marke, he transgresseth against two prohibitions; against stealth or rapine, and against, Thou shalt not remove the limit. Maimony treat. of Theft, ch. 7. *sect. 11.*

15 Ver. 15, not rise up] or, not stand, not be established, (as the word is Englished in the end of this verse:) and so the Greeke translate, shall not abide (or continue). The Hebrewes say, They determine not sentence of matters by the mouth of one witness, neither money matters, nor matters of life and death, *Deut. 19. 15.* In two places the Law maketh one witness faithfull for the suspected wife, that shee shall not drinke of the bitter waters, (*Num. 5.*) and for the beifer, that it shall not have the neck cut off, (*Deut. 21.*) Maimony treat. of Witnesses, 5. f. 1, 2. at the month] The Chalde expoundeth it, at the word. From hence the lawes gather, that by law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (*Deut. 19. 15.*) From their mouth, and not from writing of their hand. But by the words of the Scribes they determine money matters by witness, that is, in abill, although the witnesses be not alive, &c. Maim. treat. of Witnesses, 6. f. 1. a word] or, a thing, a matter. The Greeke translate, every word: and so the Apostles allege this place, *Matt. 18. 16. 2 Cor. 13. 1.* which sheweth, that this (as many other like Scriptures) are to be taken in the largest sense: see *Deut. 2. 26.* be established] or, be confirmed, stand as firme and true. So our Saviour saith; it is written in your law, that the testimony of two men is true, *Iohn 8. 17.*

16 Ver. 16, unrighteous] so the Greeke translate the Hebrew phrase, witness of unrighteousness (or, of evident wrong, of injuriousness.) the Chalde translate, false witness. So in *Exod. 23. 1.* to testify] Hebr. *an answer*, which is a general word for all speaking or testifying. as the Chalde expoundeth it, to testify: so in v. 18. See *Exod. 20. 16.* revile, or apostasie, a falling, or turning

away from the Lord, as *Deut. 13. 5.* The Greeke translate it impiety.

17 Ver. 17, both the men] or, the two men, that is, the accuser and the accused. So that one witness may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, v. 15. and ch. 17. v. 6. before Iehovah] before his Ark or Sanctuary: in the place which he shall chuse: see *Deut. 17. 8. 1 King. 8. 31.* before the priests] the Greeke version addeth, and before the Priests, and before the Judges: See *Deut. 17. 9.* Ver. 18, make diligent inquisition] or, inquire well: which the Greeke translate, *scrutibus*, that is, exactly, exquisitely, or perfectly, as *Act. 23. 20.* *sect. 11.* the Greeke translate this as before, unrighteous, or unjust. testified] Hebr. answered, as in *vers. 16.*

19 Ver. 19, thought] or presumed, presumptuously devised and enterprised: the Greeke translate, maliciously thought. Of the original word *Zamam*, thought, the Hebrewes call the false witness *Zomem*, the thinker, or presumer, and say, Who witnesseth falsely, and it bee knowne by witnesses that he hath witnesseth falsely, this man is called *Zomem* the false witness; and it is commanded to doe unto him as he would have done by his testimony unto his neighbour. If they have testified falsely of a transgression for which men are guilty of flowing to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testify of (crimes worthy) beating, every one of them is to be beaten, &c. If they testify of things for which money is to be paid, they pay the money among them, according to the number of witnesses, every one shall give the portion that concerneth him, &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimony, they doe not punish the one of them, because it is not knowne which company speaketh falsely. And what is the difference betweene contradiction and falsehood? Contradiction is in the testimony it selfe, the one saying, this thing was, and the other saying, this thing was not. Falsehood (or forgery) is for the testifiers themselves, when the false witness cannot know whether the thing was done or not. As witnesses that come and say, we saw this man kill a person, or be borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessed, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing as this man killed him nor, or this man borrowed of that of that man; loe this is contradiction, and all the like. But if they say unto them, as for us we know not whether this man killed that man, on such a day in Jerusalem, as you say he did; but wee testify, that you your selves were with us on the same day in Babylon; loe these are false witnesses (or forgers) and must be killed, or make satisfaction, for as much as the witnesses which make these forgers, have no respect at all unto the testimony it selfe whether it be truth or falsehood. And if the first witness were an hundred persons, & there come two witnesses for an hundred persons, saying, we testify that you have proved them forgers, saying, we testify that you have proved all of you were with us such a day, in such a place, for,

18 *see, these are punished by the mouth of those two, for two are at an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they goe not after the greatest number. Maimony treat. of Witnesses, chap. 18. sect. 1, 2, 3.* As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a mans life, yet are they chastised at the Judges discretion. Maimony *ibidem*, *sect. 6.* the evil] that is, as the Chalde saith, the evil doer. See before on *Deut. 17. 7.* and 13. 11.

20 Ver. 20, the residue] that is, all other shall heare and feare. Therefore the Hebrewes say, Proclamation was made concerning these forgers or false witnesses, the Judges wrote and sent unto every citie, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them. Maimony treat. of Witnesses, chap. 18. *sect. 17.*

21 Ver. 21, not spare] or, not pittie: of this the Hebrewes hold, that all hurts may be bought out with money, except life for life; thereof there may be no ranome, *Num. 35. 31.* See the Annotations on *Exod. 21. 25.* soule] or life (to wit, shall goe) for life. See *Levi. 24. 17. — 20.*

CHAP. XX.

1 Israel must not feare the forces of their enemies. 2 The Priests exhortation to encourage the people to battell. 3 The officers proclamation who are to be dismissed from the warre. 4 How to use the Cities that accept or refuse the proclamation of peace. 5 What cities must be devoted and destroyed. 6 Trees of mans meat must not be destroyed in the siege.

1 **W**hen thou goest out to battell against thine enemies, and seest horses and chariots, a people more than thou, be not afraid of them, for Iehovah thy God is with thee, which brought thee up out of the land of Egypt. And it shall be when yee are come nigh unto the battell, that the Priest shall approach, and speake unto the people. And hee shall say unto them, Heare O Israel, you approach this day unto me against your enemies: Let not your hearts be lost, feare not, and hasten not away, neither be ye terrified because of them. For Iehovah your God is he that goeth with you, to fight for you with your enemies, to save you. And the Officers shall speake unto the people, saying; What man is there that hath builded a new house, and hath not dedicated it? Let him goe and returne to his house, left hee die in the battell, and another man dedicate it. And what man is there that hath planted

a vineyard, and hath not made it common? Let him goe, and returne unto his house, left he die in the battell, and another man make it common. And what man is there that hath betrothed a wife, and hath not taken her? Let him goe, and returne unto his house, left he die in the battell, and another man take her. And the Officers shall speake further unto the people, and say; What man is there that is fearefull, and soft-hearted? Let him goe, and returne unto his house, that his brethrens heart melt not, as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall constitute Captaines of the armies for an head of the people.

When thou comest nigh unto a Citie, to fight against it, then thou shalt proclaime peace unto it. And it shall be, if it answer thee peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make warre with thee, then thou shalt lay siege against it. And Iehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattell, and all that is in the Citie, all the spoile thereof thou shalt make a prey unto thy selfe; and thou shalt eat the spoile of thine enemies, which Iehovah thy God hath given thee. Thus shalt thou doe unto all the Cities which are very farre off from thee, which are not of the Cities of these nations. But of the Cities of these peoples, which Iehovah thy God doth give thee for an inheritance, thou shalt not save alive any breath. But utterly destroying thou shalt utterly destroy them; the Chetite, & the Amorite, and the Canaanite, and the Perizzite, the Evite, and the Jebusite, as Iehovah thy God hath commanded thee. To the end that they teach not you to doe after all their abominations, which they have done unto their gods, and yee sinne against Iehovah your God.

When thou shalt lay siege unto a Citie many dayes, in making warre against it, to take it, thou shalt not destroy the trees thereof, by forcing an axe against them; for thou shalt eat of them, and thou shalt not cut them downe: for as the tree of the field a man, to goe in from before thee into the bulwarke? Only the tree which thou knowest, that it is not a tree for meat, that thou shalt destroy and

and cut downe; and build a bulwarke against the Citie that maketh warre with thee, until it be subdued.

Annotations.

When thou goest out] This is meant of all lawfull warres, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to warre, but the warres commanded of God; and those were the warres with the seven nations in Canaan, (Deut. 2. 24. and 7. 1.) and the warre against Amalek, (Deut. 25. 17. 19.) and to helpe Israel out of the hand of the adversary which is come upon them, (as Iudg. 3. 12.—28. &c.) Warres permitted, were with other peoples that oppugned Israel, as Iudg. 11. 4. 12.—27. 2 Sam. 10. 2. 6. 7. &c. For warres commanded, it is not necessary to have leave of the high Councell (or Synedrion;) but the King may goe out of himselfe at any time, and compell the people to goe out: but in warre permitted, he leadeh not the people out, but at the mouth of the Senate of 71. Magistrates. Maimony in Milch, tom. 4. treat. of Kings, chap. 5. f. 1. 2. *Hebr. chariots* Hebr. horse and chariot, one put for many: so the Chaldee translatheth it plurally; see the notes on Gen. 3. 2. *be not afraid* or, thou shalt not feare for them, that is, not be dismayed or discouraged. See the notes on Exod. 20. 20. *is with thee* or, will be with thee, to wit, as a Captaine; 2 Chron. 13. 12. And with this the faithfull encouraged themselves in their batrels; as Ezekias said, *thou be mee with us* (our adversary) *with him is an arme of flesh, but with us is the Lord our God, to helpe us, and to fight our batrels*, 2 Chron. 32. 7. 8. See also Psa. 118. 6.

Verf. 2. the Priest one that was appointed and appointed for this purpose. Whether it be in warre or in peace, or in warre permitted, they appoint a Priest to speake unto the people at the time of the battell; and they anoint him with the anointing oile mentioned in Exod. 30. 25. &c. and he is called the Anointed for the warre. When they are set in aray, and doe come neere to the battell, he that is anointed for the warre standeth on an high place, and all the companies before him, & he saith unto them in the holy tongue, *Hear ye O Israel, you approach this day, &c.* (Deut. 20. 3. 4.) And another Priest under him, acquainteth it to all the people with a loud voice. And afterward, the anointed Priest saith, *What man is there that hath built a new house, &c.* What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus saith the anointed Priest, *Speak ye, and the Officer proclaimeth it to all the people with a loud voice. And afterward the Officer speaketh of himselfe, and saith, What man is there that is fearful, &c.* (Deut. 20. 8.) and another Officer proclaimeth it, *unto all the people. And after that all which are to returne, be returned from the army, they order the army, and appoint Captaines,* (Deut. 20. 9.) And after every company they set officers courageous & strong, with halberds of

iron in their hands; & who so would turne backe from the warre, they have power in their hand to cut off his leg, &c. Maimony treat. of Kings, c. 7. f. 1. 4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the batrels of the Lord in faith; they had also the holy Trumpets blown by the Priests, that they might be remembered before the Lord, and saved from their enemies, Numb. 10. 8. 9. 2 Chron. 13. 12. And touching this Priest appointed for the warre, the Hebrews teach it is a peculiar dignity to his owne person only, not to his posterity, and in the warre, not in the Sanctuary. He that is anointed for the warre, his sense is never ordained in his head, but hee is as other Priests; if hee be anointed for the warre, he is anointed; & if hee be not anointed, he is not anointed. And when the Priest appointed for the warre, ministrath in the Sanctuary, he ministrath in cle haamidath, ch. 4. f. 2. 2.

Verf. 3. soft tender, that is, faint and feeble; as the Greeke translatheth it, *dissolved* (or faint), the Chaldee, *moved*. This softness or faintness of heart, God threateth as a plague, Leviti. 26. 36. and Iob acknowledged it so, saying, *God hath softened my heart*, Iob 24. 16. and Rehoboam being soft-hearted, could not withstand his enemies, 2 Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 Kings 22. 19. yet in respect of our enemies, it is here forbidden; so in verf. 8. and Eysa 7. 4. *hast thou* through feare & troubled thoughts, and want of faith. David blameth this infirmity in himselfe, Psa. 13. 2. and 116. 11. *terrified* or broken, discouraged, daunted with sorrow: the Greeke translatheth, *decline not from their fact*. See the Annotations on verf. 8.

Verf. 5. the Officers in Greeke, the *Scribes*: of them seethenotes on Deut. 16. 18. and before on verf. 2. *What man is there* that is, if any man, or whosoever hath: as in Psa. 34. 13. *What man is he?* is expounded by the Apostle, *He that will, 1 Pet. 3. 10. build a new house* (by the Hebrews this Law taketh place, whether he hath built it, or received it (by purchase) or it be given unto him for a gift, or it fall unto him by inheritance. But who lo buildeth an house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them. Maimony in treat. of Kings, ch. 7. f. 5. 14. *Maimony in treat. of Kings, ch. 7. f. 5. 14.* *not dedicated* or, not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the 30. Psalme sheweth, concerning Davids house. *left he die* this manner of speech sheweth danger, (as is noted on Genes. 3. 3.) and reacheth men to be resolute, and to exgoe with their lives in their hands, ready to expend them in Gods quarrell; as Iudg. 9. 17. Aff. 20. 22. 23. 24. and 21. 13. *For the sword devoureth one as well as another*, 2 Sam. 11. 25. Aff. 12. 2. and another man] Three reasons there seeme to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from

from fighting the Lords batrels with courage; as the like things hindred those that were called to the great Supper, Luke 14. 18. 19. and no man that warreth intangleth himselfe with the affaires of this life, that he may please him who hath chosen him to be a soldier, 2 Tim. 2. 4. Again, God hereby sheweth compassion unto the weak, whom he spareth for a time, from hard service, till they be growne strong, and fit to fight the good fight of faith, 1 Tim. 6. 12. and 1. 18. Rom. 14. 1. 4. Thirdly, as his mercies towards Israel were many of them external, and concerned their comforts in this life; so he would have them in speciall manner to enjoy the outward blessings bestowed on them.

Verf. 6. planted a vineyard] This also the Hebrews understand not of a vineyard only, but by proportion of an orchard, oliveyard, or the like. Whether he have planted a vineyard, or planted five trees for meat, of any kinde, or transplanted (that is, removed it from another place), or grafted it, so that it be bound to that law of unrevoked fruit, (in Leviti. 19. 23.) or that he hath purchased it, or taketh it by inheritance, or by free gift: (he returneth home.) But if hee hath planted but five trees for food, or five trees (or moe) that are barren, or hath gotten a vineyard by rapine, hee returneth not home therefore. And so, if a vineyard belong to two partners, they returne not for it. Maimony treat. of Kings, chap. 7. f. 6. *not made it common* or, not profaned it; that is, not used the fruit thereof for common food, which he could not doe by the Law, till the fifth yeere from the planting thereof, Leviti. 19. 23. 24. 25. The Greeke translatheth, *hath not made merry*, (or rejoiced with the fruit) thereof.

Verf. 7. betrothed a wife] whether maid, or widow; or if his brother's wife fall to him; (according to the law in Deut. 25. 5.) though they be five brethren, and one of them die, all the rest doe returne home. All these that are to returne from the battell, are to returne when they heare the words of the Priest, and to provide water and vittuals for their brethren which are in the army, and to prepare the way for them. Maim. treat. of Kings, chap. 7. f. 7. 9.

Verf. 8. shall speak further] Hebr. shall add to what hee hath said. See the notes on verf. 2. *soft* or tender, *hast thou*, faint-hearted. See verf. 3. When Gedon ward against the Madianites, and made this proclamation, of the two and thirty thousand men that were with him, there returned two and twenty thousand, and but ten thousand remained, Iudg. 7. 3. *hast thou*; that is, faint not, or be discouraged as in Greeke, *be not made fearefull*. An usual phrase, whereof see Deut. 1. 28. By this, God taught his people to have faith in him, and every man to encourage himselfe, and one another, in Gods assistance: which they that did prospered; as in the Canaanites warre against the Hagarites, 1 Chron. 12. 12.—18. Ieholaphars warre against the Ammonites, 2 Chron. 20. and many the like. Of this point the Hebrews say, that after a man is entered

into the warre, hee should stay himselfe upon him that is the Hope of Israel, and his Saviour in time of distresse; and know that for the name of God he maketh warre; and should put his life in his hand, and not be afraid or adread, nor think either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turne from every thing, unto the battell. And whosoever beginneth to thinke, and cast doubts in the battell, and maketh himselfe afraid, transgresseth against this prohibition, LE T NOT THY HEART BE SOFT, &c. And not onely so, but that all the blond of Israel hangeth on his necke: and if hee prevale not, and make not warre with all his heart and with all his soule, loe hee is as he that sheddeth the blond of all; as it is written, *That his brethrens heart melt not, as well as his heart. And behold it is plainly said, (in Ier. 48. 10.) Cursed be he that doth the worke of the Lord deceitfully; and cursed be he that keepeth backe his sword from blond.* But who so fighteth with all his heart, without adread, and his intent is to justify the name (of God) only, trusteth in him that hee shall finde no hurt, and no evil shall come unto him. And he will build him a sure house in Israel, and honour him and his children for ever, and count him worthy of life in the world that is to come; as it is written, (in 1 Sam. 25. 28.) *For the LORD will certainly make my lord a sure house, because my lord fighteth the batrels of the LORD, and evil hath not bene found in thee from thy dayes; 3. and the soule of my Lord shall be bound in the bundle of life, with the LORD thy God.* Maimony treat. of Kings, chap. 7. f. 8. 15.

Verf. 9. Captaines or Princes, Rulers. That as their trust should first be in God alone, so secondly they should use the lawfull outward means for safetie and victorie, and not tempt the Lord. *for an head*] or, in the forefront of the people; Heb. in the head; which may be understood both these wayes, as here, so in 2 Chron. 13. 12. and 20. 27. The Greeke translatheth, *foreleaders of the people*.

Verf. 10. shall proclaim peace unto it] Hebr. shall call unto it for peace; whereby may be meant, *showe* *hast invite* (or persuade) it unto peace. The Greeke translatheth, *Hebr. call them out with peace*; the Chaldee, *shall proclaim thereto words of peace*. The Hebrews say, *They must make no warre with any man in the world, until they proclaim peace unto him, whether it be warre permitted, or warre commanded*, Deut. 20. 10. *If they make peace, and receive upon them the seven commandments which were given to the sonnes of Noe*, [whereof see the notes on Gen. 9. 4.] *they must kill none of them, but they shall be tributaries*, (Deut. 20. 11.) Maimony treat. of Kings, chap. 6. f. 11.

Verf. 11. if it answer] that is, accept of the conditions of peace by thee proposed. The Greeke translatheth, *And if they answer thee peaceable words, tributaries unto thee*] Hebr. shall be unto thee to tribute; which the Chaldee expoundeth, for officers of tributes, that is, tributaries, as the Greeke also explaineth it. And tribute is not onely of mens goods, but of their persons, to be paid with the labour of their bodies; as the Egyptians

for over Israel's sake (or tribute) Masters, to afflict them with their burdens, Ex. 1. 11. And Solomon raised a tribute (or levie) of 30. thousand men, 1 Kings. 5. 13. Accordingly it is here meant of both, and the Hebrews explain it thus: The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies, and with their goods: as to build the walls, to fortifie the munitions, to build the Kings Palace, &c. the like; as it is written, (in 1 Kings 9. 15. &c.) And this is the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his owne house, and Millo, and the wall of Jerusalem, &c. and all the cities of store that Solomon had, &c. And the King may condition with them, to take halfe their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands, as he shall make the conditions. Maimony treat. of Kings, chap. 6. sect. 1. 2. shall serve) to wit, as bond-servants; which it was not lawfull to put any Israelite unto, Levit. 25. 44. 44. And so Solomon laid upon the heathens a tribute of bond-service, but of the sonnes of Israel Solomon made no servants (or bondmen,) but they were men of warre, and his servants, and his Princes, &c. 1 Kings. 9. 21. 22. The Hebrews say, If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, untill they take upon them both. And the servitude which they must take upon them, it to be contemptible and very base, that they lift up the head in Israel, but be subdued under their hands, and be not reckoned with Israel, for any matter in the world. Maimony in Kings, chap. 6. sect. 1.

12 Vers. 12. not make peace] upon the former conditions, as the Greeke saith, if they will not obey thee.

13 Vers. 13. shall give it] This may be taken as a promise; or, when hee shall give it, &c. then thou shalt smite.

14 Vers. 14. eat the spoile] that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victory, which God gave unto Israel upon their warres in Canaan, Jos. 22. 8. and figured the fruit of the labours which Christ and his people should enjoy from their enemies, Esay 53. 12. Luke 11. 22.

16 Vers. 16. these peoples] the seven nations in the land of Canaan, Dent. 7. 1. 2. unto which the Hebrews adde (from Dent. 25. 19.) the Amalekites saying, The seven nations & Amalek, which make no peace, they leave not of them any soule. Dent. 20. 16. and 25. 19. And it is holden, that hee speaketh not of such as make no peace, as it is written (in Jos. 11. 19. 20.) There was not a citie that made peace, with the sonnes of Israel, save the Hivites, the inhabitants of Gibeon; all (other) they fought in battell; for it was of the Lord to harden their hearts, that they should come against Israel in battell, that hee might destroy them utterly, even because they sent unto them for peace, but they received it not. Josua sent three writings before he came into the land. First he sent unto them this, He that will see thee him

see. Again he sent, Who so will make peace, let him make peace. And again he sent, Who so will make war, let him make it. If it be so, wherefore did the Gibeonites deale by craft? Jos. 9. Because hee had sent unto them in the generall, and they received it not, neither knew they the judgement (or manner) of Israel, &c. Maimony treat. of Kings, c. 6. §. 4. 5. any breath] or, any soule, man, woman, or child.

17 Vers. 17. utterly destroy] or, destroy as cursed: See Num. 21. 2. hath commanded thee] in Exod. 24. 11. 12. Dent. 7. 1. 2. 3.

18 Vers. 19. not destroy the trees] Hebr. not corrupt (or marre) a tree: meaning any tree that bare mans meat. The Greeke translateth trees; and the singular is oft used for the plural, as is noted on Gen. 3. 2. And under the name of trees, all other things also, needfull for mans life, seeme here to be reserved from destruction. The Hebrews explain it thus; They may not cut downe the Trees for meat, that are without the citie; nor with-hold from them the water-courses, that they may wither: as it is written, THOU SHALT NOT CORRUPT THE TREES: And who so cutteth any downe, is to be beaten. And not in the siege onely, but in any place, who so ever cutteth downe a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them downe, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corruption. Every tree that beares not fruit, is lawfull to cut it downe, although a man have need of it: and likewise a fruit-tree that doth hurt, or yieldeth but a little, and is not worth the labour about it, is lawfull to cut it downe. And what quantity may that be? An olive tree, if it yield the fourth part of a Kab of olives, [that is, a Log, whereof see the notes on Exod. 30. 24.] they may not cut it downe: and a Date tree which yieldeth a Kab of dates, they cut not downe. And not trees onely, but who so breaketh vessels, or rendeth garments, or pulleth downe buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, transgresseth this Law. THOU SHALT NOT CORRUPT: yet is he not to be beaten therefore, but by the doctrine of the Scribes he is to be chastised. Maimony treat. of Kings, chap. 6. sect. 8. 9. By this prohibition, God retraineth the waste and spoile which Soldiers usually make in warres; and teacheth mercy towards his good creatures, and that which serveth for mans life: therefore Christ would have nothing lost of the broken meats that were left, Job. 6. 12. And as in figure men are likened to trees, so such onely as bring forth no good fruit, are cut downe, Matth. 3. 10. See also Luke 13. 6. 7. &c. Rev. 9. 4. for thou maist] or, as the Greeke translateth, but thou shalt eat thereof. for is the tree &c.] or, for are the trees &c.] that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwarke. This interpretation agreeth with the Greeke, is the tree that is in the wood a man, to goe in from thy face into the bulwarke? The Chaldee in like sense explaineth it by a deniall; For the tree of the field is not as a man, to goe, &c. Otherwise it may also be translated, Though the trees of the field are mans, that is, serve

for mans use, yet spare such as beare fruit. Or, according to that which went before, For the tree of the field is mans, to wit, his food, or life of man: as in 2 Kings 18. 31. eat ye every man his owne vine, that is, the fruit of his vine. into the bulwarke] or, in the siege.

20 Vers. 20. subdued] or, come downe: which the Greeke translateth, untill it be delivered.

CHAP. XXI.

1 The expiation of murder done by an unknowne person: that the Elders of the next citie should kill an heifer, and wash their hands over it, so clearing themselves, and asking mercy of God. 10 The usage of a captive taken to wife. 15 The first-borne is not to be disinherited upon private affection. 18 A stubborn rebellious sonne is by his Parents to be brought forth unto judgement, and stoned to death. 22 The malefactor must not hang all night on a tree.

1 IF one be found slaine in the land which Iehovah thy God giveth unto thee to possesse it, fallen in the field; and it be not knowne who hath smitten him: Then thy Elders, and thy Iudges shall come forth, and they shall measure unto the cities which are round about him that is slaine. And it shall be that the citie which is next unto the slaine man, even the Elders of that citie shall take an heifer of the herd, which hath not bene wrought with, which hath not drawne in the yoke. And the Elders of that citie shall bring downe the Heiffer unto a rough valley, which shall not be tilled, nor sowed, and shall strike off the Heiffers necke there in the valley. And the Priests, the sonnes of Levi, shall come neere; for them Iehovah thy God hath chosen to minister unto him, and to blasse in the name of Iehovah; and by their mouth shall be every controversie, and every stroke. And all the Elders of that citie that are next unto the slaine man, shall wash their hands over the Heiffer that is beheaded in the valley. And they shall answer, and say, Our hands have not shed this blood, and our eyes have not seene it. Make expiation for thy people Israel, whom thou hast redeemed, O Iehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them.

2 And thou shalt put away innocent blood from the midst of thee, when thou shalt doe that which is right in the eyes of Iehovah.

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3 When thou goest forth to battell against

thine enemies, and Iehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivity of them:

11 And thou seest in the captivity a woman of a beautiful forme, and hast a desire unto her, and wouldest take her unto thee to wife: 12 Then thou shalt bring her home to thy house, and she shall shave her head, and doe her nails. And she shall put off the raiment of her captivity from upon her, and shall remaine in thine house, & shall weep for her father and her mother a moneth of daies; and after that thou shalt goe in unto her, and be her husband, and the shall be unto thee to wife. And it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gaine to thy selfe of her, because thou hast humbled her.

15 If a man have two wives, one beloved, and another hated, and they have borne him sonnes, the beloved, and the hated; and if the first-borne sonne be hers that was hated:

16 Then it shall be in the day that he maketh his sonnes to inherit that which he hath, he may not make the sonne of the beloved first-borne, before the sonne of the hated, which is the first-borne. But the first-born, the sonne of the hated shall he acknowledge; by giving to him a double portion of all that is found his; for he is the beginning of his strength, the right of the first birth-right is his.

18 If a man have a sonne stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, & he will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his citie, and unto the gate of his place. And they shall say unto the Elders of his citie, This our sonne is stubborn and rebellious, he obeyeth not our voice, he is a glutton, and a drunkard. And all the men of his citie shall stone him with stones, and hee shall die; and thou shalt put away the evil from the midst of thee, and all Israel shall heare and feare.

22 And if there be in a man sinne worthy of death, and hee be put to death, and thou hang him on a tree: His carcase shall not remaine all night upon the tree; but burying thou shalt burie him in that day, for hee that is hanged is the curse of God; and thou shalt not defile thy land which Iehovah thy God giveth unto thee for an inheritance.

Annotations.

Ver. 2. *thy Elders*: he saith not the Elders of
that citie, as they are in *verf. 3.* (for it is not knowne
as yet to what citie it belongeth;) but *thy Elders*:
(O Israel) whicwhere of the general States of the
Land. The Hebrewes say, When a *slaine man* is
found fallen on the earth, &c. they leave him in his
place, and five Elders come forth from the high Coun-
sell, that is in *Jerusalem*, and they measure from him
unto the cities that are round about the *slaine man*.
Maim. *ibidem*, *cap. 9. f. 1.* *thy Judges* to whom
criminal causes did belong, for the trial of them
unto the cities: he saith not, unto the towne;
nor villages, nor cities: and by the Hebrewes, they
measured not to any citie, but such as had in it a
Court of three and twenty (*Magistrates*.) And
though he be soundly a *citie* fit, &c. yet they mea-
sure. And when they have measured, and the citie
next him is knowne, then they burie the *slaine man* in
his place, and the Elders of *Jerusalem* returne to
their place, and the Senate of that citie bring an offer-
ing, &c. When they measure, they do it exactly. An-
they measure from the nose of him (that is *slaine*.) I
his body be in one place, and his head in another, the
bring the body rather head, and bury it in the place
thereof. If there be many dead, one beside another,
they measure from the nose of every one of them. A
if one citie be neerer to them all, it bringeth one beif-
er for them all. Mammony treat. of Murder, *chap.*
sec. 4. §. 10.

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Verf. 5. *The journey of Levi* in Greece, &c. *vites*: What they were to do, is not expressed by Moses, but may be gathered by their office here described, to *minister*, &c. and by verf. 8. where prayer is made for *atonement*. And so the Hebrews explain it, that the Elders were to wash their hands, and say, *Our hands have not sinned*, &c. (v. 7.) and the Priests said, *Make expiation for thy people*, &c. verf. 9. Maimon treat. of Murder, ch. 9. §. 3. *to minister* [the] Greek *εἰς τὸ καθαρίσαι* [their] *him*. See *Deut.* 10. 8. *in their mouth* that is, as the Chaldee expounded it, *their word*, meaning the word of God which they should hear, *Exod.* 44. 23. 24. *shall be* to visit, judge, or try, or (as this *καὶ ἐκ τὸ ἐκφέρει* to import) *expiate*. *stroke*

delivered them] Hebr. given (or delivered) speaking of the multitude of enemies, a man, so fast, captivity of them] Hebr. with him: that is, a multitude of captives or slaves. *Soin 2nd Cor. 21. 1.* This Law is like the divorce, *Deut. 24.* which our Saviour tells us suffered for the hardness of mens hearts, *Mat. 19. 8.* And the Hebrews themselves, who much addicted to strange women, and the use of wives, understand this Law, with superstitions and to be partly for necessity, when in the wars were absent from their wives, and tempted with concupiscence.

of *thine house*, that is, into it, as this phrase meaneth; See the notes on Gen. 29. *the small shaven* the Greeks changed the persons, saying, *thou shalt shave*: for this bringeth a *shame* and dishonour unto her, (1 Cor. 11. 6. 15.) it is not likely the woman would willingly do it; but the man (in whose power she was) must see it done. *doe her unclean* or *make them*, which the Chaldees expounded, *let them grow*: though the phrase may be taken otherwise, *to pare or cut them*, (as in 2 Sam. 1. 9. 4.) and so the Greeks translated; yet the letting of them grow, seemeth here to be meant, for her more deformity, answerable to the shaving of her head. The Hebrews open it thus; *After he hath lain with her once, whilst she is in her paganism, if she take upon her to come under the wings of Gods Adijfity, she is baptised for a Prophyete out of hand: and if she will not, she must remain in his house thirty daies* (Deut. 21. 13.) and *she is to let her naitles grow, and shave her head, to the end, that she may be deformed in her countenance, and she must be with him in his house, that he may looke upon her and loath her.* And he is to persuade her, that she may receive (the faith): if she receive it, *she is made a Prophyete, and baptised as all strangers.* And she must tarry three moneths, one moneth weeping for her father, and two moneths after it, and he is to take her with bill of dowry, & marriage. And if he have no delight in her, he is to send her away whether she will, or if herself be the transgressor, &c. (Deut. 21. 14.) If she will not become a Prophyete, she perswade with her 28. moneths. If (yet) she will not, (but) receive it the 7. commandments which were commanded to the sons of Noe, [whereof see the Annotations on Gen. 9. 4.] then he is to send her away whether she will, and loe she is as all other strangers that dwell (in the land): but he may not marrie her so if it is unlawful to marry a woman which is not a Prophyete. If she be with child by his first lying with her, then the child is a stranger, and is not to be sought for any matter, because he is of an beastly mother, &c.

[illegible]

13 Verse 13. *raimēt*) in Greece, the garments of her *activity*, to wit, those wherein she was taken, and shall put on mourning weeds: which was another sign of her humiliation; and means to withdraw the man's love from her, if she continued in her unbelief. *remainēt*) or, sit in thine *busse*, where thou must behold and observe her carriage, a month of days) that is, thirty days, an whole month. This was in respect of her special case forfeited: And whereas the Hebrews spake of *two months* longer, (as is noted on ver. 12.) the reason thereof they themselves shew to be in regard of his lying with her, left him should be with child, that so the seed of Israel might be known from the heathens; for by *ad. 24. 4.* it appeared that a heathen bond-woman's children were her masters, and not counted as Israelites who begat them: and by *Ezr. 10. 3.* it is evident, that not only the heathens were *unclean* but such as were borne of them, were put away

The Hebrews say; Every woman that is divorced
is a widow, she may not marry againe, till she be
recovered ninety daies, before the day of her divor-
ce, for her husbands death : to the end that it may
be known whether she be with child or no, and
thereby may be proove whether it be the seed of her fir-
st husband, or of her second: A bond-woman that
beholdeth, and an heathen woman that becometh
a Proselyte, they must carry 90 daies. And though
she a heathen woman & her wife that become Proselyte
they separate from ninety daies : to distinguish
them which be doggered in holy state, from the se-
cular which be so forgotten. And so the beausfull
(revel) hath brought in a Law of 90 daies
for the sitting of thy selfe; she must carry 90 daies
before sitting of her child. Maimon interpret, of
divorces, ch. 11. § 8 & 11. go in to wit, and
straiten thy chamber, as Iudg. 15. 18. and be-
cause thou art married her, and so to commit her as
Lev. 20. This might not be with an Infidel, D
therefore Annotators there

14. *Mark 14. 15. Felow have no dritib in her.* This
meane he meant before marriage, noe after :
that God would no such sending her away :
marriage before he had once by vs with her
had *his bed* (as after he speaketh) the mar-
riages were made and formed from her, by be-
lieve in that deformity & maim full state within
house : then God permitted this leaving her,
with the cecutions following. *Whither she
Hedg. to her souly mate,* according to her
will or desire. *The Greeke* (saith) *thou
findest away first* *falling thou shalt not fall
sayest it all, or shalt in case fall,* as other
meane they be : and this recompence the

and the man sustained this loss, for that hee had
humbled her; whereby God shewed compassion to
this afflicted woman, and his dislike of the mans
lying with her before, though for the hardnesse of
mens hearts he suffered it to be 3as *Matth. 19.*
8. *make a gaine to thy selfe* or, *serve thy selfe*
make her thy servant. The Hebrew *Hibhganam*,
is found onely here, and in *Deut. 2. 7.* where
the Greeke expresseth it by *Katadnassef*, which
is to *proceed, or bring under ones power*; which word
is used in like sense, *Acts 10. 38.* and *2. 6.*
for such as were oppressed under the power of the
devill, and of rich men. So that the man, as hee
might not sell this woman, so neither make a ser-
vant of her to himselfe, or others. So the Hebrewes
expound it, *If he sell her, hee transgresseth this pro-
hibition*, Selling thou shalt not sell her. &c. And *if he*
be subdued here, after that she is lien with, to a bond-
woman, when hee hath use of her service, hee trans-
gresseth this prohibition. Thou shalt not make a gaine to
thy selfe by her, for he may not serve himselfe by her.
Maimony treat. of Kings, ch. 8. f. 6. *humbled*
her) or, *affluished* her. This word being used of
unlawfull copulations, as in *Gen. 34. 2. Dent. 22.*
24. 29. *Iudg. 19. 24. 2 Sam. 13. 12. 14. Esay. 22.*
10. *It. Lam. 5. 11.* sheweth also, that God appro-
veth not of his fact: and that this sending her a-
way, was not to be after marriage, but after his full
living with her onely, as is before noted.

Verf. 5. two words) which though it was contrary to Gods first institution, Gen. 2. 22, 23; and was begun by Kains pollution, Gen. 4. 1; yet the corruption being spread over all, even to the Church, God for a time suffered this unwillful time of reformation; 1 but approved not it, as he saith by Mal. 2. 15; *Math. 19. 4, 5.* And he provided by his Law, against troubles and confusion that might arise in families by such polygamy; *and another bared* Hebr. *and one bared* is this word one in the latter branch of the sentence; *and another* 3; and is so explained by the H. Ghost: *as where it is said in Math. 24. 40. The one shall be taken, and the one left; another Evangelic explication is thus; the one shall be taken, and the other left, Luk. 17. 36. And by bared, understood, as that the other for it is spoken by way of comparison, as Gen. 29. 23. t.*

Vari 76. he maketh his power to inherit
and the inheritance in his house : from which
the Hebrews gather, that The first-
born is borne after his father's death, as it is
a double portion. Maimon treat of Inheritance
ch. 3. §. 1. To the mayest or be nearest; he shall
inherit that is, it is lawful for him. make
borne) thence, give the first birth-right,
as a double portion. As Joseph had the first
birth-right, when a portion was given him above
brethren; 2 Cor. 9. 2. Gen. 48. 5. 22.
from which the Greeke manifesteth, desiring the

to wit, by his words and actions. *portion*] Hebr. *the mouth* (that is, the part two, which the Chaldee translateth *two parts* the like phrase signifieth in *Zach. 13. 8*

which Scripture we may learne what this double
 portion was, that if a man had two finnes, his goods
 were diuided into three parts, whereof the eldest
 had two parts, and the youngest the third. For the
 first-borne was to be reckoned as two finnes. *Joseph*
 (who had the first birth-right, *1 Chron.*
5. 1.) was two tribes, Ephraim and Manasses.
 The breueries explain it thus; *The first-borne is to re-
 ceive a double portion of his fathers goods, Dent. 21.
 17.* As if he leave five finnes, and one of them is the
 first-borne, he is to haue a third of his goods, and euery
 of the other fower receiueh a fixt part. If he leave
 nine finnes, the first-borne haith a fifth part, and euery
 of the other eight, a tenth part. And so according to
 this partition doe they part alwaies. Maimony treateth
 of Inheritances, *ch. 2. f. 1.* According to this phrase
 Eliens desired a double portion of Elias spirit, *2 King.*
2. 9. that he might haue so much more as any of his
 other disciples. *of all that is found his* the word
 found of eighteenth times present, as in *Ge. 19. 1.*
2 Chron. 5. 11. and *31. 1.* So in this case by the
 breueries judgement, *The first-borne had not a double
 portion of the goods which might come after his fa-
 thers death, but of the goods which were already his
 fathers, & come into his hand (or power) as it is writ-
 ten, OF ALL THAT IS FOUND HIS*

As one of the heirs of his father that dieth after the death of his father 3 the first-borne, and the single (brother) do inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, he is heir of it alike. Maim. treat. of Inheritance, c. 2, l. 1. It is also said, *found his* is he that is found here; and by the Hebrews it is holden that the first-borne hath not a double portion of his father's goods: but the first-borne and another son are heirs to his father's goods alike, as the first-borne is heir to his mother, so the first-borne is heir to his father. The first-borne is he that is first-borne for inheritance, or the first that stretch the womb. The first-borne for inheritance is he that is first-borne to his father, as is he that

(IN 17.) THE BEGINNING OF
 HIS STRENGTH; and they respect not
 whether, though he have borne many sonnes, if he
 be their first-borne, he hath a double portion.
 And commeth (into the world) after actively being
 before being him, is the first-borne for inheri-
 tance. And so one borne at his fulltime, if he be borne
 before that commeth after him, is the first-borne
 for inheritance. If a man have sonnes while hee is
 alive, and after he commeth a preselyte, he hath
 sonnes for inheritance. But an Israelite that hath
 no sonnes, but a daughter, if she be married
 by a bond-woman, or by an heathen woman,
 such as he is not called his soune, hee that com-
 meth after him of an Israelitess, is the first-borne for
 inheritance, and hath a double portion. Maime. iij.
 ch. 2. v. 8. 9. 10. 12. of his strength) or
 power. So Jakob said of Reuben his eldest
 sonne. The Greeke translation, of his children

And this is the fifth reason of the Law, from nature
the right Hebr. the judgement which
 the *Hebr.* explained thus, the first birth-right
 (or belong) unto him. And this may be
 understood in respect of the *Judgement* or Law
 of *God* which is added unto the former reason
 from nature, and maketh the first-bornes right

more firme unto him. Wherefore as Esau before-
hand sold his birth-right, and the sale was confirmed,
Gen. 25. 33. so generally The first-borne that
sells the portion of the birth-right before it be par-
ced, his sale is firme, because the portion is his before
it is parted, saith Maimony cress. of Inheritance,
c. 3. f. 6. And by reason of this right of the first-
borne, his children after him doe inherit also, as this
Hebrew canon sheweth, *Who so hath two sonnes, a
first-borne, and another, and they die both of them
while he liveth, and leave children behinde them, the
first-borne leaveth a daughter, & the single (brother)
leaveth a sonnes the sonne of the single (brother) shall
inherit of the old mans goods: at third part, which was
his fathers portion: & the daughter of the first-borne
shall inherit two thirds, which was her fathers portion.
And such is the right of brethren children, and of the
fathers brothers children, and of all that doe inherit:*
if the father of one of the heires were a first-borne, the
heire receiveth the portion of his first birth-right for
him, Maimony ibidem, *c. 2. f. 7.* By this Law was
fore-shadowed how the elect, the *Israel of God*, *Gal. 6. 16.*
which are his first-borne, *Exod. 4. 22.* and
Church of the first-born which are written in heaven,
Heb. 12. 23. shall have a double portion, and inher-
it the good things of God, as they which have the
promise of the life which now is, and of that which is
to come, *1 Tim. 4. 8.* and are the heires of God, and
joint-heires with Christ, *Rom. 8. 17.* and being justified
by his grace, are made heires according to the
hope of eternal life, *Tit. 3. 7.* God having begoten
them againe, to an inheritance incorruptible, and
undefiled, and that fadeeth not away, reserved in heaven
for us, *1 Pet. 1. 4.*

Vers. 18. *sturborne* or *perverse*, *revolving*, *refractory*, that turneth away from God and his Law: and it implieth the affection of the heart, as *Ier. 5. 23* and the caringe and action as an untamed heifer, *Hof. 4. 16. Neh. 9. 29*. And so the Apostle translateth it into Greeke, by two words, *disobedient* (or *unperwaded*), and *gainesaying*, *Rom. 10. 21. from Eys. 65. 2*. So here the Greeke expoundeth it, *disobedient. rebellum*. The Hebrew *Morah* signifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the word of God, as *Deut. 1. 26. 43. and 9. 7, 23, 24*. The Greeke here translateth it *Contentum*. The influence of this rebellion is shewed in *20. obiecti not* [or *bearkeneth not*; the Chaldee translateth, *receiveth not the word. chafened* or *wartured*; which implieth both words and acts, as by rebukes, stripes, and outward punishment, *Levit. 26. 23, 28*. and sometime by the hand of the Magistrate, *Deut. 22. 18*, in which sense the Hebrews understand this here. And having spoken before of words, this therefore is meant of blowes also.

Verf. 19. and his mother] both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are alwaies wrie in cases that concerne the taking away of any mans life; so in this above others, they set downe many and strange limitations; as, first they restraine it to those particular finnes

of gluttony and drunkenesse, *vers. 10.* and that gluttony is to eating of flesh only, and drunkenesse with wine only. Also that the sonne is not to be put to death, unless hee have stolen somewhat from his father, and bought therewith flesh and wine for riot, and eaten and drunke it with our his fathers leave, in a company that are all vaine and vile persons. That a sonne only, not a daughter, is to be put to death by this Law, and hee not a little one, or a childe, who is not within the rule or compass of the commandments; nor a man that is growne up, and is in his owne power. So that hee must be at least above twelve yeeres of age. And if he be married three moneths, and his wife be knowne to be with childe, they free him also from this Law, because it is said a sonne, and not a father. Moreover, that the father and mother must bring this rebellious sonne first to the court of three Iudges, and there complaine of his disobedience; bringing with them two witnesses of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that *chastening* in v. 18. If he fall againe to stealth and riot, his father and mother bring him againe before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother doe relent in pitie towards him, hee is let goe. If hee flee away before sentence is gone out against him, and be afterward taken when hee is in mans face (which they also judge by the haire on his face) hee is not put to death; but if hee scape away after sentence of condemnation, he is stoned to death whensoever hee is taken. If his father be willing to bring him to the Magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious sonne. If either parent have lost their hand, or be lame, or dumbe, or blinde, or deafe, the sonne suffere not under this condemnation; for it is said, they must *say hold* on him, and bring him, and must *say, this our sonne*, &c. hee obedieth not our voice, &c. These, and the like cautions, are noted by Maimony in treat. of Rebels, chap. 7. and in the Bab. Talmud. in Sanhedrin, ch. 8. but they have not all of them found ground from the Scripture. Howbeit if any sonne be by any of these exceptions saved, that he die not as a rebellious sonne, yet is he under all other punishments which the Magistrates inflict on other riotous, and like malefactors. The gate of his place; that is, the gate of the place where he dwelt, at which gate the Magistrates used to sit, *Deut. 22. 15. and 25. 7.* So the Chaldees translate it the gate of the judgement-hall of his place.

Vers. 20. a glutton [or riotous, devourer: in Hebrew *Zolel*, which hath the signification of *villanous* *Jer. 17. 19.* The Chaldees addeth, a glutton *(or riotous eater)* of flesh, and a riotous drinker of wine, which words seeme also to be understood in the Hebrew, and are so expressed in *Prov. 23. 20.* *Be not amongst riotous drinkers of wine, among riotous eaters of flesh, for the riotous drinker, and the riotous eater (or glutton) shall come, so po-*

verty. Where in the latter sentence, the words *flesh and wine* are omitted, as here they are in Moses. And to these two, *flesh and wine*, the Hebrews do restrain this law, as before is noted: but oft times such things are named for an instance, and doe imply all other of like sort.

Vers. 21. and he shall die [or, that hee die. The sinnes of riot and drunkenness were not by Moses Law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sinne, and for which hee was to die, when other drunkards escaped with lighter punishment. Hereupon Solomon uttered his parable, *He that keepeth the Law, is a wise son; but he that is a companion of gluttons, shameth his father.* *Prov. 28. 7.* All Israel shall beare] The like is spoken of the death of some other notorious malefactors, as *Deut. 13. 11. and 17. 13. and 19. 20.* So in this case, the Hebrews say, *The rebellious sonne must be proclaimed, and they publish by writings unto all Israel, In such a Court we stoned such an one, because hee was a stubborn and rebellious sonne.* Maimony treat. of Rebels, chap. 7. *sect. 13.*

Vers. 22. worthy of death [Hebr. of the judgement of death; which the Chaldees well expoundeth, *desert of judgement to be killed. And thou hang him*] The Hebrews understand not this of putting him to death by hanging, but of hanging a man up after hee was stoned to death; which was done for more detestation of some heinous malefactors. Their words are, *We are commanded to hang the blasphemer, and the idolater: and a man is hanged, but not a woman. After they are stoned to death, they fasten a peece of timber in the earth, and out of it there cometh a peece of wood; then they tie both his hands one to another, and hang him neere unto the sitting of the Sun, and let him downe out of hand; and if he abide all night, it is a transgression, *Deut. 21. 23.* And we are commanded to burie all that are killed by the Iudges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath bene plucked up, that there may not need any cutting of it downe: for the tree that he is hanged on is to be buried with him, that there be no evill memoriall of him, for men to say, this is the tree whereon such a man was hanged. And so the stone wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith he is strangled, they all are buried. Maimony in Sanhedrin, ch. 15. *sect. 6. &c.* In the Scripture we have examples of Rechab and Baanah, who for murdering Ithoboth, were by Davids commandment slaine, their hands and feet cut off, and they hanged up, *2 Sam. 4. 12.* where their hanging seemeth to be after their death: and so in others; as *Ios. 10. 26.* which might also be the case of the King of Ai, *Ios. 8. 29.* & of those idolaters in *Nam. 25. 4.* And the Scripture sheweth a double punishment for some heinous sinnes, as in A chans family, who were burned with fire, after they were stoned, *Ios. 7. 25.* Among the Romans afterward they hanged or fastned them to the tree alive; and such was the death of our Lord Christ, who bare our*

in his owne bodie on the tree, 1 Pet. 2. 24. Luke 23. 33. - 39.

Vers. 23. burying [in Greeke, with buriall thou burie him, that is, in any wife burie him. This was also fulfilled in our Saviours body, which was buried the same day that he was hanged on tree, *John 19. 31. 38. 42.* he that is hanged] to wit, as *Ios. 10. 26. Gal. 3. 13.* This speech, as many other of like sort, is general; therefore the Greeke translation, every one that is hanged on tree; and that interpretation the Apostle allegeth in *Gal. 3. 13.* *the curse* [that is, cursed as the Apostles expounded it; (according to the Greeke version,) *Gal. 3. 13.* And here in the utmost rigour and severity of the Law God fore-signified the riches of his grace towards sinners in Christ, who redeemed us from the curse of the Law, being made a curse for us, as appeared in that he was hanged on the tree, *Gal. 3. 13.* He was reckoned among the transgressors, *Luke 23. 37.* and God made him to be sinne for us, who knew no sinne, that wee might be made the righteousness of God in him, *2 Cor. 5. 21.* The Chaldees translate, For because hee sinned before the Lord, he is hanged, and thou shalt not defile the land; or, as the Greeke translate, and the land shall not be defiled; which might be by the monument of Gods curse remaining upon it visibly. So the buriall was to abolish the curse from appearing in the Lords land: A figure of the fruit and effect of our Saviours buriall, whereby the rigour of the Law was taken to be satisfied, and all our sinnes defaced, and removed out of Gods sight, that they shall never be impured unto us.

CHAP. XXII.

1 The Law for our brethren castell frayed, or demolished. 2 The fox is to be distinguished by appearance. 3 The dam bird is not to be taken with her young. 4 The house must have battlements. 5 Conjurers are to be avoided. 6 Fringes to be made upon the corners. 7 The punishment of him that slandereth his neighbor. 8 Of adultery. 9 Of rape. 10 Of fornication. 11 Of incest.

Thou shalt not see thy brothers oxe, or his sheepe go astray, and hide thy selfe from them; restoring thou shalt returne them unto thy brother. And if thy brother be not nigh unto thee, or thou know him not, then thou shalt gather it to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it unto him. And so shalt thou doe with his asse, and so shalt thou doe with his mule, and so shalt thou doe with every thing of thy brother, which shall be lost by thee, and thou shalt find it; thou maist not

Thou shalt not see thy brothers asse or his oxen fallen in the way, and hide thy selfe from them: lifting thou shalt lift them up with him.

A mans ornament shal not be upon a woman, neither shall a man put on a womans garment; for every one that doth these things is an abomination to Iehovah thy God.

If a birds nest chance to be before thee in the way, in any tree, or on the ground, young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. Sending thou shalt send away the dam, & the young thou shalt take unto thee, that it may be well with thee, and thou maist prolong thy daies.

When thou buidest a new house, then thou shalt make a battlement for thy rooffe, that thou shalt not be blouds in thine house, if any falling fall from it.

Thou shalt not sow thy vineyard with divers kinds, lest the full-ripe fruit, the seed which thou hast sown, and the revenue of the vineyard be defiled.

Thou shalt not plow with an oxen and an asse together. Thou shalt not weare linswoolfe, wooll and flax together.

Fringes shalt thou make unto thee, upon the foure skirts of thy vesture which thou coverest thee withall.

If a man take a wife, and goe in unto her, and hate her, And lay against her occasions of speech, and bring forth upon her an evill name, and say, I tooke this woman, and I came nigh unto her, and I found her not to have virginity: Then shall the father of the damosell, and her mother, take and bring forth the virginity of the damosell unto the Elders of the citie, in the gate. And the father of the damosell shall say unto the Elders, I gave my daughter unto this man to wife, & he hateth her. And loe, he hath laid against her occasions of speech, saying, I found not thy daughter to have virginity; and this is my daughters virginity: and they shall spread the cloth before the Elders of the citie. And the Elders of that citie shall take the man, and shall chastise him. And they shall amearse him in an hundred shekels of silver, and give them unto the father of the damosell, because hee hath brought forth an evill name upon a Virgin of Israel, and she shall be his to wife; he may not send her away all his daies. But if this word be truth, and virginity be

H h h h h 3 not

21 not found for the damofell. Then they shall bring out the damofell unto the doore of her fathers houle, and the men of her cite shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredome in her fathers houle : and thou shalt put away evill from the midst of thee.

22 If a man be found lying with a woman married to an husband, then they shall die, even both of them ; the man that lieth with the woman, and the woman : and thou shalt put away evill from Israel.

23 If there be a damofell a virgin betrothed to a man, and a man find her in the cite, and lie with her : Then ye shall bring out both of them unto the gate of that cite, and yee shall stone them with stones, and they shall die ; the damofell because she cried not out in the cite, and the man because hee hath humbled his neighbours wife : and thou shalt put away evill from the midst of thee.

24 And if in the field a man doe finde a betrothed damofell, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, he onely. But unto the damofell thou shalt not do any things : there is in the damofell no sinne of death : for as when a man riseth against his neighbour, and killeth him in foule, so is this matter.

25 For he found her in the field ; the betrothed damofell cried out, and there was none to save her.

26 If a man finde a damofell a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found : Then the man that lieth with her shall give unto the damofells father fiftie shekels of silver, and she shall be his to wife, because he hath humbled her ; he may not fend her away all his daies.

27 A man shall not take his fathers wife, nor discover his fathers skirt.

28 Annotations.

29 **T**hy brother's wife, yea though it be thine own wife, Exod. 23. 4. give asray] Hebr. driven away, or thrust out of the way, by any meanes of themselves, or others : as by a dog, hunted from the flocke or fold, and the like. The Greeke and Chaldeae translate, *erring in way*, and *going asray*. See the notes on Deut. 4. 19. This dutie required towards beasts, is much more towards men : God appoints the similitude in Ezek. 34. 4. 16. And as we all were like sheepe going asray, 1 Pet. 2. 25. so are we daily subject to stray from

the truth, and have need one of anothers helpe ; whereupon it is said, Brethren, if any of you doe erre (or goe asray) from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way, shall save a soule from death, and shall have a multitude of finnes, Jam. 5. 19. 20. *hide thy selfe*] that is, with-hold thine helpe : the Greeke translate it, *winke at*, that is, neglect, or not regard : See Lev. 20. 4. *refraining*, &c.] that is, thou shalt in any case restore, or bring againe. So here are two precepts ; a prohibition to hide, and a commandment to restore : and thus the Hebrewes observe a double sinne in them that breake this Law, and sometimes a treble. He that seeth a lost thing of any Israelites, and hideth himselfe from it, and letteth it alone, transgresseth this prohibition, THOU SHALT NOT HIDE THY SELFE FROM THEM, and breakeeth this commandment, THOU SHALT RESTORE, &c. If he take the lost thing, and restore it not, hee breakeeth the commandment (THOU SHALT RESTORE) and transgresseth against two prohibitions, against THOU MAIST NOT HIDE THY SELFE, (Deut. 22. 3.) and against THOU SHALT NOT ROB, (Lev. 19. 13.) Although the owner of the lost thing be a wicked man, &c. wee are commanded to restore his lost thing to him. If hee have restored it, and it be fled away againe, though an hundred times, he is bound to restore it : for it is written, RESTORING THOU SHALT RESTORE THEM. Maimon in Misneh, tom. 4. treat of Robbery and losse, ch. 11. f. 1, 2, 14.

unto thy brother] either to his own hands, or to the place where it was and should be. For, if he see a beast that is fled out of the field, and be returneth it into the place thereof, let him keep this commandment, and there is no need to make it knowne unto the owner, saith Maimony ibidem, chap. 11. sect. 16.

Verf. 2. gather it] that is, take it in. into thine house] Hebr. into the midst of thine house] whereby is meant within the same, as the phrase often signifieth : See the notes on Gen. 2. 9. But this teacheth a care to keepe it safe. (see after it) But he that found it, is also to use meanes that the owner may know of it : and the Hebrewes say, He is bound to cry it, and make it knowne, saying, Who so hath lost such a kinde of thing, let him come and give the signes of it, and he shall have it. At the first, who so hath found any thing, crieth it three times. After the last time, within seven daies he crieth it the fourth time. If the owner come not, the thing found is to be left with him that found it : and if in all that time it be stolen, or lost, he is bound to make satisfaction : but if it be gone by violence, he is free. For he that keepeth a lost thing, is as he that keepeth for hire, &c. [wherein see the Annotations on Exod. 22. 3.] And he must have care that the thing be not murthered, or perished. If it be a living thing (beast) it must give food unto 3. if it be a working (beast) it must be used, &c. he may put them to labour twelve months from the day that he found them, or let them out for hire, and take their hire, and give them food ;

and if the hire be more worth than their food, the overplus is the owners, &c. Afterwards they are said by the Magistrates, Maimony treat. of Robbery and losse, chap. 13. sect. 1. &c.

Verf. 3. every losse] that is, every lost thing : and by like proportion, a man is to keepe his neighbours goods from losse or perishing ; as, Hee that seeth the water to overflow, and it cometh to murther his neighbours house, or his field, he is bound to stop the same, &c. Maimony treat. of Robbery and losse, chap. 11. sect. 20. which shall be lost] Hence the Hebrewes observe, that if a man will lose his goods willingly, men are not bound unto him. As, if he put his beast into a stable which hath no doore, and he tieth it not, and so it goeth away, if he cast his purse into a place common for all, and goeth his way, or any the like, see he loseth his goods willingly. And though it be not lawful for him that seeth this thing, to take it for himselfe, he is not bound to bring it againe (to the owner), for it is said, WHICH SHALL BE LOST, to put a difference from him that loseth unwillingly. Maimony ibidem, chap. 11. sect. 11.

thou maist not] that is, it is not lawful to hide thy selfe, or to let it alone. Here they put some exceptions, as they say, A priest that seeth a lost thing in a place of buriall, must not defile himselfe to returne it againe, because when hee keepeth one commandment of restoring the lost thing, he breakeeth another commandment which saith, THEY SHALL BE HOLY (Lev. 21. 6.) and transgresseth a prohibition, HE SHALL NOT DEFILE HIMSELFE, &c. (Lev. 21. 4.) and a commandment doth not put away (or cause a man to transgress) a prohibition and a commandment. On the contrary, if one see a thing lost, and his father say unto him, Restore it not, he must restore it, and not obey him : for if he obey his father, he is found at the time when hee keepeth this commandment, HONOUR THY FATHER, that he breakeeth his commandment, THOU SHALT RESTORE IT ; and transgresseth this prohibition, THOU MAIST NOT HIDE THY SELFE. Maim. ibidem, c. 11. f. 18, 19. Verf. 4. thy brother's wife] in Exod. 23. 5. hee that seeth a lost thing, that men should not think the Lawes binde us to doe good unto our friends only : So our Saviour saith, Love your enemies, doe them that hate you, Mat. 5. 44. fallen] lying under his burden, Exod. 23. 5. So was said before for lying, Deut. 22. 1. Though it may be taken more generally. And hide [that is, for hee to helpe him up, Exod. 23. 5. lifting, &c.] or, raising thou shalt raise them up, helpe to doe it, in any case, though it be done againe. This the Hebrewes understand another commandment from that in Exod. 23. 5. they open thus, who so meeteth with his brother in the way, and his beast lying under a burden, he is commanded to unloose it from upon him, and to helpe him up, and leave him pressing under his way : He must lift it up with him, and lay the burden upon him, Deut. 22. 4. this is the commandment. And if he leave him pre-

sently, and doe not unloose it off him, nor load him ; he breakeeth a commandment which ought to be done, and transgresseth in that which ought not to be done : as it is said, THOU SHALT NOT SEE THY BROTHERS ASSE, &c. If when he is unloosed, and laden againe, he fall againe, he is bound to helpe him up another time, yea though it be an hundred times ; for it is written, HELPING THOU SHALT HELPE VP ; LIFTING THOU SHALT LIFT VP. Therefore he must goe a mile backe with him, unless the owner say, I have no need of thee. Maimony treat. of Murder, chap. 13. sect. 1. &c.

Verf. 5. A mans ornament] or instrument, apparel, drasse. The Hebrew (it is a general word for all instruments, vessels, ornaments, whatsoever ; and here for all apparel and furniture whatsoever a man putteth on him, in time of peace, or of war : and to the Chaldeae translate it armour, or weapons, which is also forbidden a woman to wear. And this precept concerneth naturall honestie and seemelinelie, which hath perpetual equitie, 1 Cor. 11. 4, 5, 6, 14. And it is to prevent many evils which may arise if men and women should be clad alike. It is probable also, that this law was given in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived :) for humane Writers testifie that the Egyptian women did goe abroad and use merchandize, &c. and the men did weave within the houses, Herodot. in Euterpe. The Hebrewes explicate it thus ; A woman may not put on a mans ornament, as to put a miter, or an helmet on her head, or to put on an habergeon, or the like, or to poll her head like a man. Neither may a man put on a womans ornament, as coloured garments, or golden jewels, in the place where men use not to wear such jewels, but women only : all, according to the custome of the country (wherein they live.) A man that putteth on a womans attire, and a woman that putteth on a mans, is to be beaten (by the Magistrate). Maim. treat. of Idolatrie, chap. 12. sect. 10. The attire of the body spiritually signifieth the ornaments of the minde, Psal. 132. 9. 16. Rev. 3. 18. So men should not change their nature, to become effeminate, as the Egyptians and Babylonians are threatened to be like women, Eay 19. 16. Ier. 50. 37. and 51. 30. And in the Churches women are to be silent, and not speake as men, 1 Cor. 14. 34. I suffer not a woman to teach, nor to usurpe authoritie over the man, but to be in silence, 1 Tim. 2. 11. abomination to Jehovah] Hebr. the abomination of Jehovah, that is, abhorred of him, which the Chaldeae expoundeth, an abomination before the LORD.

Verf. 6. chance to be] that is, if unwares thou meetest with it, or lightest upon it. So the Greeke translate it, If thou meetest with a birds nest before thy face, or on the ground, or in any other place, as on the water, or the like ; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebrewes expound it : He that findeth a nest upon the waters, or on the backe of any living creature, is bound to let the damme goe. The young or the eggs are not men-

tioned, neither the tree or ground, but that the Scripture [speaks] by an instance. Maimony tom. 2. in Shechitah, chap. 13. sect. 17. the damme Heb. the mother: so alter, sonnes for young ones; which names the Scripture giveth to all living things; and the Greeke and Chaldee keepe the Hebrew phrase, mother and children. The Hebrewes understand this precisely of the damme or female only, and say, *A male that is found sitting upon a nest, is free from being sent away* (that is, a man is not bound to let it goe:) Maim. ibidem, sect. 10. thou shalt not take to wit, and kill, for that is chiefly here intended. He that taketh the damme with the young, and killeth her, the fesh is lawfull to be eaten, but he is to be beaten for killing the damme. And so if she die before he let her goe, he is to be beaten: but if he let her goe after he hath taken her, he is free. Maim. in Shechitah, chap. 13. sect. 1. Compare herewith the Law in Lev. 22. 28. Whether it be Cow or Ewe, ye shall not kill it and her young both in one day.

7 Ver. 7. Sending thou shalt [send] that is, in any wife [send away] (or let goe) the damme. This sheweth the strictness of the precept, which also must be done willingly, upon the former penaltie. For every prohibition, after which commeth a precept affirmative, a man is bound to performe the precept concerning it; and if he performe it not, he is to be beaten. If one come and [snatch the damme out of his hand, and] send her away, or if she escape away from under his hand against his will, he is to be beaten; for still he send her away of himselfe, he performeth not the precept concerning her. If he take the damme, and clip her wings that she cannot flie, and then send her away, he is to be chastised with stripes; and hee must keepe her by him till her wings be growne, and then send her away. And if she die before, or be lost, he is to be beaten, for he hath not performed the commandment. If he send her away and she come againe, he must send her away againe, though it be foure or five times; for it is said, **SENDING THOU SHALT SEND HER AWAY**. If one say, I will take the damme, and send away the young, he is bound to send away the damme. The sending away of the damme is not in use, save for cleane birds, &c. Maimony in Shechitah, chap. 13. sect. 2. 3, 4. G. 8. It is unlawfull to take the damme with the young, though it be to cleanse a Leper with them, which is a thing commanded, (Lev. 14. 4.) and if he take her, he is bound to send her away: for a commandment is not of force to disannul a prohibition and a commandment; but a commandment and a prohibition doe disannul a commandment. Ibidem, sect. 19. God by this Law teacheth us mercy and pietie; (as it is noted for barbarous cruelty; when the mother is killed with the children, Hof. 10. 14. Gen. 32. 11.) therefore when the bird is hatching her eggs, or cherishing her young, the may not be killed. And as the Hebrewes say, If she were sitting but upon one young, or one egge, a man was bound to send her away: howbeit, that if she were taken from the nest by hunting, it was lawfull: the Law forbiddeth not save to hunt (or take) her when shee cannot flie away (for affection to) her young which

she hatcheth; as it is said, **AND THE DAM SITTING UPON THE YOUNG**. Maimony in Shechitah, chap. 13. sect. 16. 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not manell the ewe*, Deut. 25. 4. the Apostle sheweth it to be written for our sakes, 1 Cor. 9. 9. 10. So the Hebrewes here say, This is to lead us unto mercy, and to take out of our hearts crueltye and the like (affections), not that the intent of the commandment is to shew compassion unto birds, &c. but to mankind. R. Menachem on Deut. 25. 7. fol. 210. prolong thy dayes] The like blessing is promised to them that honour father and mother, Deut. 5. 16. the Hebrewes account that one of the great commandments and this of the bird they count the least for all in Moses law: and yet such a promise is annexed hereunto.

Verf. 8. a new house] to wit, a dwelling house, for so the Hebrewes explaine it. It is commanded to make a battlement for the roofe, if it be a dwelling house; but a barme, or a stable, or the like, a man is not bound concerning them. Maimony treat. of Murder, chap. 11. sect. 1. a battlement] in Greeke, a crowne: which was to compasse the roofe of the house round about, to keepe men from falling off. For in Israel the houses had flat roofes, on which men walked, 2 Sam. 11. 2. and from thence they called and spake to the people: whereupon Christ speaketh of preaching, and proclaiming upon the house tops, Matt. 10. 27. Luke 12. 3. The height of the battlement might not be lesse then ten hand-bredths [six of which hand-bredths made a cubit] and it was to be strong, that a man might lean thereon, and not fall. Maimony treat. of Murder, chap. 11. sect. 3. that thou put not] or, and thou shalt not put not blonds, which the Greeke translate, and thou shalt not make man-slaughter in thy house; and the Chaldee, for blonds, saith guilt of murder, as the word blond: often signifieth: see Gen. 4. 10. By this it appeareth, that all other occasions of bloodshed were to be prevented in other places, as well as on house tops. Which the Hebrewes declare thus; whether it be the house top, or any other thing, wherein there is danger and likelihood that a man may fall and die; and if a man have a pit or Well in his yard, have it water in it, or not, hee is bound to make a fence about it ten hand-bredths high, or to make a cover over it, that no man fall therein and die. And so any stumbling blocke whereby there is danger of life: a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully: Otherwise if he remove them not, but leave stumbling blockes that may bring into danger; hee breaketh a commandment, and transgresseth this prohibition of **PUTTING BLOODS**. Maim. treat. of Murder, chap. 11. sect. 4.

Verf. 9. thy vineyard] nor any other field, Lev. 19. 19. divers kinds for mixtures, as wheat and barley together, or the like. See the Annotations on Lev. 19. 19. The Hebrewes divide seeds into three sorts. The first of them is called Tebub, (Revenue, and it comprehendeth the five kinds of graine,

Wheat, Rye, Barley, Fox-eare-barley, and Oats. The second of them is called Ketawith (pulse,) and it comprehendeth all seeds which are eaten of men, besides the Revenue (afore said,) as Beanes, Peas, Lentiles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for mans meat, but the fruit of the seed is mans meat: as the seed of Onions, and of Garlicke, and of Rapes, and such like. And flax seed is comprehended under the generall of garden seeds. And all these seeds when they are growne up, and all the while the seed is not discerned, are called Herbs. Maimony tom. 3. in Kilajim, chap. 1. sect. 8. Now of this Law concerning vineyards they write thus; Nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the revenue (of corne,) and the kinds of herbs only: other kinds of seeds are lawfull to be sowne in the vineyard; and I need not say other trees. It is unlawfull to sow herbs or corne by the vines sides, or to plant a vine by the sides of herbs or corne. Whether a man plant, or let them grow, when he seeth divers kinds spring up in his vineyard, if he leave them so, it is defiled. Maim. ibidem, chap. 5. sect. 6, 7, 8. the full-ripe fruit] Heb. the fullness (or plenty) which the Greeke translate here, the fruit: elsewhere the first-fruits: see Exod. 22. 29. and Num. 18. 27. By the Hebrewes, a vineyard while the grapes were unripe, was not defiled: and unripe grapes were lawfull for use. Maim. in Kilajim, chap. 5. sect. 14. the seed] the Greeke addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. And the revenue] or, income, increase. The Scripture useth this word for the increase of the corne or floore, and of the vine or vineprelle, Num. 18. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebrewes apply this word to the five kinds of graine afore-named, and unto them also when they are reared, and before they be threshed: as in another place they say, The five kinds, namely Wheat, Barley, Rye, Fox-eare-barley, and Oats, these five when they are eared, are called Tebub (Revenue) in every place; and after that they be threshed and winnowed, they are called Dagan (Corne or Graine;) and when they are ground, and their meal kneaded and baked, they are called Path (Bread) Maimony tom. 1. treat. of Blessings, chap. 3. sect. 1. be defiled] or be sanctified, as the Hebrew word properly and usually signifieth; and so the Greeke translate it, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as, Bane to Bless. is used for Cursing or Blasphe-my, 1 King. 21. 10. 13. Ched is Pietie and Impie-ty, Lev. 20. 17. So this word here is by the Chaldee paraphrast translated defiled; and by the other Hebrewes elsewhere so expounded. The divers kinds (or mixtures) of the vineyard, as any of the sorts of corne, or sorts of herbs that are sowne with wine, whether an Israelite sow them, or an heathen, &c. but of them are unlawfull to be eaten, or put to

any use (or profit) as it is written, (in Deut. 22. 9.) **LEST IT BE DEFILED**. &c. as if he should say, lest both of them be made abominable and unlawfull. And who catch ought of the mixtures of a vineyard, either of the herbs, or of the grapes, is to be beaten by the Law. Maimony tom. 2. treat. of Forbidden meats, chap. 10. sect. 6, 7. The same Author in tom. 3. treat. Kilajim, chap. 5. layeth downe also these canons: He that soweth two kinds of corne, or two kinds of herbs, with the seed of the vineyard, he is to be twice beaten; once for this, Thou shalt not sow thy field with divers kinds, (Lev. 19. 19.) and againe for this, Thou shalt not sow thy vineyard with divers kinds, (Deut. 22. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, until hee have within the land of Israel, &c. But our Doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are weedicke; for if they be sowne within the land of Israel, they are unlawfull to be used: and seeing they are unlawfull for any use within the land, they are unlawfull to be sowne without the land. It is unlawfull to sow herbs or corne by a vines side, or to plant a vine-tree by herbs or by corne; and if a man doe so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbs, or the corne, or the vine, but they burne them both, as it is written, **LEST THE FULL-RIPE FRUIT &c. BE DEFILED**: though it be the straw of the corne, or the wood of the vine-tree, they are unlawfull for any use, but they burne them; neither may they heat an oven, or a caldron, or boile any thing with them when they burne them. These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard exceed the mixtures of the field, which they thinke might be used and eaten, though it was sinne to sow them, as is noted on Levit. 19. 19. This Law, with other such like, was typical, and pertained to the rudiments of Moses Law: whereby it seemeth unto mee, God taught them the simple and sincere estate of his Church. For in mysterie, the vineyard of the Lord of hosts was the house of Israel, and the men of Iudah the plant of his pleasures, Eay 5. 7. and he planted them a wilde vine, wholly a right (or true) seed; though they turned into degenerate branches of a strange vine unto him, Jer. 2. 21. Now also the Church is a vineyard, Christ himselfe the vine, and we the branches, Ioh. 15. 1. 5. and this vineyard God would not have sowne with divers kinds, or mixed with the prophane and unbelievers, lest all be defiled, 2 Cor. 6. 14. 18. Matt. 3. 7, 10. Rev. 21. 24. 27.

Verf. 10. with an ox and an asse] the ox was a cleane beast, the asse an unclean: the Hebrewes understand this law generally; plowing, for all worke; and the ox and the asse, for all cleane and unclean beasts together. Whosoever doth worke with two kinds of cattell or beasts together, and the one of them is of a cleane kinde, and the other of an uncleane, he is to be beaten in every place, Deut. 22. 10. Whether he plow, or sow, or draw a wagon or a sone with them together, &c. he is to be beaten.

And whether it be oxen and asse, or any two kinds, whereof one is unclean and the other cleane, either of cattell, as a swine and a sheepe 3 or of wilde beasts, as a wilde oxen and an elephant 3 or beasts with cattell, as a dogge with a goat, or the like 3 for any of these he is by the Law to be beaten. If a wagon be drawne with beasts of drivers kinds, he that sitteth on the wagon is to be beaten : and if one sit on the wagon, and another guide it, they are both beaten 3 yea though they be an hundred that guide it, they are all beaten. It is lawfull to doe worke with a man and a beast together: for the Law saith, WITH AN OXE AND AN ASSE 3, it saith not, with a man and an asse, or with a man and an oxen. A (cleane) beast that is become polluted (or unuse) for sacrifice, though it be but one body, yet the Scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixt together 3 and this beast is found as a cleane beast with an unclean beast mixed in one 3 as it is said (in Lev. 27. 11.) IF IT BE AN UNCLEANE BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD : wee have been taught, that this is not spoken but of beasts disabled for sacrifice. Therefore be that ploweth with an oxen disabled for sacrifice is to be beaten as for mixed kinds 3 but this prohibition is come by tradition. Maimony in Kilajim, chap. 9. sect. 7. — 11. This Law was also typical, and bindeth not us now, according to the letter, but figured out the Ministers in the Church, as did the oxen that treadeth out the corne, which might not be muzzled, Deut. 25. compared with 1 Cor. 9. 8. — 11. 1 Tim. 5. 17. 4. 18. Thee in the Lords plow, (that is, in the ministerie of his word, Luk. 9. 62.) must not be mixed of cleane and unclean, of the servants of Christ and of Antichrist, 2 Cor. 6. 14. 15.

Verf. 11. *linse-wolste* [in Hebrew, *Shagnatux*, expounded in Greeke, *Kibdela*, which significeth things adulterate, or impurely mixed. Moles explained it after, saying, *wool and flax together*, unto which only the Hebrews reframe it, as is more largely noted on Lev. 19. 19. This Law was also figurative: the garments of the Saints are principally Christ himselfe, as it is written, *Put ye on the Lord Jesus Christ*, that she should be arrayed in fine linnen, cleane and bright, which is the righteousness of the Saints, Rev. 19. 8. that we may be clothed in him, not having our owne justice (or righteousness) which is of the Law, but that which is through the faith of Christ, the righteousness of God by faith, Phil. 3. 9. There are also other vertues and graces of the spirit, wherewith the faithfull are adorned, which are good works, 1 Tim. 2. 9. 10. 1 Pet. 3. 3. 4. but in the case of our justification before God, they may not be mixed together, for a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 2. 16. And as by the letter of this Law, in the Hebrews account, one thred of wooll in a linnen garment, or one linnen thred in a woollen garment, made it unlawfull, (as is noted on Lev. 19. 19.) though linnen or woollen garments were worne severally: so justification by

faith in Christ, and by our owne good works, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case of justification before God; but, if it be by grace, there is no more of works 3 otherwise grace is no more grace: and if it be of works, then is it no more grace, otherwise works is no more work, Rom. 11. 6. Gal. 3. 10. *wooll and flax* [that is, woollen and linnen together, which the Greeke translate, *in the same*, the Chaldee, *wool and flax joyed* (or mixt) together.

Verf. 12. *Fringes* [in Hebrew *Gedilim*, which elsewhere is translated, *wreathes*, in 1 King. 7. 17. and the wreathes spoken of in Exod. 28. 24. and the ropes (or cords) in Judg. 16. 11. 12. are by the Chaldee translated, *Gedilim*: and the Greeke here expoundeth it *Strepta*, that is, wreathes, or cords: for they were twisted threds or thumbs, which hung upon their garments. Moses called them before *Tisith*, Num. 15. 18. of the lockes of haire like which they did hang. These are the same, though called here by another name; and the Chaldee translate both *Tisith* and *Gedilim*, by the word *Craspedim*, which is borrowed of the Greeke *Craspeda*, which name the holy Ghost giveth to these *Fringes*, in Matt. 23. 5. where Christ blameth the Pharisees hypocrite for making their phylacteries broad, and (*craspeda*) the fringes of their garments large. The making of these by the Jewes, is shewed on Num. 15. 38. &c. Here Moses having repeated the mysteries concerning the Church, in verf. 9. of the ministerie, in verf. 10. and of the doctrine, in verf. 11. addeth to them this law of the fringes, which were signes annexed to the word, and visible tokens, for them to look upon, and remember all the commandments of the Lord, and doe them, and be holy unto their God, Num. 15. 39. 40. See more in the Annotations on that place.

Verf. 13. *take a wife* [that is, *marrie her*: for the taking is after the betrothing or espousalls, Matt. 1. 18. 20. And before marriage, the betrothed persons might not come together, as the equitie of this Law following sheweth. So by the Hebrews: *The spouse is to be refrained from her husband, by the doctrine of the Scribes*, all the while she is in her fathers house: and be that touch with his spouse in his fathers house, is to be chastised with stripes. Maimony in treat. of Wives, chap. 10. sect. 1. After in the same place he sheweth the manner of marriage among them, that it was to be with blessings (or thankgivings) unto God, in an assembly of ten men at the least, and with a downer bill which the Scrivener wrote and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin, with two hundred dinars [that is, fifty shekels], and if she had been married before, with 100. dinars, [that is, 25. shekels] and this was called the root (or principall) of the dowrie: the dowrie might not be less, but more so much as he would, though it were to a talent of gold. After the dowrie bill was confirmed by witnesses, the bridegroom went with his spouse into the private chamber (or closter, such as is mentioned in

Leet 2. 16.) and this was the consummation of the marriage. And who so married a virgin was to receive with her seven dayes, (as Gen. 29. 27. Judg. 14. 10. 12.) and with a widow three dayes, not doing any worke those dayes, but eating, drinking, and rejoycing. *goe in* [into the chamber, Judg. 15. 1. and by consequence, lie with her. The Greeke translate, *dwell* (or *house*) together with her: which word the Apostle useth, 1 Pet. 3. 7. *hate her* [which ought not to be towards any, least of all towards his wife, whom hee ought to love as his owne bodie 3 for no man ever yet hated his owne flesh, Ephes. 5. 28. 29.

Verf. 14. *lay against her* [or, *put upon her*, occasions of speech] or, of words, that is, of evil words: or, *pretenses* of words, that is, pretended words, or pretended matters. So the Greeke translate, *pretended words*; they are such as have a colour and shew of truth, to excuse and hide his hardness as long prayers were a pretense for the covetousness of the Pharisees, Matt. 23. 14. But *pretense* and *truth* are appointed in Phil. 1. 18. So here, and verf. 20. *bring forth* [whether before the parents and friends, or unto the Magistrates, accusing her before them. Some thinke this latter to be meant, and as the Hebrews describe it, when he cometh unto the Court and saith, *I married this damself, and I found her not to have virginity, and when I inquired into the matter, it was made known to me that she had played the whore under me, after I was betrothed to her, and shee are my witnesses that she played the whore before them, And the Judges shall heare the words of the witnesses, and examine their testimony: if the thing be found true, she is to be foned*. Maim. tom. 2. in Nagnarah betulah, ch. 3. sect. 6. But by the order of the text, the former seemeth as probable. to have virginity] Hebr. *I found not to her virginity*. The Greeke thus 3 and comming unto her, I found not her virginity.

Verf. 15. the father [to whom the injurie extended, if she were fully defamed, or if shee had played the whore, verf. 21. and to whom the detente of the daughter did most fitly appertaine. *the damself*] The word *Nagnarah* (*damself*) is properly a maid marriageable, which of the Hebrews is reckoned after twelve yeares of age: before that age, she is called a little one or child; and afterwards, if she have not signes that she is marriageable [such as are mentioned in Exek. 16. 7.] After those signes she is called *Nagnarah* (*a damself*), till six months' compleat, and no longer: from that day and forward, she is called *Bogereth*. Maimony treat. of Wives, chap. 2. sect. 1. 3. Both these, *Nagnarah* (the damself) and *Bogereth*, are subject to the punishment here appointed, if they be not found virgins. Maimony in Nagn. betulah, chap. 3. sect. 7. *the virginity* [that is, the signes of her virginity, in the cloth, verf. 17. and witness also, (as the Hebrews say,) that they are so. the Elders] in Greeke, the senate: that is, the Magistrates. This was the Senate of 23. Judges, for they were to put her to death if she were guilty, v. 21. They judge not this judgement but in the Court of three and twentie 3 because there is in

the judgement of him that bringeth forth an evil name, the judgement of life & death: for if the thing be found as he saith, then he is killed: but he that forceth him 14. Deut. 22. 28. and be that in his brother, Exod. 22. 16. they judge of them at all times, in the Court of three. Maimony in Nagnarah betulah, chap. 3. sect. 3. *the gate*] the Chaldee addeth, *the gate of the judgement hall of the place*.

Verf. 17. *occasions* [or, *pretenses* 3 in Greeke, pretended words (or matters) as verf. 14. and this is] that is, these are the proofes, or the signes, as verf. 15. Hebr. *these are the virginities*, the cloth] wherein the signes were to be scene.

Verf. 18. *the man*] the husband of the damself that is found to have accused his wife falsely. *chastise him*] if the Chaldee, *beat him*; which was the next punishment unto death. The Hebrews say: *If the father bring witnesses, which doe disprove the witness which the husband brought, and it be found that they have witnessed a falsehood, then they are shoud* [to death, according to the law, in Deut. 19. 18. 19.] and be the husband [is beaten, & amerced in an hundred shekels. And of this it is said (in v. 17.) THESE ARE MY DAUGHTERS VIRGINITIES; these are the witnesses that disprove her husbands witnesses. If her husband againe bring other witnesses which doe disprove her fathers witnesses, then the damself and her fathers witnesses are shoud, verf. 20. 21. Maim. in Nagn. betulah, chap. 3. sect. 6.

Verf. 19. *amerce* [or *mult* 3 five him. *Livred shekels*] the word *shekels* is added both in the Greeke and Chaldee versions, and usually is to be understood when the Hebrew nameth *sheva* only: see the notes on Gen. 20. 16. where all it is shewed what a *shekel* was. An hundred shekels was the double dowrie of virgins: greater in verf. 29. unto the father) and if she were fatherlesse, then he gave them unto her selfe, saith Maimony in Nagnarah betulah, chap. 3. sect. 1. *a virgin of Israel*] in Greeke, *a virgin an Israelit*. Herocron the Hebrews say, that if she were an heathen but was become a Proselyte, or a bondswoman: that had her freedom, &c. be that brought forth an evil name upon her, was free both from the mult, and from beating. They have also other like exceptions, which seeme not approveable 3 as, that if she were a girl under yeares, or an ancient maid, that had past the flower of her age; though such maids for playing the whore after they were betrothed, were to die yet the man that brought an evil name upon them, was free from the mult, and from beating. Maimony in Nagnarah, chap. 3. sect. 2. 8. *he may not* [or, he cannot send her away, to wit, by a bill of divorce, as other men were permitted to put away their wives, Deut. 24. 1. It is commanded by the Law, that the woman upon whom he hath brought an evil name, should abide under him for ever, Deut. 22. 19. and if he put her away, he transferreth against a prohibition, HE MAY NOT PUT HER AWAY, and hee is to be compelled to take her againe. And if another doe first betroth himselfe to her, or if she die, or if he be a priest, who may not take a divorced woman, (Lev. 21. 7.) then he is to be beaten

beaten for putting her away. Maimony in Nagnarah, chap. 3. *sect. 4.* As it was a greater sinne for a man to defame: his wife, than another person; so the punishment is greater: for they that defamed their neighbours were but beaten; but hee that defamed his wife was beaten and amerced, and never suffered to put her away, which was permitted to other men: *Deut. 24. 1. 2.*

20 *Verf. 20. be truth*] so proved by certaine evidence, or by witnesses, as before is shewed; and agreeable to the Law, in *Deut. 17. 4. 5. 6.* For the Hebrews acknowledge, that those tokens might sometime be wanting in virgins, and yet they not defiled; and therefore the Iudges were to examine, whether her progenitors wanted their fluors, or she herselfe had not had some great sicknesse, or other like accident, whereby those signes might faile. Maimony treat. of Wives chap. 11. *sect. 12.*

21 *Verf. 21. her fathers house*] that where the sinne was done, there it might be punished. *sect. 1* in Chaldee, *ignominie*; which was not onely evil in her, but a reproach to her father, and scandall to the whole Church: See the notes on *Gen. 34. 7.* where this phrase is first used. *whoredome in her fathers house*] and (as the Hebrews thinke,) under her betrothed husband: for otherwise if her fault had beene done before she was betrothed, and it were knowne, she was not to die, *Exod. 22. 16. 17.* This which is said in *Deut. 22. 20.* IF THIS WORD BETRYTH, she shall be killed, (is) when she hath committed whoredome after the betrothing before witnesses: but before the betrothing, the Law hath already said of her, that she is free from any thing; and her that lay with her is bound to make recompense with goods onely, whether he had ensied her, or forced her. Maim. in Nagn. betulah, c. 3. *sect. 11.* If this punishment were for her whoredome before she was betrothed; it sheweth Gods severitie against such as deceive their husbands in such sort, and dishonoured their fathers house. So a priests daughter playing the whore, is said to prophane her father, *Levit. 21. 8.*

22 *Verf. 22. they shall die*] in Greeke, *yeo shall kill them both.* The manner of their death was either by stoning, as may be gathered by *Iob. 8. 4. 5.* or, as the Hebrews say, by strangling: see the Annotations on *Levit. 20. 10.*

23 *Verf. 23. betrothed*] or *espoused*, which was, by mutuall promise, in the presence of witnesses, before marriage, *Mat. 1. 18.* It might be done in Israel (as the Hebrews write) three wayes; 1. by a peece of money, or by a writing, or by copulation. By a peece of money, though it were but a farthing, or the worth thereof; and the man said, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses; and it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he said, loe thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation she was his betrothed

wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And hee might not lie with her the second time, before they were married. And though the betrothing might be any of these three wayes, yet usually it was by a peece of money; and it they would, they might doe it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should blesse God, before the contract was made; as is shewed at large, by Maimony treat. of Wives chap. 3. and 10. and Ios. Karo in Shulehan aruch, treat. or Eipousals, chap. 1. *in the citie*] or towne, or any place of resort of people, where these might cry out and be reked. The citie is named for an instance, because therein are store of people.

24 *Verf. 24. she cried not*] as is presumed, because she was in the citie, and so consenting to the sinne, she is guiltie of death. The Hebrews say, *whoever is lien with in the citie, it is certainly presumed that she was intised, because she cried not out*: unless witnesses doe testifie that she was forced; as that (the man) drew a sword at her, and said, If thou criest I will kill thee. Maimony in Nagnarah betulah, chap. 1. *sect. 2.* *humbled*] that is, *in the citie*, as *Gen. 34. 2.* neighbours wife] so shee is called after her betrothing, as here, so in *Gen. 29. 21. Mat. 1. 10.*

25 *Verf. 25. in the field*] or any solitary place, where if the crime cannot be heard: appoled to the citie, in *vers. 23.* *take strong hold*] for, as the Greeke translates, *force her.*

26 *Verf. 26. thou shalt nor*] in Greeke, *yeo shall not, speaking to Israel.* *anything*] Hebr. *a word, sinne of death*] that is, sinne worthy of death, *killeth him in soule*] that is, so as that hee taketh away his soule, or life. In Greeke, *killeth his soule.* *this matter*] Heb. *this word.*

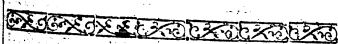
27 *Verf. 27. cried out*] as is presumed in charitie, unless the contrary be proved: as *vers. 24.* *Whoever is lien with in the field, it is certainly presumed that she was forced; and they judge her by the judgement of a woman forced, unless witnesses doe testifie that she lay with him willingly.* Maimony in Nagnarah betulah, chap. 1. *sect. 2.* *none to save, or no favourer*, that is, as the Greeke and Chaldee explaineth, *no helper or deliverer.*

28 *Verf. 28. lay hold on her*] the Greeke translates, *force her.* Herein this differeth from the law in *Exod. 22. 16. 17.* which was for such as consented being intised.

29 *Verf. 29. to the damasels father*] for, to herselfe, if she have no father. Maimony in Nagn. betulah, chap. 1. *sect. 9.* *shekels*] this word is added in the Chaldee and Greeke, as before in *vers. 19.* And 50. *shekels*, as the Hebrews write, was the least dowrie that virgins might have, and is called in *Exod. 22. 17.* the dowrie of virgins; and was the weight of fiftie shekels of fine silver. Maimony in Nagnarah, chap. 1. *sect. 1.* and every shekell weighed 320. graines of barley, as is noted on *Gen. 20. 16.* and these fiftie shekels were the mulet for lying

with her onely; and he that forced the maid was bound also (as the Hebrews shew) to pay for her shame, and for her paine, and for her blot: and hee charitied a maid (as in *Exod. 21. 16.*) paid but three things, the losse of 50. shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high Priests daughter, or with a strangers daughter, or bastards, the forfeit (or mulet) is fiftie shekels; but the shame, and the blot, and the paine, are not alike for all, but determined by the Iudges, according to the age and dignity of the damosell. The inier payeth not the mulet, unless hee doe not marrie her, (*Exod. 22. 17.*) he payeth onely for the shame and blot; but he that forceth her payeth all four out of hand, Maimony in Nagn. betulah, chap. 2. *sect. 1. &c.* See also the Annotations on *Exod. 21. 19.* *humbled*] or *afflicted*, that is, defiled her. And hence the Hebrews gather, that the man was to pay also for her paine, or smart, as is before noted. *not send her away*] not give her a bill of divorce, as other men might, *Deut. 24. 1.* See before on *vers. 19.* Here the Hebrews say; *If the high Priest force a maid, or intice her, he may not marry her, because he is commanded to take a virgin, (Lev. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he doe take her, she is to goe out againe by bill (of divorce.)* If (another man) transgress, and send her away, they compell him to take her againe, and he is not beaten: but if the divorced woman dye, or be betrothed to another, before he take her againe; or if it were a Priest, that might not take a divorced woman, (*Lev. 21. 7.*) such a one is to be beaten, because he transgresseth against a prohibition [HE MAY NOT SEND HER AWAY] and he cannot fulfill the commandment concerning her, SHE SHALL BE HIS TO WIFE. Maim. in Nagn. chap. 1. *sect. 6. 7.*

30 *Verf. 30. not take*] to write, much like abuse by whoredome or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the Law is given at large in *Lev. 18.* See the Annotations there. *his fathers skirt*] in Greeke, *his fathers covering*: So in *Deut. 27. 20.* where a curse is upon him that doth this. It meaneth the skirt or covering which his father onely might uncover, and not he. In *Levit. 18. 7.* it is called his fathers nakednesse, in like sense.



CHAP. XXIII.

3 Who may or may not enter into the Congregation: 4 Vaine sworne to be avoided in the host. 15 Of the fugitive servant. 17 Against filibugie. 18 Adominable sacrifices. 19 and Vjurie. 20 Of Purity. 24 Wholiberty a man had in his neighbours vineyard, or field.

HE that is wounded in the stones, or hath his privie member cut off, shall not enter into the Church of Iehovah;

A bastard shall not enter into the Church of Iehovah; even to his tenth generation, hee shall not enter into the Church of Iehovah.

An Ammonite or a Moabite shall not enter into the Church of Iehovah, even to their tenth generation, hee shall not enter into the Church of Iehovah for ever. Because that they met you not with bread and with water, in the way when yee came forth out of Egypt, and that he hired against thee Balaam the sonne of Beor, from Pethor of Mesopotamia, to curse thee, But Iehovah thy God would not hearken unto Balaam; and Iehovah thy God turned for thee the curse into a blessing, because Iehovah thy God loved thee. Thou shalt not seeke their peace, or their good all thy daies for ever.

Thou shalt not abhorre an Edomite, because hee is thy brother; thou shalt not abhorre an Egyptian, because thou wast a stranger in his land. The sonnes which shall be borne unto them in the third generation, any of them shall enter into the Church of Iehovah.

When the campe goeth forth against thine enemies, then keepe thee from every evil thing. If there be in thee a man that is not cleane, by reason of an accident in the night, then shall hee goe forth out of the campe, hee shall not come in within the campe. But it shall be at the looking forth of the evening, hee shall bathe himselfe in water: and when the Sunne is gone downe, hee shall come in within the campe.

And thou shalt have a place without the campe, and shalt goe forth thither without. And thou shalt have a piddle upon thy weapon; and it shall be when thou sittest downe without, then thou shalt digge therewith, and shalt turne backe and cover that which cometh from thee. For Iehovah thy God walketh in the midst of thy campe to deliver thee, and to give up thine enemies before thee, therefore thy campe shall be holy, that hee see not in thee the uncleannesse of any thing, and turne away from after thee.

Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his master. He shall dwell with thee in the midst of thee, in the place which hee shall chuse, in one of thy gates, where it is good for him; thou shalt not vex him.

17 There shall not be a whore of the daughters of Israel, neither shall there be a whore-monger of the sonnes of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them are abomination to Jehovah thy God.

19 Thou shalt not lend upon biding-usurie unto thy brother, usurie of money, usurie of meat, usurie of any thing that is lent upon usurie. Vnto a stranger thou maist lend upon biding usurie; but unto thy brother thou shalt not lend upon biding usurie, that Jehovah thy God may blesse thee in all that thou settest thine hand unto, in the land whither thou art going in to possesse it.

21 When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sinne in thee.

22 And if thou shalt forebare to vow, it shall not be sinne in thee. That which is gone out of thy lips thou shalt keepe and doe, according as thou hast vowed unto Jehovah thy God, a voluntary offering which thou hast spoken with thy mouth.

24 When thou comest into thy neighbours vineyard, then thou maist eat grapes as thy soule (desireth) thy fill, but into thy vessel thou shalt not put any.

25 When thou comest into the standing corne of thy neighbour, then thou maist plucke the eares with thine hand; but thou shalt not move a sickle unto thy neighbours standing corne.

Annotations.

1 Wounded in the stones or, wounded in any of his bones; for the word is singular, and properly signifieth a bruising or crushing, applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinewes, or whole member, or part thereof. The Greeke translareth it *Thladias*, which signifieth one that hath his bones broken, or is gelded. This law the Hebrewes understand of such onely as are wounded or gelded by the hand of man, not such as are so made of God. If the bones be cut off, or one of them, or if one of them be wounded, &c. the man is not allowable to enter into the Church of the Lord. Or if the sinewes of the stones, or any of them be cut or wounded, &c. he is not allowable. *Almaes* provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by thorne, or such like things. For, if he be borne with his privy-member cut off, or wounded

in the stones, or be borne without stones, or through fervent sickness these members decay, or the like: he is allowable to enter into the Church, for all these are by the hand of God. It is unlawful to corrupt (or marre) the members of generation, either in man, or in beast, or in wilde beast, or in fowle, either uncleane, or cleane. And whosoever geldeth (or maketh an Eunuch) is to be beaten by the Law, yet though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the stones, or pulleth them off, and another cometh and cutteth the sinewes of the stones, &c. they are all beaten. *Maimony* tom. 2. in *Ilfure biah*, chap. 16. f. 6. — 10. privy-member [either the yard, or stones, or any one, or part of them: for the Hebrew *Shaphach* (which hath the name of shedding the seed),] imply both: though by the Hebrewes it is applied to the yard, or a part thereof. And so among the Turkes at this day they make their Eunuchs by cutting off the privities: and the Greeke translareth, *him that is cut, or that hath (his privy member) cut off, not enter*] or, *not come in into the church (or into the congregation) of the Lord*. That is, he shall not be admitted into the Common-wealth of Israel, either to minister, or beare office, or to take a wife of them, or the like. As is said of the Priests, *to come in (or enter) into the house of the Lord*, that is, to minister, 1 *Chron.* 14. 29. and to go out and come in before the people, 2 *Chron.* 1. 10. is ex- pounded to judge the people, 1 *King.* 3. 9. is said of Solomon, hee loved many strange women of the nations concerning which the LORD had said unto the sons of Israel, *ye shall not go in (or enter) to them, neither shall they come in (or enter) unto you*, 1 *King.* 11. 1. 2. that is, as the Chaldee there expounded, *not be mixed*. So Iesus charged Israel, that they should not go in (or enter) in Chal-dee, *mix themselves* among the nations, *Isa.* 23. 7. and upon the reading of this Law to Israel returned from captivity, *they separated from them all the mixed multitude*, *Nehem.* 13. 1. 2. 3. And of this here the Hebrewes say, *Hee that is wounded in the stones, or hath the privy-member cut off, if he marry with a daughter of Israel, & lie with her, he is to be beaten*, *Dent.* 23. 1. & it is lawful for them to marrie women *Prophets, & bond women that are made free: and though he be a Priest that is wounded in the stones, and though he be a Priest that is wounded in the stones, he may take such a woman, because he is not in his bone-linse* [that is, may not doe the Priests office, *Lev.* 21. 17. 21. but he that is (so wounded, may not marrie her that is a bastard. *Maim.* in *Ilfure biah*, ch. 16. f. 1. 2. This is to be understood of such as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joining to the faith & religion of Israel, or entering into the Church in that respect: for that was lawful for all, *Exod.* 12. 48. 49. *Num.* 15. 14. 15. Howbeit some such strangers as were joynto to the Lord, yet remained after a sort separated from his people, as the complaint of such, and the Lords comortable answer unto them, in *Esay* 56. 3. 6. 7. sheweth. And so for the Eunuchs in the same place, *vers.* 3. 4. 5. The Hebrewes say, *Servants which are baptized by*

the name of servitude, and doe take upon them the commandments which servants are bound unto, they goe out from the generality of heathens, but come not into the generality (or common state) of Israelites. Therefore a bond-woman is unlawful (to be married) to one that is free borne, whether she be his own bond-woman, or his neighbours; and who so goeth in to a bond-woman, is to be scourged by the doctrine of the Scribes. Lo, it is expressed in the Law, (*Exod.* 21. 4.) that a Master may give a Canaanitess bond-woman to his Hebrew servant, and she is lawful for him. *Maimony* in *Ilfure biah*, ch. 12. f. 11. See after on v. 3.

Verl. 2. *Abfard* [in Hebrew *Mamzer*, which meaneth one borne of a stranger, that is not a lawful wife: and so the Greeke translareth it here, *Of an whore*: in *Zach.* 9. 6. the Greeke hath *Allogenes*, an Alien, or one of another generation. The Hebrewes say, *The bafard (Mamzer)* [spoken of in the Law, is he that cometh (or is borne) of any of the nakednesses, (that is, the incestuous and unlawfull copulations, forbidden in *Levit.* 18.) except of her that is separated for uncleanness, (*Levit.* 18. 19.) for he that is borne of her is blotted, but is not a bastard: but who so goeth into the other nakednesses (or unlawfull copulations) whether by force, or willingly, presumptuously, or ignorantly, begetteth a bastard. And whether they be males or females, they are forbidden (to enter into the Church) for ever; as it is written, *EVEN TO THE TENTH GENERATION*, which is as if he should say, for ever. Whether a bastard man doe marry an Israelitess, or an Israelite marry a bastard woman, when they have lien together, they are beaten. It is lawful for him that is a bastard to marry her that is a stranger, and for her that is a bastard to be married to him that is a stranger: but the children of them both are bastards, for that which is borne goeth after the blotted person: for it is said, *INTO THE CONGREGATION OF THE LORD*; and the congregation of heathens is not called the congregation of the LORD. A stranger that marrieth a daughter of Israel, or an Israelite that marrieth her that is a stranger, begetteth an Israelite in every respect, which may not lawfully marry her that is a bastard. *Maimony* in *Ilfure biah*, ch. 15. f. 1. 2. 7. 9. to his tenth generation) or, to the tenth generation, he himselfe shall not enter: so in v. 3. where the tenth generation, is expounded, for ever; because ten is a complete number.

Verl. 3. *An Ammonite, or a Moabite* For their speciall unkindnesse and sinne, these peoples had a speciall punishment above others, that these men might never be admitted into full communion with the commonwealth of Israel, as other nations might: but this the Hebrewes restraine to the men onely, not to the women; for Ruth the Moabite was married unto Boaz, *Ruth* 4. Their words are; *All heathens who ever, when they are become Prophets, and have taken upon them all the commandments which are in the Law; likewise servants which they are made free, loe they are as Israelites in all respects*, *Num.* 15. 15. and it is lawful

for them to come into the Church of the LORD out of hand. And the Prophete or free man may marry a daughter of Israel; and the Israelite may marry her that is a Prophete, or made free, except of some peoples onely, which are Ammon, and Moab, and Edom, and Egypt: for these peoples, when any of them becometh a Prophete, hee is as an Israelite in all respects, save in the case of entering into the congregation. The Ammonite and the Moabite are forbidden for ever, the males, but not the females, *Dent.* 23. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbidden for ever to marry a daughter of Israel, though it be his sons sonne, to the worlds end. But an Ammonitess, and a Moabitess are lawful out of hand, as the other peoples. *Maim.* in *Ilfure biah*, c. 12. f. 17. 18. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marry with them, as with any other peoples, *Neh.* 13. 2. 3. 4. 5. *Escr.* 9. 1. 2. for ever] the Greeke addeth, and for ever: for it is an explanation of the former, that the tenth generation is put for all generations for ever. So it appeareth, that the Moabites and Ammonites might never be one body with the Common-wealth of Israel, though other peoples might, as Iether an *Ilmalite*, 1 *Chr.* 2. 17. is called an Israelite; *Sam.* 17. 25.

Ver. 4. *they met you not*] this sinne was common to both nations, the next peculiar to Moab onely. So eternall damnation is inflicted upon those that give not meat and drinke to Gods people in their hunger and thirst, *Mat.* 25. 42. — 46. The contrary example is in Melchisedek, who met Abraham with bread & wine, as he returned from the slaughter of the Kings, *Gen.* 14. 18. &c. *Heb.* 7. 1. be hired] that is, the Moabite hired. The history hereof is set down at large in *Numb.* 22. &c.

Verl. 6. *not seek their peace*] the like is spoken of the Canaanites, *Escr.* 9. 11. 12. This is not meant of revenge in malice, which is unlawful, *Rom.* 12. 17. 19. or that they should not procure the salvation of their soules. 1 *Tim.* 2. 4. but respecteth the matter in hand, and those peoples in their inidelity touching whom the Hebrewes hold, that this is an exception from the former law, in *Dent.* 20. 10. about offering peace when in lawfull warre they came to besiege their cities. *Ammon and Moab, we send not unto them (proclamation) of peace*, *Dent.* 23. 6. *Our wives have said, forasmuch as it is written, PROCLAME PEACE VNTO IT*, *Dent.* 20. 10. if any should thinke the like for Ammon and Moab, he saith, *Thou shalt not seek their peace. And whereas it is written, HE SHALL DWELL WITH THEE, &c. WHERE IT IS GOOD FOR HIM*, *Dent.* 23. 16. if any should suppose the like for Ammon and Moab, he saith, *Thou shalt not seek their peace, OR THEIR GOOD*. But though we doe not proclaim peace unto them, if they make peace of themselves first, it is accepted. *Maimony* tom. 4. treat. of Kings, ch. 6. f. 6.

Verl. 7. *An Edomite, or Idumean*, as the Greeke calleth him; and as in *Mark* 3. 8. Edoms land is called *Idumea*: the Hebrew here writeth it

Adomite, as also in Pſal. 52. 2. it meaneth the posterity of Edom, or Elau, Israels brother, Gen. 25. 25-30. thy brother the nearest kinne to Israel of all peoples on the earth, and therefore of them called his brother, Num. 20. 14. Obad. 10. 12. Amos 1. 11. for which alliance in nature, though they were enemies, (Num. 20. 18, 21.) yet God would have his people retaineloving and natural affection towards them. a stranger] or journeyer: although the Egyptians turned to hate Gods people, and to oppress them, Exod. 1. &c. yet for the former good which Israel had received in their land, the Lord would have his people to shew themselves thankfull; that Edom and Egypt should sooner be admitted into the Church of the Lord, than Moab or Ammon; though not so soone as other peoples, which had not wronged Israel.

8 Verſ. 8. the third generation] to wit, after they were become Proselytes, and have received the faith and religion of Israel, as is before shewed. Of these the Hebrewes say: An Egyptian and Edomite, whether males or females, the first generation, and the second, are unlawfull to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a Proselyte, her sonne is the second generation.) Maimony in Ilſure biah, chap. 12. ſect. 19. 20. As for other nations, it is before shewed, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them; so now when all peoples are confounded, and it is not knowne who are truly Moabites, or Ammonites, or Egyptians, &c. the Hebrewes proſeſſe that they cannot obſerve this Law; and thus they write: Who ſo becometh a Proselyte of the seven peoples (of the Canaanites,) he is not forbidden by the Law to enter into the congregation. And it is a knowne thing, that none of them become Proselytes, save the Gibeonites, (Joſ. 9.) and Iſua decreed concerning them, that it should be unlawfull for them to enter into the congregation, either men or women. But he forbade them not, ſave ſo long as there was a Sanctuary, (Joſ. 9. 23.) And they were called Netinims, because he gave them for the ſervice of the Sanctuary. Then came David and decreed againſt them that they ſhould not come into the congregation for ever, nor in the time when there is no Sanctuary. And ſo it is expreſſed in Ezra, And of the Netinims, whom David and the Princes had given for the ſervice of the Levites, (Ezra 8. 20.) Loc, thou maiſt ſee they depended not on the Sanctuary. And why did he and his Conncell decree this againſt them? Because hee ſaw the hardneſſe and cruelty that was in them, at the time when they required that seven of the ſonnes of Saul, the choſen of the Lord, ſhould be hanged and killed, and they had no compoſſion on them, (2 Sam. 21. 6, 9.) When Senacharib King of Aſſyria came up, (2 King. 18. 13, 34, 35.) hee confounded all the peoples, and mixed them one with another, and carried them captives out of their places. So theſe Egyptians, which are now in the land of Egypt, are other men: and ſo the Edomites beſides dwell in the field of Edom, And for a ſuch

as theſe ſoure Nations which be forbidden, are commixed with all nations of the world which are lawfull, all are lawfull. So that whoſoever ſeparateſh from them, and becometh a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is lawfull for them to enter into the Church out of hand. Maim. in Ilſure biah, chap. 12. ſect. 22, 25. Thus the partition wall between Jewes and Gentiles is by the Hebrewes owne grant in part broken downe, but indeed wholly unto us which know Chriſt; who were in times paſt aliens from the polities (or common-wealth) of Israel, and ſtrangers from the covenants of promiſe, &c. but we are now made nigh by the blood of Chriſt, for he is our peace, who hath made both one, and diſſolved the middle wall of partition between us, Ephes. 2. 12, 14.

Verſ. 9. the campe] for the hoſt, an army of ſouldiers; touching whom God giveth lawes for their purity: that as the whole campe of Israel was to be purged of all leprous and uncleane perſons, Num. 5. 2, 3. ſo every campe or army, ſent forth to warre at any time, ſhould alſo have care of holineſſe. keep thee] or, beware, take heed. evil thing] Hebr. evil word, that is, all uncleaneſſe, either morall, (as Iohn warned the ſouldiers, Luke 3. 14.) or figurative, as ſome ſpecials here follow.

Verſ. 10. an accident] to wit, of uncleaneſſe, by the iſſue of his ſeed, and by the Greeke tranſlate it, an iſſue ſoſ which, and the pollution by the ſame, Levit. 15. with the Annotations. out of the campe] or, unto (a place) without the campe, where all uncleane perſons were to remaine, Num. 5. 3.

Verſ. 11. at the looking forth of the evening] which the Greeke tranſlateſh, towards evening; the Chaldee, at the time of the evening: See this phraſe in Gen. 24. 6, 3. and Exod. 14. 27. bathe] in Greeke, waſh his body, as all ſuch uncleane perſons were to doe, Lev. 15. figuring our ſanctification from uncleaneſſe, by the death and ſpirit of Chriſt, Heb. 10. 22. gone downe] Heb. gone in, that is, when the day of his uncleaneſſe is at an end: for the day ended at Sun ſetting.

Verſ. 12. thou ſhalt have] or, there ſhall bee to thee, to wit, by publique designation. a place] Heb. a band, that is, as the Greeke hath it, a place; in Chaldee, a place appointed (or prepared.) So the Hebrewes ſay, It is unlawfull to turne aſide within the campe, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turne aſide therein. Maimony treat. of Kings, chap. 6. ſect. 14.

Verſ. 13. a paddle] an inſtrument of iron, to dig an hole with in the earth, wherein to bury their excrements. Wee derive the name from the Greeke Pattralos or Paſſalos, whereby the Hebrew ſathes is tranſlated here. upon thy girdle] among thine armour: in Greeke, upon thy girdle; that which cometh from thee] thine excrements; in Greeke, thy ſhame (or unſeemlineſſe.) Theſe by the Law are counted uncleane, (as almoſt all the other that come out of man) & deſired other things

which they were uſed about, Ezek. 4. 12, 13, 14. and figured the corruption of nature, Eſay 4. 4. Marke 7. 15, 20, 21.

Verſ. 14. walkeſh] the Chaldee addeth, his diſcreet preſence walkeſh before thee] the Greeke explained it, into thine hands. So in Deut. 2. 36. and 7. 2, 3. alſo in 2 Chron. 6. 36. the uncleaneſſe] or the nakedneſſe, the diſcovery of any thing which is uncleane: the Greeke tranſlate it ſhame, the Chaldee, transgreſſion. By this, God taught his people holineſſe of conſervation, that they ſhould keep themſelves from their iniquity, as David did, Pſal. 18. 25. from after thee] that is, from following or accompanying thee, and from keeping thee. The Greeke tranſlate it, from thee; the Chaldee, from doing good unto thee. In like manner, when God ſaid, I will doe thee good, Gen. 32. 9. And both are expreſſed in Ier. 32. 40. I will not turne fro after them, to doe thee good. And of Gods leaving his people in their wars, and the evils following, there is complaint in Pſal. 44. 10, 11. &c.

Verſ. 15. not deliver up] Hebr. not ſhut up (or cloſe) as Deut. 32. 30. meaning, ſhut up into the hand, as is expreſſed in Pſal. 32. 9. chat is, delivered, as the Greeke and Chaldee here tranſlate it.

a ſervant] the Chaldee addeth, a ſervant of the peoples, that is, of the Gentiles, who for the religion of God cometh from his maſter to the Church of Israel. This ſervant that ſerveth to the land (of Iſrael) he is a righteous ſtranger] [that is, a proſelyte cometh unto the faith and covenant of God.] faith Maimony tom. 4. treat. of Servants, chap. 8. f. 11. (eſcaped) or (ſeparated, having rid ſee, and delivered himſelfe from the bondage of ſinne. The Greeke tranſlateſh, added) or adjoined unto thee.

By this Law God ſhewed his love in Chriſt, towards all ſtrangers, even in the baſeſt ſtate, that come unto him in faith; for there is neither bond nor free, male or female, but all are one in Chriſt Ieſus, Gal. 3. 28. It figured the grace of God to uſinners, who were the ſervants of ſinne, but obeying from the heart the forme of doctrine whereto we were delivered, we were made free from ſin, & were made the ſervants of righteousneſſe, and ſervants to God, to have our fruit unto holineſſe, and the end, everlaſting life, Rom. 6. 17, 18, 22. Who after we have cleaped the pollutions of the world, through the knowledge of Chriſt, are not againe to be intangled therein, and overcome, 2 Pet. 2. 20. Gal. 4. 7, 8, 9, 10. from his maſter] who, that he might ſuſtain no damage by the loſſe of his ſervant, the Hebrewes ſay, His maſter was to be ſoken unto, to write him a bill of manumiffion (or diſcharge from his ſervice,) and he againe was to write him a bill of debt for his price, untill he was able to pay, and then he ſhould him. Maimony in Servants, ch. 8. ſect. 10.

Verſ. 16. in the miſt of thee] the Greeke tranſlateſh; among you ſhall he dwell. By the Hebrewes, if a man fold his ſervant to the heathens, he was to be compelled to redeeme him againe, and to let him go out free. If a man fold his ſervant out of the land, he was to beſee free. Maim. treat. of Servants, chap. 8. ſect. 1. 6. in one of thy gates] that

is, as the Chaldee tranſlateſh, in one (or any) of thy cities; which figured the Churches of Chriſt, Pſal. 69. 36. wherein they that are eſcaped from the ſervitude of ſinne, ſhould remaine, Aſſ. 2. 47. good for him] or, good unto him, that is, where it liketh him beſt; as the Greeke tranſlateſh, where it pleaſeth him, and where may be moſt for his benefit. not vex him] or oppreſſe; in Greeke, afflict him. This law was for all ſtrangers, Exod. 22. 21. and forbiddeth all manner vexation in word or worke. The Hebrewes ſay, the Scripture addeth this admonition concerning him, becauſe hee is of a more humble ſpirit than (another) ſtranger: and who ſo vexeth this ſtranger, tranſgreſſeth againſt three prohibitions; Thou ſhalt not vex any man his neighbour, Lev. 27. 17. and, A ſtranger thou ſhalt not vex, Exod. 22. 21. and, Thou ſhalt not vex him, Deut. 23. 16. he transgreſſeth alſo againſt this, Neither ſhalt thou oppreſſe him, Exod. 22. 21. And hee is not to be vexed, no not with words. Maimony treat. of Servants, chap. 8. ſect. 11.

Verſ. 17. a whore] or common whore, fornicatrice, Seduſſioſſe; one that married not, but lived in whoredome. She is called in Hebrew Kedeſſah, which ordinarily ſignifieth Holineſſe, but is uſed here for the contrary, (as before in Deut. 22. 9.) or it was ſome filthy religious order among the heathens; whereof ſee the notes on Gen. 38. 21. The Hebrewes deſcribe her to be one that preſtited herſelfe unto every man. Maimony in Ilſure biah, chap. 18. ſect. 2. And ſo the differed from the whore called in Hebrew Zonah which had deſiled herſelfe, though but once: ſee the notes on Lev. 21. 7. However, the difference is not alwaies to be made; and the next verſe here ſeemeth to ſhew it. Maimony in tom. 2. treat. of Wives, chap. 1. ſect. 4. writeth thus; Before the Law was given, a man met with a woman abroad; and if he and ſhe coupled, he gave her hire and lay with her, at the parting of the way, and he was not guilty; and this is ſhe which is called KEDESHAH (a common whore.) After the Law was given, ſuch common whores were forbidden, Deut. 23. 17. Therefore whoſoever ſetteth with a woman by way of fornication, without a poſſible, he is beaten by the Law, for that hee hath ſyn with a whore. But Onkelos the Chaldee Paraſaph expounded this law otherwiſe thus; There ſhall no woman of the daughters of Iſrael be (a wife) to a man which is a ſervant: neither ſhall any man of the ſonnes of Iſrael take a woman which is a ſervant (or hand-maid.) But that ſeemeth not to be the meaning of this place. where men] or, fornicators: one that ſo deſileth his body without marriage; as a Sodomite. Notwithstanding this Law, Iſrael falling from God, had together with their idolatry, houſes of whores (or Sodomites) [that were in (or by) the houſe of the Lord, till King Iſoſias brake them downe, 2 King. 23. 7. They ſacrificed alſo with whores, Hoſ. 4. 14. ſo that both carnall and ſpiritually whoredome (which is idolatry, Ier. 2. 20.) are here forbidden.

Verſ. 18. the hire] or, the reward, wage; as the Hebrew word Ethnan is uſually ar whores hire, as may be ſeene in Ezek. 16. 31, 33, 34. Hoſ. 2. 1. 2.

and 9.1. Mich. 1.7. *as whore*] in Hebrew *Zonah* ; which seemeth to be the same with *Kedesh* before mentioned: though it comprehendeth generally all such as are forbidden in Lev. 18. to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lords house. And thus as the Hebrews explain, whether the were an *heathenish whore*, or a *bond-woman*, or an *Israelitess*. He that *said to his neighbour, this thing thou shalt have to let thy bond-woman live with my Hebrew servant, loe this is an (whores) hire*. If a man agree with an whore to give her a *Lambe*, (as Gen. 38. 16. 17.) and he doth give her many, though hee give a thousand, they are all an whores hire, and forbidden to come on the altar. If he lie with her, & give her is not, and after the time he give it her, though it be after many yeeres, yet it is an whores hire. Howbeit they reſtraine this (though perhaps too much,) to such things onely, as might in themselves be brought to the altar, as *cleave beasts*, & *fowles*, *wine*, *etc.* and *fine flower*, &c. If he give her money, & a sacrifice be bought with it, that sacrifice (they say) is lawfull. If he give her wheat, & after it be made flower, & olives, & after olive oil made of the grapes, & they be turned into wine, these are lawfull, for the hire is now altered. Maim. 11. 3. in *lilure mizbeach*, chap. 4. *ſell*. 8. 10, 10. 11. 15. This law taught the honour and sanctity due unto Gods house and service, when things which were thus made impure and vile, might not be brought unto him: to in *Eſay* 61. 8. hee saith, *I have robbery, for burnt-offering, the price of a dog* in Chaldee, the exchange of (that is, the thing exchanged for) a dog. This some doe understand of the *whoremonger* or *Sodomite* fore-mentioned; as the Scripture calleth vile persons dogs. *Matth*. 7. 6. *Rev*. 22. 15. 2 *Per*. 2. 22. But the Hebrews understood it literally; for as the dog was an unclean beast, and most abominable for sacrifice, *Eſay* 66. 3. to they write, *if a man said to his neighbour, I will give thee this Lambe for that Dog; or if he exchange a dog for any beasts or fowles, they were all unlawfull to be brought unto the altar. But if the price were altered, as be exchanged a dog for wheat, and turned it into flower; that (flower) was lawfull. Maimony in *lilure mizbeach*, ch. 4. *ſell*. 16. &c.*

for any vow] whether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or any thing about the Sanctuary; touching it selfe, which was either the hire, or the price of these vile things, might not be brought thither. Under the name of a *vow*, (which men voluntarily tooke upon themselves, *Lev*. 21. 22, 23.) other sacrifices which God commanded, are forbidden to be brought of either of these, that is, of any thing which was filthy or vile. both of the one proceeding from the breach of the moral Law, the other (taken properly) being against the Legall ordinances of divine service, are abominations to the Lord, who requirith his Sanctuary to be revered, *Lev*. 19. 30. and forbidden his name to be despised, his altar or table to be thought contemptible, *Mal*. 1. 6. 7. 8. or his house to be made a den of thieves, *Ier*. 7. 11. *Matth*. 21. 13.

Verſ. 19. *not lend upon biting usurie*] Hebr. *not cause to bite*; which meaneth, as the Greeke and Chaldee both interpret it, *not lend upon biting usurie* (or increase:) for *usurie* is biting or devouring of a mans substance; he that borroweth on usurie is bitten thereby; and he that so lendeth, causeth to bite, or maketh his neighbour to be bitten thereby. It may also imply, thou shalt not borrow upon usury, for that also is unlawfull, *Ier*. 15. 10. and hee that so borroweth, causeth himselfe to be bitten, and thus the Hebrews understand it, as is noted on *Ex*. 22. 25. *usury*] Hebr. *biting of silver*, that is, usury for silver (or money) which is lent. So after, *biting of meat*, that is, usury for meat which is lent, of any thing] Hebr. of any word: which though it be often used for any thing, as the Greeke here also tranſlateth it, yet from hence the Hebrews gather, usury of words also to be unlawfull: see the Annotations on *Exod*. 22. 25. that is lent upon usurie] Hebr. *that biteth*, (or maketh) Under this prohibition, the contrary is commanded, that we should lend unto our poore brother freely, and not take againe any thing more than was lent, *Deut*. 15. 7. 8. 9. *Luk*. 6. 34. 35. *Lev*. 25. 5. 36.

Verſ. 20. a stranger] or alien, in the Chaldee, a *ſonne of the peoples*, meaning a Gentile, an infidel: so to the strangers which were brethren in the faith, they might not lend upon usurie, *Lev*. 25. 35. 36. 37. *maist lend*] or shalt lend upon usurie; Hebr. *shalt cause to bite*, to wit, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebrews understand this to be a commandement, not a permission onely; (Maimony tom. 4. treat. of the Lender and Borrower, chap. 5. *ſell*. 1.) As if God would by this cut off occasions of familiarity with Infidels, lest Israel by much dealing with them, should learne their waies. Howbeit, our Saviour (by the example of God himselfe,) teacheth us to be loving and bountifull unto all, both good and bad, *Mat*. 5. 44. 48. *Luk*. 6. 35. 36. Spiritually this sheweth the use of the Law, which as an hard creditor exacteth more of men than he giveth unto them; and is to be laid, nor upon the righteous man, (who by faith is freed from the rigour & curse of the same,) but on the lawlesse, disobedient and sinners, 1 *Tim*. 1. 9. *Rom*. 7.

Verſ. 21. a vow] the law whereof, see in *Lev*. 27. and *Nam*. 30. And whether it were a thing promised unto God, or to be given to the poore, it was a vow. *not delay*] that is, not faile, either altogether, or by deferring the time of payment: see the notes on *Exod*. 22. 29. Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life shall continue, *Iam*. 4. 13. 14.) he must with all speed performe it, lest death prevent him. So the Hebrews say, *He that said, I will not depart out of the world until I be a Nazirite; loe, hee is a Nazirite out of hand, lest hee die by and by. And if hee deferre his Naziriteship, hee transgresseth*, &c. Maimony tom. 3. treat. of Nazirites, chap. 1. *ſell*. 4. The time and place of paying vowed sacrifices, was at the solemne feasts, & in the Sanctuary, *Deut*. 12. 5. 6. 7.

and 16. 16. 17. Hereupon the Hebrews say; whether they be vowed or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poore, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and hee bringeth them not, he frustrateth a commandement. If the three feasts (of the yeare) passe over him, and hee bring not his offerings which hee hath vowed, or voluntarily promised, &c. hee transgresseth against this prohibition. Thou shalt not delay to pay it. Maim. treat. of offering the Sacrifices, chap. 14. *ſell*. 13. *as pay it*] This payment must be made unto God of the best things (as is noted on *Gen*. 4. 4.) they might not bring any corrupt or blemished thing, *Mal*. 1. 14. *Lev*. 22. 21. nor any thing filthy or vile; *Deut*. 23. 18. Neither might any part be kept backe, of that which was sanctified by vow unto the Lord, *Al*. 5. 1, 2, 3, 4. &c. So for almes to the poore, the Hebrews have these rules; Almes is comprehended in the generall of *vowes*: therefore he that saith, *Loe a shilling be upon me for almes*, or, *This shilling be an almes*, he is bound to give it to the poore out of hand; and if hee delay, hee transgresseth against this precept. Thou shalt not delay to pay it. For he it is in his power to give it out of hand, and there are poore present. If there be no poore there, hee is to separate it, and lay it up till hee finde some poore. Maimony treat. of gifts to the poore, c. 8. *ſ*. 1. requiring, &c.] that is, will surely require it, and punish thee if thou pay it not. For so requiring implyeth, *Gen*. 9. 5. and 43. 22. *Deut*. 8. 19. *ſume*] and lo punishable. For God hath no pleasure in fools; 3 pay therefore that which thou hast vowed, *Eccle*. 5. 4.

Verſ. 22. shalt forbear] or cease, refuse: the Greeke tranſlateth, *If thou wilt not vow*. So before they promised, it was in their owne power, as in Ananias case, *Act*. 5. 4. Howbeit, when duty bindeth us to shew thankfulness unto God for his mercies, we are willed to vow and to pay, *Psal*. 76. 12. The Hebrews say, Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himselfe in these things, for to suppress his concupiscence, and that hee be not negligardly, but may fulfill that which is commanded by the Prophet, HONOUR THE LORD WITH THY SUBSTANCE, (*Prov*. 3. 9.) yet notwithstanding, if hee doe never satisfie his devote, there is not any thing in it; for loe the Law testifieth and saith; But if thou shalt forbear a vow, it shall not be sine in thee. Maimony treat. of Valuations and Devote things, chap. 8. *ſell*. 12. *not be sine*] to wit, not such sine as a man is guilty of, if he vow and doe not pay, *Eccle*. 5. 5. For otherwise a man may sinne this way also, in negligence and unthankfulness, *Luk*. 17. 17. 18. In this sense Christ said to the lewes; If ye were blind ye should have no sine, *Ioh*. 9. 41. that is, no such sine as now remaineth on you, for refusing the light. So in *Ioh*. 15. 22. 24. *Iam*. 4. 17.

Verſ. 23. That which is gone out] that is, thy word, or promise: as, all that proceedeth out of the mouth of the LORD, *Deut*. 8. 3. is expounded,

every word of God, *Luk*. 4. 4. *keep and doe*] with heart and hand. But this is meant of lawfull vowes; for such as are idolatrous and wicked, are not to be kept, but repented of, and broken, *Ier*. 44. 25. 27. *Al*. 23. 12. 21. *a voluntary offering*] all vowes were voluntary offerings, but all voluntary offerings were not vowes: see the difference noted on *Lev*. 7. 16. and *Deut*. 12. 6. *with thy mouth*] Hereupon Solomon saith, *Suffer not thy mouth to cause thy flesh to sine; neither say thou before the Angel, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the worke of thine hands? Eccle*. 5. 6. If a man had spoken it with his heart onely unto God, hee was bound to pay it, as the Hebrews teach: See the notes on *Lev*. 7. 16.

Verſ. 24. When thou comest] the Chaldee tranſlateth, *when thou art hired*: and of such doe the Hebrews understand this Law, that labourers hired to worke in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he saith; *Who planteth a vineyard, and eateth not of the fruit thereof; or, who sows a flocke, and eateth not of the milke of the flocke?* 1 *Cor*. 9. 7. Whereby not the owners onely, but the labourers also are intended. This and the like law following, seemeth to extend also to such as occasionally travell thorow vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lords Disciples, going thorow the fowlen fields, plucked the eares of corne, and did eat, *Matth*. 12. 1. *vineyard*] and by proportion, his olive-yard, or any such like. The Hebrews say; Labourers which doe worke upon any thing that groweth out of the earth, &c. the husband is commanded to let them eat of that which they are working upon, *Deut*. 23. v. 23. 24. which law we have bene taught, that it is not written of any thing but concerning the hired (labourer.) And if he did not hire him, how was it permitted him to come unto his neighbours vineyard, or standing-corne, without his knowledge? But thus he saith; When thou shalt come, by the owners leave, to labour, thou shalt eat. Maimony tom. 4. treat. of hired things, chap. 12. *ſell*. 1. Howbeit they reſtraine this law to such things onely as grow out of the ground; therefore they adde, *Hee that milketh, or charneth butter, or maketh cheefe, eateth not (thereof) because they are things that grow not on the ground: ibidem* 4. But hee that reapeth (the corne) and hee that thresheth, and hee that saneth and purgeth it, hee that cutteth downe the grapes, and hee that treadeth them (in the wine-press,) or doth any such like worke, they may eat by the Law, *ibidem* 8. *eat grapes*] and so if hee labour upon the fig-tree, he may eat figges; and all the like: but hee may not eat (they say) save of that whereabouts hee laboureth: and if he labour both in the grapes and in the wine-fac, he may both eat of the grapes, and drinke of the must (or new wine.) If he worke on the fig-tree, hee may not eat of grapes: if on grapes, hee may not eat of figges. And hee that is working upon one vine-tree, may not eat (the fruit) of another vine. Neither may he eat grapes with any other thing as with bread,

or the like. But if hee have agreed with the householder, for the quantity that hee shall eat, hee may eat with bread, or with salt, or with any thing that he please. Maimony ibid. sect. 10. 12. as thy soule] to wit, desireth or, according to thy soule, that is, thine appetite. The Greeke joyneth it with the word following, thus, so much as thy soule (that is, thine appetite) may be filled with. So in Psal. 78. 18. they asked meat for their soules, that is, for their lust or appetite. From this the Hebrewes gather, that onely he himselfe, nor any other of his family may eat. The labourer that shall say, Give my wife & children that which I should eat; or doe I will give a little of this which I have taken, to my wife or my child for to eat, they hearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himselfe. Though he be a Nazirite which worketh in the grapes [who may not by the law eat any of them, Num. 6. 3.] if he say, Give me my wife and children, they hearken not unto him. A workman that laboureth himselfe, and his wife, and his children, and his servants, and conditioneth with the householder, that he will not eat of any thing that hee worketh upon, neither hee nor his, then they may not eat, to wit, the greater sort of them; for they be wittingly remitted (of their right.) But the little ones be cannot make agreement that they shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is Gods. Maimony ibid. sect. 13. 14. not put] Hebr. not give any, either to carry home for himselfe, or for any of his.

25

Verf. 25. with thine hand] to wit, for to eat, verf. 24. as did Christs Disciples, Matt. 12. 1. upon the warrant of this law, as is probable: howbeit, the Hebrewes understand it of the labourers, as before. And the Chaldee version here also saith, When thou art hired into thy neighbours standing corne, then thou must plucke, &c. Which though the meaning be good, (for even the beasts were by Gods Law to eat of that wherein they laboured, Deut. 25. 4.) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire not to taste of the fruits. not move a sickle] namely, for to cut downe for thine owne eating, or for to carry away with thee, as v. 24. God, whose the earth is, and the plenty thereof, Psal. 24. 1. and whose the land of Canaan was in speciall, Levit. 25. 23. who reserved the first-fruits, tithes, corners, gleanings, &c. for himselfe, his priests, and the poore of his people, Num. 18. Deut. 24. 19. — 21. would have the fruits in some sort common for the necessities of all men, especially to those that laboured in them, whether men or beasts; so shewing his bountie to all, yet reserving the right and propriety of the owners, which no man might infringe: that mercie and justice might meet together, and not one man to put his sickle into another mans corne, to reape that which another hath sowne. The equity of this Law reacheth also unto spiritual things, and to Gods labourers in his harvest; 2 Cor. 10. 14. — 16. 1 Cor. 9. 7. 9. 10. — 14. Rom. 15. 20.

CHAP. XXIIII.

1 Of divorce. 5 A new married man goeth not to warre. 6 10 Of pledges. 7 Of man-stealers. 8 Of leprosie. 14 The hire to bee given in due time. 16 Of justice. 19 The forgotten sheafe is for the poore. 20 And the gleanings of the fruits to bee left for them.

When a man hath taken a wife, and bene her husband, and it shall be that the fince nor grace in his cies, because hee hath found in her manner of nakednesse: and he shall write her a bill of divorcement, and give it in her hand, and send her away out of his house: And shee depart out of his house, and goe and be another mans: And the latter man hate her, and write her a bill of divorcement, and give it in her hand, and send her away out of his house; or if the latter man die, which tooke her to him to wife: Her first husband which sent her away, may not retu ne to take her to be unto him to wife, after that shee is caused to be defiled, for that is abomination before Iehovah; and thou shalt not cause the land to sinne, which Iehovah thy God giveth unto thee for an inheritance.

When a man hath taken a new wife, hee shall not goe out in the Arnie, neither shall any thing passe upon him: hee shall be in his house one year, and rejoyce with his wife which hee hath taken.

(A man) shall not take to pledge the neather mill-stone, or the upper mill-stone; for hee taketh to pledge, the soule.

If a man bee taken stealing a soule of his brethren, of the finnes of Israel, and maketh grace to himselfe by him, and selleth him; then that theefe shall die, and thou shalt put away evil from the midst of thee.

Take thou heed in the plague of leprosie, to observe diligently and to doe according to all that the Priests the Levites that reach you; as I commanded them yee shall observe to doe. Remember what Iehovah thy God did unto Marie, in the way, after yee were come forth out of Egypt.

When thou lendest thy neighbour the loan of any thing, thou shalt not goe in into his house, to fetch his pawne. Thou shalt stand without, and the man to whom thou dost lend, shall bring forth unto thee the pawne without. And if hee be a poore man, thou shalt not lie downe with his pawne. Resto-

ring

ring thou shalt restore the pawne unto him when the Sunne goeth downe, that hee may lie downe in his raiment and blesse thee, and unto thee it shall bee justice before Iehovah thy God.

Thou shalt not fraudulently oppresse an hired servant that is poore and needy, of thy brethren, or of thy stranger which is in thy land, within thy gates. In his day thou shalt give his hire, and the Sun shall not goe downe upon it, for hee is poore, and unto it hee listeth up his soule, that hee cry not against thee unto Iehovah, and it bee in thee a sinne.

The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall bee put to death every man in his owne line. Thou shalt not wrest the judgment of the stranger, nor of the fatherlesse: thou shalt not take to pledge the garment of the widow. But thou shalt remember that thou wast a servant in Egypt, and Iehovah thy God redeemed thee thence, therefore I command thee to doe this thing.

When thou reapest thine harvest in thy field, and hast forgot a sheafe in the field, thou shalt not returne to take it; it shall bee for the stranger, for the fatherlesse, and for the widow, that Iehovah thy God may blesse thee in all the worke of thine hands. When thou beatest thine Olive-tree, thou shalt not goe over the boughes after thee; it shall be for the stranger, for the fatherlesse, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not gather the single grapes after thee; it shall bee for the stranger, for the fatherlesse, and for the widow. And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to doe this thing.

Annotations.

Bene her husband] that is, done an husbands duty, lien with her: as the Greeke translatheth, dwell together with her. So Deut. 21. 13. For his marriage is signified by the former phrase, taken a wife, as is noted on Deut. 22. 13. grace] favour in his cies; in Greeke, grace before him. that is, if he like her not. matter of nakednesse] or, the nakednesse of any thing, that is, the discovery of some unclean thing: or, by transplacing the words, any thing of nakednesse, that is, of shame and indignomy; as the Greeke translatheth, a shameful (or uncomely) thing. This is thought of some not to be meant of adultery, for which there was to die if it were proved, Deut. 22. 22. but of some evil thing in her conditions or actions, which displeased her husband. So the phrase was used in

Deut. 23. 14. for that which was uncleanly and uncomely. And he shall write] understand from the former sentence, and if hee shall write: for this is not a commandment, but a permission, as our Saviour saith, Moses because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so, Matt. 19. 8. So after in verf. 3. And the latter man shall hate her, that is, if hee shall hate her; for all is supposition, and permission, untill v. 4. where he is forbidden to her first husband. But the Hebrewes mistooke this for a commandment, Matt. 19. 7. and so doe to this day, as is to be seene in their writings, wherein good and bad are mixed together thus; A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remaine under him, and minister unto him, if hee be purposed to divorce her. A man may not put away his first wife, except hee hath found in her the nakednesse of some thing: and it becomes him not to be hasty to send away his first wife; but the second, if hee hate her, let him send her away. A woman that is of evil conditions, and is not modest, as are the best daughters of Israel, it is commanded to put her away. Maimony tract. 2. treat. of Divorces, chap. 10. sect. 21. 22. But the Lord, the God of Israel saith, that hee hateth putting away, Mal. 2. 16. And, What God hath joyned together, let no man put asunder, Matt. 19. 6. bill of divorcement] or, libell (booke) of cutting off; which the Greeke version (approved by the Evangelists, Math. 19. 7.) calleth, a libell of divorcement, or, of departing away, because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebrewes have many canons; and the forme of this bill is in the Talmud in Gittin, chap. 9. and by Maimony in treat. of Divorces, chap. 4. sect. 12. set downe in these words:

In such a day of the weeke, in such or such a day of the moneth N. in such or such a yeere from the creation (of the world), or from the supputation (of Alexander) after the account which wee are wont to count by, here in the place N. I N. the sonne of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had) have voluntarily, with the willingnesse of my soule, without constraint, both dismissed, and left, and put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy fathers place) which hath bene my wife heretofore, but now I dismisst thee, and leave thee, and put thee away, that thou maist be free, and have power over thine owne soule, to goe away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawfull for any man; and this is unto thee from mee a writing

writing of divorcement, and bill of dismission, and an epistle of putting (thee) away, according to the Law of Moses and Israel.

N. sonne of N. Witnesse.
N. sonne of N. Witnesse.

give it] or, deliver it into her hand, and this also before witnesses. The Hebrews observe ten things, which they say are requisite by the Law, and are the root (or foundation) of the divorce; 1 That a man put her not away, but of his own will: gathered from these words, If shee finde not gracen in his eyes; but the woman may be put away, whether shee be willing or not. 2 That hee put her away by a writing, not by any other thing. 3 That the matter of the writing be to divorce her and put her away out of his possession. 4 That the matter of that divorcement be betweene him and her. 5 That it bee written by her name. 6 That there be no action wanting after the writing thereof, save the delivery of it unto her. 7 That hee give it unto her. 8 That hee give it her before witnesses. 9 That hee give it her by the Law of Divorces. 10 And that it be the husband, or his deputy that delivereth it unto her. Maimony treat. of Divorces, chap. 1. sect. 1. Unto these they adde also sundry other cautions, as, Where it is said in the Law, AND HE SHALL WRITE HER A BILL, &c. Whether hee write it with his own hand, or speake to another to write it for him; and whether he deliver it with his own hand, or speake to another to deliver it, (it is all one) it is not said, HE SHALL WRITE, but to signify, that she may not be put away but by a writing; and, HE SHALL GIVE (to signify) that shee may not take it of her selfe. But it is necessary, that the husband speake himselfe unto the Scrivenor to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and be- thinketh him, and doth not put her away, but uniteth himselfe with her after it is written, hee may not put her away by that bill at another time when hee would put her away. Whereas the Law saith, AND GIVE IT IN HER HAND; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosome, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessary that he be made her attorney before two witnesses, and that there be two witnesses to testify, that the bill came to the hand of her attorney. The husband cannot make an attorney to receive the bill for his wife, but hee may make one to carry it to his wife. If the attorney have received the bill, and before it cometh to the womans hand, the husband change his minde, and saith unto him, the bill which I sent by thee, be of none effect; or if he say before unto his wife, the bill which I have sent unto thee, be of none effect; or if hee send any messenger to make it of none effect; or if hee say unto others, the bill which I have sent to my wife be of none effect, too it is of none effect, though it come (after) to

his wives hand. But if (he speake it) after it become to her hand, or to the hand of her attorney, which was to receive it for her, he cannot make it of none effect. Hee that divorceth upon condition, if the condition be confirmed she is divorced; if not, shee is not divorced. As if he say, loe here is thy bill, upon condition that thou give me 200 pence, within these thirty daies; if she give them with his consent within thirty daies, shee is divorced; if after thirty daies (hee is not divorced). If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till shee give them with his consent &c. Maimony treat. of Divorces, chap. 2. sect. 1. 5. and c. 3. f. 1. 5. and c. 6. f. 1. 3, 16. and c. 8. f. 1. 21.

Verf. 2. be another mans] or, be to another man: either by full marriage, or by copulations onely; for a betrothed woman is a mans wife, Dent. 22. 23, 24. So the Hebrewes say; Hee that putteth away his wife, and shee is betrothed to another, although hee be not married to him, shee is unlawfull for the first (husband.) And if the first doe returne and marry her, he is to be beaten, and to be compelled to put her out, Dent. 24. 4. Maimony in Divorces, chap. 11. sect. 12. Shee might also become another mans by fornication, though she married not, ler. 3. 1. yet the phrase often implieth the state of marriage, Rom. 7. 3. 4. unto which sense the Hebrewes restraine it here.

Verf. 3. And the latter] understand from the last clause, And if the latter man hate, and if hee write her a bill, &c. for these are but suppositions, and bare permissions, not commandments which God would have done, as is before noted.

Verf. 4. may not returne] or, cannot, it is not lawfull for him to take her againe: and this is the Law which God commandeth, whereby hee sheweth a dislike of the former divorcements; as after he plainly confirmeth by the Prophet, Mat. 2. 16. For, Who soever shall put away his wife, [saving for the cause of fornication, causeth her to commit adultery, [and if he marry another, he committeth adultery, and who soever shall marrie her that is divorced, committeth adultery, Matt. 5. 32. and 19. 9. she is caused to be defiled] or, is caused to defile herselfe: The Greeke and Chaldean translate, shee is defiled: but the Hebrew word *Hutanaah* is of such a composition, as implieth both the defiling of her selfe, and the causing thereof by her husband, who put her away first. It was therefore an error in the Lawes, to take this for a commandment of God, which he tolerated onely for the hardness of their hearts; and shewed the woman to be defiled by her second marriage, after her first unjust divorce. [not cause the land to sinne] or, not suffer the land to sinne: which may be understood, that by their example others should not be occasioned to do the like; or, that by the Magistrates neglect of punishing this evil, others bee more boldened. Or rather, that the land be not in sinne, that is, punishable for this sin, which extendeth not onely to the persons that doe it, but to all the people that suffer it: as there bee examples of the like in other cases, as Ios. 7. and 22. 17, 20. Therefore the Prophet alleging this Law, saith, that the land should be

greatly polluted, ler. 3. 1. and so the Greeke version here, in stead of sin faith, & ye shall not defile the land. This Law is figuratively applied in the practise of it unto God and his Church, unto whom he was as husband, ler. 3. 1. 32. and unto whom in time hee did give a bill of divorcement, but for her adulteries, ler. 3. 8. not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a bill of divorce they could not shew,) but for her transgressions she was put away, Esay 50. 1. And though by this Law, a woman put away, and becoming another mans, might not returne to her first husband againe, yet God (who is above his Law) offereth his Church, after her many adulteries, to returne againe unto him by repentance and faith, ler. 3. 1. Hof. 2. 2. 1. 9. and 3. 1. 5. The Apostle also applieth this Allegory to the Churches estate under the Law, and under the Gospel of Christ, Rom. 7. 1, 2, 3, &c.

Verf. 5. in the armie] unto the war, as the Greeke translate, In Dent. 20. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrewes understand those two all in this law, saying, Hee that hath builded a house, and dedicated it, and hee that married his betrothed wife, or his brothers wife (Dent. 25. 6.) and hee that hath made his vineyard common, these goe not out to war till the year be ended. Maimony treat. of Divorces, chap. 7. sect. 10. anything] or, ought of anything, that is, of any charge or buliance concerning warres, or the like. Therefore whereas such as had not married their spouses, nor builded their houses, nor made common their vineyards, when they were sent backe from the armie, were to provide victuals, and prepare the way for the army, as is noted on Dent. 20. 7. they were all this first year free from these & other the like charges, as the Hebrewes say, These goe not out to war, neither are they charged with any thing in the world, Dent. 24. 5. By word of mouth we have bene taught, that he shall be free a yeare, both for the boye that be hath dedicated, and for the wife that be hath married, and for the vineyard whose fruit he hath begun to eat of. All the yeare long hee neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the citie, neither may any thing in the world passe upon him. Maim. treat. of Kings, ch. 7. f. 10. 11. free] that is, as the Greeke explaineth is, hee laid upon him. free] that is, exempted from all publicke labours and charges. In the wars that King Asa made with Baasa, none was free, 1 King 15. 22. where may be understood, none save such as Gods Law did exempt; or, not they neither, because of the great necessity of helpe. rejoyce with his wife] By this Law God shewed how much hee approved of holy wedlocke, (as by the former he shewed his hatred of unjust divorces) when to encourage the newly married, against the cumbrousness which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares, and expences, that they might the more comfortably provide for their own estate.

Verf. 6. (A man) shall not take] Hebr. He shall not take: this is to be understood of any man: therefore the Greeke and Chaldean change the person, to make the sense plainer, Thou shalt not take, speaking to every man, as after Moses all speake in ver. 17. nether millstone] elsewhere this word *Rechajim* signifieth both millstones, or the mill in general, Exod. 11. 5. Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for mans life are forbidden to be taken to pledge. The Hebrewes say, Hee that lender to his neighbour, &c. may not take to pledge vessels (or instruments) wherewith they make ready (meat) for the life; as millstones, or the wooden mill, or pots which they boyle meat in, or butchers knives, or the like things, Dent. 24. 6. and if hee take such to pledge, hee must be forced to restore it, and if the pawns be lost, or burnt before hee doe restore it, he is to be beaten. Maimony treat. of 4. treat. of the Lender and Borrower, chap. 3. sect. 2. the upper millstone] called *Recheb*, a chariot, because of the running thereof upon the nether stone: From hence they say, He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by it selfe, though they be two instruments wherewith they doe one worke, [as the nether millstone and the upper] he is guilty for them by the name of two instruments, and for them twaine hee is to be twice beaten. Maimony ibid. chap. 3. sect. 3. See after in v. 11. 12. 17. the soule] that is, the life of the soule (or body) meaning the instruments of his livelihood: and as Thargum Ierusalem expounds it, the necessities of the soule (or life). The Chaldean paraphraseth thus, for by them it is made (ready) meat for every soule. Thus the millstones are named but for an instance, forbidding all other of like sort.

Verf. 7. a soule] that is, any person, a man, woman, or child. of Israel] This the Hebrewes take as a limitation to Israel and the Profelytes thereof; and for stealing Infidels, they hold hee was but to make restitution. Maim. com. 4. treat. of Theft, chap. 2. sect. 1. and chap. 9. sect. 6. maketh gaine] or, serveth himselfe: the Greeke translate, and bringing him under his power, selleth himselfe of him, and selleth him to others, Dent. 24. 7. If hee steal him, and serve him selfe with him, and doe not sell him, or doe sell him before hee hath served himselfe by him, hee is free (from death) Maim. treat. of Theft, ch. 9. sect. 2. 3. Others think that if hee either served himselfe with him, or sold him, hee was to dye: and this may well bee the meaning of the Law; for and often signifieth or, as is noted on Gen. 13. 8. and 19. 12. [shall dye] as the Hebrewes say, he was to be strangled to death. Maim. ibid. ch. 9. sect. 1.

Verf. 8. plague of leprosie] which might bee on mens bodies, or on garments, or in houses. The Law

Law of all these is given at large, in *Levit.* 13 and 14 Chapters. all that the Priests [the Greeke translareth, all the Law that the Priests the Levites shall shew unto you. This is a warning to Israel, that if any man had the Leprosie, or a fore like the Leprosie, he should not dissemble or hide it, or pluck off, or cut away the signes thereof, or labour by medicines to cure it, or doe any thing thereto, but as the Prielt directed him according to the Law 3 because this plague was usually by the hand of God for mens illnesses, and did pollute both the person himselfe, and all that touched him, so that for the discerning and curing of this plague, they should seeke unto God, by the means which hee appointed. Therefore from this Law, the Hebrews teach: Hee that plucketh off the signes of uncleanness, either all or some of them, or seareth the living (raw) flesh, all, or some of it, or cutteth all the sores out of his flesh, or out of a garment, or house, or before hee come to the Prielt, or whiles he is sent up, or after, &c. hee transgresseth against this prohibition, TAKE THOU HBED IN THE PLAGUE OF LEPROSIE, &c. (*Deut.* 15. 8.) Maimony tom. 3. treat. of Leprosie, chap. 20. sect. 1. See the Annotations on *Levit.* 13. as I commanded them] If then the Prielt spake or did otherwise than God prescribed, it was not to stand. A Prielt that pronounceth him uncleane that is cleane, or him cleane that is uncleane, he doth nothing at all, for it is written (*in Lev.* 13. v. 14, 15.) he is uncleane, and the Prielt shall pronounce him uncleane, &c. Maim. in Leprosie, ch. 9. sect. 3.

9. Ver. 9. unto Marie] in Hebrew *Marjam*, in Greeke *Mariam*; shee was the sister of Moses and Aaron, a Prophetesse in Israel, who for speaking against Moses, was smitten of God with Leprosie, *Numb.* 12. whose example is for a warning to all, that they should not sinne as shee did, lest God plague them also: and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture are examples unto us, *1 Cor.* 10. 65-11. and so Christ saith, Remember Lots wife, *Luk.* 17. 32.

10. Ver. 10. when thou lendest] or, when thou shalt exact of thy neighbour the exaction of any thing, that is, any debt: which if it were with rigour, or of a poore man that had not to pay, was unlawful. See the notes on *Exod.* 22. 25. The Greeke translareth, If there be a debt in thy neighbour, (that is, if he be indebted to thee) what debt soever. See the notes on *Deut.* 15. 2. thou shalt not goe in] This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawne. Hee that lendeth to his neighbour poore or rich, may not take a pawne of him, but by the Synedrion, [that is, by authority of the Magistrate:] and though it be the messenger of the Synedrion that cometh for a pawne, he may not come into his house and take his pawne, but must stand without, and the borrower is to bring out a pawne unto him, *Deut.* 24. 10. If it be so, what (difference) is there betweene the creditor, and the messenger of the Synedrion? The messenger of the court, he may take the pawne out of the hand of the borrower by force, and give it the lender: but

the creditor may not take the pawne, till the borrower give it him with consent. If the creditor take the pawne, and goe into the borrowers house for his pawne, or smatcheth a pawne out of his hand by force, hee is not to be beaten, because the aid is broken off, for he must restore the pawne, *Deut.* 24. 13. If he keep not this commandment to restore it, as if the pawne be lost or burnt, he is to be beaten, and to restore the price of the pawne, Maimony tom. 4. treat. of the Lender and Borrower, ch. 3. sect. 4.

Ver. 12. not tie downe] to sleepe; but not to bed. For breach of this Law, the Lord reproveth Israel; 7 by lay themselves down upon clothes laid to pledge, by every altar, *Amos* 2. 8. But hee by not only the use of the poore mans pawne, but the keeping of it is forbidden with his pawne, that is, and his pawne by thee (or in thy custody) Maimony in Lender and Borrower, c. 3. f. 5.

Ver. 13. when the Sun] or, as the Greeke translareth, about the going downe of the Sunne: in *Exod.* 22. 26. it is said, before the Sunne goeth downe; see the Annotations there, where is shewed, that every pawne is to be restored when the poore man hath need of it, by night or by day. If the pawne must thus be restored when hee hath need, what becometh it to take the pawne? The Hebrews answer, that by this means the debt is not relaxed in the seventh yeere, (which the Law biddeth, *Deut.* 15. 1. 2. 3.) and if the borrower die, his moveables are not made his childrens, but payment is made by the pawne after his death. Maimony ibid. chap. 5. sect. 5. justice in Greeke, almes, a worke of mercy, which God will reward: as on the contrary in v. 15. he saith, it be in thee as sinne, that is, an iniquity which God will punish.

Ver. 14. not fraudulently oppresse] or, not defraud: the Greeke translareth, Thou shalt not fraudulently keepe backe the hire of the poore, &c. which word the Apostle useth in like case, saying, Behold the hire of the labourers, &c. which is by you fraudulently kept backe, crieth, &c. *1 am.* 5. 4. and among the other weighty lawes, our Saviour nameth this for one, in *Mark.* 10. 19. See also *Levit.* 19. 13. thy gates] that is, as the Greeke and Chaldee translareth, thy cities.

Ver. 15. In his day] in Greeke, The same day, is used for all time. his hire] or, his wages, whether for his owne labour, or for his bealls, or other things. So the Hebrews explain it, When it be the hire of man, or the hire of beasts, or the hire of instruments, hee is bound to give it in his time: and if hee keepe it after the time, hee transgresseth against a prohibition. Maimony tom. 4. treat. of Hiring, chap. 17. sect. 1. not goe downe upon it] in *Levit.* 19. 13. it is said, if of him that is hired: What is the time (or day) of him that is hired? He that is hired for a day, (his hire) is due all that night: & of him it is said (*in Lev.* 19. 13.) it shall not abide all night with thee untill the morning: & he that is hired for a night, it is due all the day; and of him it is said, In his day thou shalt give his hire, (*Deut.* 24. 15.) And he that is hired for beeres of the day, it is due all the day 3 if for beeres of the night, it is due all

the night: He that is hired for a week, or for a moneth, or for a yeere, or for seven, if (the terme) goe out by day, it is due all that day; if it goe out by night, it is due all that night, Maimony ibidem, chap. 1. sect. 2.

lift up his soule] that is, is hopeful for and desireth it for the maintenance of his life. So the Greeke here translareth, hee hath hope; and in *1er.* 22. 27. and 44. 14. the lifting up of the soule signifieth a desire: and the soule is often put for the life. Hereupon the Hebrews say, Whosoever withholdeth the hirelings wage, as if hee tooke away his soule (or life) from him 3 for it is written, unto it hee lifteth up his soule: and hee transgresseth against foure prohibitions, and one commandment; against, Thou shalt not fraudulently oppresse 3 and against, Thou shalt not rob 3 and against, The hirelings worke (or wage) shall not abide all night with thee; and against, The sinne shall not goe downe upon it 3 and, In his day thou shalt give his hire. Maimony treat. of Hiring, ch. 11. sect. 2. a sinne] that is, a great iniquity which God will punish: for though he cry not yet, it is a sinne; but the cry of the poore hasteth Gods judgement: as on the contrary, the blessing of the poore procureth a good reward from the Lord, *ver.* 13. According to this phrase it is said, The wicked thoughts of foulness (that is, of the soule) is sinne, *Prov.* 24. 9. that is, damnable, and to be punished of God. So in *1 am.* 4. 17. *Job.* 15. 23. 24. and 51. 41. And in *1 King.* 1. 21. I and my sonne Solomon shall be sinners, that is, punished as malefactors. Accordingly God threatneth to come neere to them in judgement, and to be a swift winneth against those that fraudulently oppresse the hireling in his wages, *Mal.* 3. 5.

Ver. 16. for the children] Hebr. for the sonnes. This law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as K. Amaziah slew his servants which had slain the king his father, but the sonnes of them that slew him be put not to death, according to this law of Moses, *2 Kin.* 14. 5. 6. *2 Chron.* 25. 4. And God himselfe professeth so to deale, saying, The sonne shall not beare the iniquity (that is, the punishment) of the father, neither shall the father beare the iniquity of the sonne, &c. the wickedness of the wicked shall be upon him, *Ezek.* 18. 20. The Chaldee Paraphrast here translareth, by the mouth of the sons 3 and so after, by the mouth of the fathers; meaning that they should not die by their testimony. And so the Hebrews gather from this Law, saying, Neere kinsfolke are not to be witnesses by the Law, as it is written, The fathers shall not be put to death for the sonnes, &c. We have bene taught, that in this general prohibition is comprised, that the fathers be not put to death by the mouth of the sonnes, nor the sonnes by the mouth of the fathers 3 and the same right is for other neere kins. Maimony tom. 4. treat. of witnesses. c. 13. f. 1. But the first interpretation is most proper and certaine. not be put to death] so it is also alleged in *2 Kin.* 24. 6. but in *2 Chron.* 25. 4. it is, they shall not die. The one openeth the other 3 and to die, is often understood, to be put to death, as *Numb.* 35. 12. 30. *Deut.* 17. 18. and 18. 20. and 22. 22. 25. in his sin]

and for his sinne 3 for so the Hebrew in often noteth the cause: see *Deut.* 9. 4.

Ver. 17. not wrest] or, not pervert, decline, or turne aside. This is forbidden in all judgment generally, *Exod.* 23. 2. *Deut.* 16. 19. especially concerning the poore, *Exod.* 23. 6. more especially here concerning the stranger and fatherlesse; against such as thus wrest judgment, the Lord will come neere to judgment, and be a swift winneth against them, *Mal.* 3. 5. The Hebrews say, Whosoever wresteth the judgment of any one of Israel, transgresseth against one prohibition, viz. Tee shall not doe unrighteousness in judgment, *Levit.* 19. 15. And if it be of a stranger, hee transgresseth against two prohibitions, *Deut.* 24. 17. and if it be of the fatherlesse, hee transgresseth against three prohibitions, *Deut.* 24. 17. Maimony in Sanhedrin, chap. 20. sect. 12. not of the fatherlesse] the word nor, or, and is supplied also by the Greeke version, and so is to be understood, as two three Eunuchs, *2 King.* 9. 32. for two or three, so, to morrow, the third day, for, or the third day, *1 Sam.* 20. 12. Like a Crane, a Smallow, that is, or a Smallow. *Ezay* 38. 14. and sundry the like. The holy Ghost sometime supplieth the defect, as is noted on *Exod.* 22. 30. In the Greeke here is added, and of the widow: so in *Deut.* 27. 19. Cursed be hee that wresteth the judgment of the stranger, fatherlesse, and widow 3 and all the people shall say, Amen. garnant of the widow] or any other thing of hers that the hath need of: the garment is named but for an instance; as in *Job* 24. 3. there is mentioned the widows oxe. The Hebrews have this general canon; A widow, whether she be poore or rich, they may take no pawne of her, neither at the time when they lend unto her, nor at any other time, neither by the commandment of the Synedrion, *Deut.* 24. 17. and if any take her pledge, they force him to restore it. If the pawne be lost or burnt before he restore it, he is to be beaten, Maimony treat. of the Lender and Borrower, chap. 3. sect. 1.

Ver. 19. reapest thine harvest] This is an addition to the Law in *Lev.* 19. 9. there, a corner of the field, and the gleanings were commanded to be left for the poore; and here the forgotten sheaf. These three were due to the poore out of every corne-field in Israel. And the Hebrews say, this law of the forgotten sheaf extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken againe by the owner: see the Annotations on *Levit.* 19. 10. half forgo] This the Hebrews understand as spoken both to the owner, and to his labourers; that it is not a forgotten sheaf till all have forgotten it. But so as that they all be in the field; for if the owner bee in the cite, and speaketh of the sheaf in the field, which hee thinketh his workmen will forget, and they doe forget it, this (notwithstanding his remembrance of it) is a forgotten sheaf. Two sheaves asunder one from another are (counted as) forgotten; but three (or four) are not. So for other things; as two vines, or other trees, standing asunder one from another, are as forgotten, but not moe. A tree that is forgotten among the trees, though it have many peckes of fruit upon it, yet is counted as

forgotten. Firstly, among many other like cautions, they say; *What is forgotten among the sheaves? All that hee cannot stretch out his hand and take it: [that is, if it be further than hee can reach from the place where hee standeth.]* Maimony tom. 3. in Mattanoth gnanijim, chap. 5. *And as it is for the sheaves, so for the standing corne: if a man forget some of the standing corne, and reape it not, it is for the poore.* Maimony ibid. chap. 1. *For the stranger in Greeke, the proselyte, one joyned to the Church of Israel: to such these gifts peculiarly belonged, and to other poore: see the Annotations on Levit. 19. 10.* And as forgetting often signifieth a neglect, or passing over of a thing, so in this case; and a man might purposely passe over a sheaf and leave it as forgotten, for the poore, as Boaz did for the stranger Ruth, saying to his harvest-men, *Let fall some of the sheaves for her, and let it lie that [hee may] gather it up, Ruth 2. 16.* Or, if a man did it not purposely, but unawares, yet was hee to consider herein the providence of God, which caused him to forget or passe over a sheaf, for the poore sake: for as the Ostrich is said to forget her eggs which shee leaveth in the earth, because *God hath deprived her of wisdom, &c. Job 39. 15, 17.* so in this case of the sheaf, that the poore also might have occasion to minde the providence and love of God towards them, in this reliefe. *in all the works* or, *in every work*; the Greeke faith, *in all the works.* This promise of blessing isto encourage them in well doing, for which they should nor lose their reward: for that which is done unto poore Christians, is done unto Christ himselfe, *Matt. 25. 40.* And *hee that is grati-ous unto the poore, lendeth unto the LORD*; and that which hee hath given will be paid him againe, *Prov. 19. 17.* So Boaz for his kindnesse unto Ruth, (whom afterwards hee tooke to wife) had a sonne of her (as a blessing of God) *Obad, the grandfather of David the King, Ruth 4.*

20 *Verf. 20. beateff* that is, as the Greeke transla-
teth, *gathereth the olives.* The same is to be under-
stood of all other trees of fruit which they gathe-
red. *not goe over the boughs* in Greeke, *thou shalt not returne to gather the (olives) after thee:* in Chaldee; *thou shalt not take away after thee.* It is the same law for trees, which was before for corne, that what was forgotten or past over at first, should not after be gathered, but left for the poore. *As that which is forgotten in the revenues of the field, and the like, so that which is forgotten in all trees (if for the poore) as Deut. 24. 20.* When thou beateff thine olive tree, &c. And the same law is for other trees. So there are two gifts for the poore from the trees, that which is forgotten, and the corner, *Levit. 19.* Maimony in Mattanoth gnanijim, chap. 1. *sect. 6, 7.*

21 *Verf. 21. not gather the single grapes* or, *not glean,* and properly the grapes which grow not in clusters, as is noted on *Levit. 19. 10.* which law is here repeated: and by saying, *after thee*, hee seemeth to reach the same for the vine, which hee taught for the corne and other trees, that all forgot-

ten grapes should bee for the poore. So the Hebrewes observe, that there are four gifts for the poore in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. Maim. in Mattanoth gnan. ch. 1. *sect. 7.*

CHAP. XXV.

1 God commandeth just judgment towards all.
2 To beat such as deserve it, but not with more than forty stripes.
3 Not to moule the Oxe when he treadeth out the corne.
4 Of raising seed unto a brother deceased without issue.
7 What was to be done unto the man that would not for aise up seed unto his brother.
11 The immodest woman must have her hand cut off.
13 Against unjust weights and measures.
17 The memory of Amalek for cruelty to Israel, is to be blotted out from under heaven.

IF there be a controversie betweene men, and they come neere unto judgment, and they judge them; then they shall justifie the just, and condemne for wicked the wicked. And it shall be, if the wicked be worthy to be beaten, that the Iudge shall cause him to lie downe, and to be beaten before his face, according to his wickednesse, by a number. Forty (stripes) hee may smite him; hee shall not add more, lest if hee add to smite him above these with many stripes, then thy brother be vile in thine eyes.

Thou shalt not moule the Oxe when hee treadeth out the corne.

If brethren dwell together, and one of them die, and have no sonne, the wife of the dead shall not be to one without, to a man that is a stranger, her husbands brother shall goe in unto her, and take her to him to wife, and do the duty of an husbands brother unto her. And it shall be, that the first-borne which she beareth, shall stand up in the name of his brother, which is dead, that his name be not blotted out of Israel. And if the man like not to take his brothers wife, then let his brothers wife goe up to the gate, unto the Elders, and say, My husbands brother refuseth to raise up unto my brother a name in Israel; hee is not willing to doe the duty of an husbands brother unto mee. And the Elders of his cite shall call him and speake unto him: and if he stand and say, I like not to take her; Then shall his brothers wife come neere unto him in the eyes of the Elders, and these shall pull off his shooe from off his foot, and shall spit in his face: and these shall answer and say; So shall it be done unto the man which will not build up his brothers house. And his name

name shall be called in Israel. The house of him that hath his shooe pulled off.

When men strive together, a man and his brother, and the wife of the one draweth neere for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, & taketh hold by his secrets; Then thou shalt cut off her hand, thine eye shall not spare.

Thou shalt not have in thy bag a stone and a stone, a great and a small. Thou shalt not have in thine house an Ephah and an Ephah, a great and a small. A perfect stone & a just shalt thou have, a perfect Ephah and a just shalt thou have, that thy daies may be lengthened in the land which Iehovah thy God giveth unto thee. For hee is an abomination to Iehovah thy God, whosoever doth these things, whosoever doth unrighteousnesse.

Remember that which Amalek did unto thee by the way when ye were come forth out of Egypt. How hee met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, and thou wast faint and weary; and hee feared not God. Therefore it shall be when Iehovah thy God hath given rest unto thee; from all thine enemies round about, in the land which Iehovah thy God giveth unto thee for an inheritance to possess it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it.

Annotations.

A Controversie] a plea, or strife; in Greeke; a Contention. And they] or, that they (the Iudges) may judge them. And this Law concerning Courts, the highest of 71 Iudges, the Count of twenty three, and the Court of three; the lowest of which judged inferior causes and money matters, and had authority to beat malefactors, but not to put to death. Justifie] that is, pronounce just, & so absolve or acquit in judgment. Condemne] for wicked] or, pronounce wicked, and to condemn in judgment; as the Greeke translates, condemn. This is contrary to the former, where the Apostle opposeth them, saying, It is God that justifieth, who is hee that condemneth? Rom. 8. 34. This law is perpetuall, the transgression whereof is a great sinne; for, Hee that justifieth the wicked, and hee that condemneth the just, even they themselves are an abomination to the LORD, Prov. 17. 15.

Verf. 2. worthy to be beaten] Hebr. a son of beating, which the Greeke translates, worthy of stripes;

and the Chaldee, a sonne guilty of, or worthy to be beaten. So the (some) or (certaine) of hell, *Matt. 23. 15.* is one worthy of hell fire, the son of death, in 1 Sam. 20. 31. is one that was worthy of death, and therefore should be killed; and in the Gospell, *If the sonne of peace bee there, (in the house) Luke 10. 6.* which another Evangelist explaineth thus, *If the house be worthy, Matt. 10. 13.* Now, who they were that deserved beating, are by the Hebrewes shewed thus; Hee that transgresseth against a prohibition, whereby the (contrary) commandment to be done, is broken off, and they warned him of it, and said unto him, Doe not this thing for if thou dost it, and keepst not that which is commanded concerning it, thou shalt be beaten; and he transgresseth and keepeth not the commandment, hee he is to be beaten. Maimony in Sanhedrin, chap. 16. *sect. 4.* More particularly, These are to be beaten, whosoever transgresseth against a prohibition, for which hee deserves to be cut off, but is not to be put to death by the Synedrion, as he that eateth fat, or blood, or even at the Passover. Likewise whosoever transgresseth against a prohibition for which they are guilty of death by the band of God: as hee that eateth of fruits, before the first-fruits, tithes, &c. be paid; and a Priest that is unclean, and eateth of the heave-offering which is cleane. Likewise who so transgresseth against a prohibition, wherein there is an act (or worke); as hee that boyleth a Kid in his mothers milke [which the Hebrewes understand of eating fleshe with milke;] or that weareth Linsy-woolsey. But a prohibition wherein is no act, as to make a tale-bearer, to revenge or beare grudge, or receive a false report, &c. for such hee is not beaten: [not for any other wherein there is an act, some few excepted.] Every prohibition, for which they are to be put to death by the Magistrats, as adulterie, working on the Sabbath, &c. they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c. they are not beaten for it. And every prohibition, whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the young, (*Deut. 22. 6.*) Thou shalt not wholly rid the corner of thy field, (*Levit. 19. 9.*) &c. they are not beaten for it, unless they keep not the commanded thing concerning them; [that is, unless they omit the letting of the dam goe, *Deut. 22. 7.* and the leaving of the corner for the poore, *Levit. 19. 10.*] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generals? It is one prohibition which generally compriseth many things, as, yet shall not eat with the blood, (*Levit. 19. 26.*) And when it is said, Doe not such a thing, and such a thing, forasmuch as there is not a particular prohibition set before every one of them, hee is not to be beaten for every one of them, unless they be divided in other prohibitions; or, said by word of mouth that they are divided. As where it is said, Eat not of it raw or sodden, (*Exodus 12. 9.*) hee is not beaten (for eating of it raw and sodden) twice, but once. Of the first-fruits beeat. Te shall not cut bread, and parched corne, and greene eares, (*Levit. 23. 14.*)

a man for eating these three is to be beaten with stripes by word of mouth we have been taught, that they are divided (or overall.) It is said in Deut. 18.10. Let there not be found in thee, any that maketh his sonne or his daughter to passe thorow the fire, a diviner of divinations, an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, and (in Levit. 19.26.) ye shall not observe fortunes, and yet shall not observe times: to teach, that every one of these is a prohibition by it self severally, and shall other of like sort. Maimony in Sanhedrin, ch. 18. sect. 1, 2, 3. Finally they say, All prohibitions for which cutting off is due, but not death by the Magistrate, for which men are to be beaten; are one and twenty. All for which death is due by the hand of God, which are prohibitions wherein an affliction, for which men are to be beaten, are eighteen. All prohibitions in the Law, for which there is neither cutting off due, nor death by the Magistrate, for which men are to be beaten, are an hundred and eight. So there are found in all which are to be beaten, 207. Maimony ibidem, chap. 19. All which are there particularly related, but would be too long hereto repeat. The Judges, that is, the Judges; as the Greeke translatheth; for one Judge saie not alone to judge controversies. Neither was any man to be beaten without witness of his crime. No man is to be beaten but by witnesses and evidence, and they are to examine the witness by inquiry and diligent search; even as they do in judgments of life and death. Maimony in Sanhedrin, chap. 16. sect. 4. Cause him to lie downe, or to be laid downe, and bound fast: the manner is said to be thus; both his hands are fast bound unto a post, in such way and that way, and the minister of the congregation (the executioner) taketh hold on his garments; if they rend, they rend, or if they seeme to rend, they seeme to rend, until he make bare down to his heart, for he is not to beat him upon his clothes. And he that is bound neither standeth nor sitteth, but boweth downe. Maim. in Sanhed. c. 16. f. 8. 10. to be beaten) or smitten, in Greeke, scourged. The Hebrewes say, They were a stone laid behind him, on which the minister that did beat him stood, which was in his hand a scourge of a bulke bid, doubled to two and two to four, and two scourges (or longer) of an ass's hide, that should be laid downe on it: and the breadth of the scourge was an hand breadth; and the length so as it might reach to the fore-part of his belly, and the handle of the scourge was an hand breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might. Maim. in Sanhedrin, ch. 16. sect. 8. before his face) the Greeke translatheth, before them, meaning the Judges, who were to see him beaten. And they say, that The greatest of the Judges read all the while that he was beating (that in Deut. 28. 58.) If thou wilt not observe to do all the words of this Law, which thou hast been sworn to do, the Judges would say, (The number of the strokes) and the bird said unto the minister, Smite; all the while that he smote, he did, until at his bidding. Maimony ibidem, chap. 16. sect. 11.

according to his wickedness) or, as the Chaldee interpreteth it, according to the sufficiency (the proportion) of his sinne: but the Greeke saith, according to his impiety. So that the Judges might moderate his blows, according to the nature of his trespass, and the mansability to beate the stripes; but they might not exceed the number set hereto of God. They may not add more than forty, though he be as strong and lusty as Sampson: but they may abate from him that is weak, &c. If they have judged him to have forty stripes, and after that they have begun to beat him, they see him to be weak, and say, he cannot beate more than these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve, and after that he be beaten, they see him strong, and able to beate more, he is free not withstanding, and may not be beaten with more than they adjudged him. Who so doeth many beatings, for many transgressions that he hath done, or for one that doeth many, if they adudge him one measure (for judgment) he is beaten and discharged; if not, they beat him, and he beate himselfe, and then they beat him againe. Who so is beaten by the Magistrate for a sinne which doeth cutting off, and is beaten the second time for the same sinne, at the third beating (Levit. 24. 25.) and is beaten for it, and doeth but the second time, and is beaten for it; if he eat it the third time, they beat him not, but put him into Little-cage, a narrow place as high as himselfe, wherein he cannot lie downe, and they give him the bread of affliction, and water of affliction, till his bowels be stinke, and he be ficke; and afterwards they feed him with barley till his belly burst. Maimony in Sanhedrin, chap. 17. sect. 1, 2, 4. and chap. 18. sect. 4. By a number) that is, by a certain number, determined by the Judges.

Verf. 3. Forty stripes) this number, forty, the Scripture useth sundry times in cases of punishment, affliction, and punishment: as Moses twice humbled himselfe in fasting and prayer forty days and forty nights, Deut. 9. 9, 18. Elias fasted forty dayes, 1. King. 19. 8. and our Saviour, Matth. 4. 2. Forty years Israel was afflicted in the wilderness; for their sinnes, 1. Sam. 14. 33. 34. and forty years Egypt was desolate for treacherous dealing with Israel, Ezek. 29. 12, 13. Forty daies every woman was in purification from her uncleanesse, for a woman-child that she bore; and twice forty daies for a woman-child, Levit. 12. 4, 5. Forty daies and forty nights it rained: as Noes flood, Gen. 7. 12. Forty daies did Ezechiele bear the iniquity of the house of Judah, Ezek. 4. 6. To the iniquity of the house of Israel, Ezek. 4. 6. Forty years preached yesse forty daies and forty nights shall he be punished, Gen. 4. 30. Forty years (saith the Oannes) had to repent; after Israel came out of Egypt, and wandered so many years in the wilderness, 1. Sam. 14. 33. And three forty years the old world had Noe preaching unto them repentance, Gen. 6. 3. The forty dayes ere Christ ascended into heaven, after his resurrection, Acts 1. 3. 40. And forty years space of repentance hee gave unto the Iewes, from the time that they killed him; before hee destroyed their Cities and Temples, by the Romans.

By the Hebrewes this law is expounded thus, How many stripes doe they beat (an offender) with? How many lacking one: as it is written (Deut. 25. 23.) 60 number forty, that is, the number which is next to forty. Thalmud. Bab. in Maccoth, chap. 3. This their understanding is very ancient, forso they Praised in the Apostles daies; as Paul testifieth, Of the lesser five times received I forty (Stripes) save one, 2 Cor. 11. 24. But their reason which they give is not solid: as when they say, If it had been written, FORTIE IN NVMBER, I would say it were full forty: but being written, in number forty, it meaneth the number which reckoneth forty next after it, that is, thirty nine. By this exposition they confound the verses, and take away the distinction. I thinke rather this custome was taken up, by reason of the manner of their beating forepoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty nine, or forty two, which was above the number set of God, And hereof they write thus: When they judge (or condemne) a sinner to forty stripes (Stripes) as he can beate, they judge not but by strokes that are fit to be beate, [that is, to give three stripes at one stroke by reason of the three cords.] If they judge that he can beate twenty, they do not say he shall be beaten with one and twenty, to the end that they may treble (the stripes) but they give him eightene. Maimony in Sanhedrin, chap. 17. sect. 2. Thus hee that was able to beate twenty stripes, had but eightene; the Executioner smote him but six times, for if he had smitten him eleven times, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty, was smitten thirtene times, which being counted one for three, make thirty nine. And so R. Bebbai writing here of faith, The strokes are trebled (that is, every one is three) and three times thirtene are nine and thirty. hee may smite) in Greeke, they may scourge, (or, shall scourge,) implying all the Judges with the Executioner: so after, and they shall not add. hee may add) not exceed the number set of God. The Hebrews say, If he that is beaten die under the hand of the Executioner, hee is free; but if hee add one stripe more to the measure, and beate, then the Executioner is punished for it. If he die not, yet hee transgresseth against this prohibition: and so for all other that smite their neighbours. For if when the law giveth leave to smite, the Scripture commandeth not to smite a man (more than the appointed measure) for his wickednesse, much more any other man. Therefore who so smiteth his neighbour, though hee smite a servant with a stroke, for which there is not due a farthing recompence, he is to be beaten: but if there be recompence to be made for it by money, no man payeth, and is beaten also, Maim. in Sanhedrin, ch. 16. [12. with many stripes] or, with any more stripes: Hebrew, with much smiting. thy brother be vile) or, hee contemptible. By this God teacheth to hate and despite the sinner, not the finner, who is by this chastement to be amended: as the power which the Lord hath given, is to edification, and not to

destruction, 2 Cor. 13. 10. This violence or ignominie is opposed to glory or honour, Eysa 16. 14. The Greeke translatheth it, aschomoni, that is, hee is ignominious, or hee himselfe unseemly: which word Paul useth when he saith, Love doth not behave itselfe unseemly, or is not ignominious, or contumelious, 1 Cor. 13. 5. From this the Hebrewes teach, that whosoever hath finned and is beaten, hee returneth to his dignity, because it is said, Then thy brother be vile in thine eyes; after he is beaten, loe he is thy brother. And all that doeth cutting off, when they are beaten, are free from cutting off. The high Priest when hee smiteth, is beaten by three, as all other of the people, and returneth to his highnesse (or dignity); but the Chief of the Session, when hee smiteth, they beat him, and hee returneth not to his first estate againe, hee returneth not to be as one of the rest of the Synedrin, for they ascend in holiness, and descend not. Maim. in Sanhedrin, ch. 17. f. 7, 8, 9.

Verf. 4. the ox) or the alle, or any other beast: the ox is named but for an instance. And if the beast may not bee mangled, that is, have his mouth tied up (as the Chaldee translatheth) but is to eat of that wherein hee worketh, how much more men. Hereupon the Apostles saith, Doth God take care for Oxen? or saith hee it altogether for our sakes? For our sakes no doubt this is written, that hee that ploweth should plow in hope; and hee that thresheth in hope, should be partaker of his hope, 1 Cor. 9. 9, 10. See also the notes on Deutero. 22. 10. when hee treadeth) or, in his treading or threshing, which the Greeke (followed also by the Apostles) translatheth, treading or threshing. They used in Israel to thresh their corne, not only with flails as wee doe, but with the feet of beasts; they trod it out, Hys. 10. 11. and sometime with Cart-wheels, as Eysa 28. 27, 28. So they were wont in other nations, as the Romans did beate out their corne with staves, or tread it out with cattell, Colomes. de re rust. lib. 2. cap. 21. Spiritually this signified the labour of the Ministers of the Word, preparing the bread of life for the foule, as the Apostles beworth, saying, Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine: for the Scripture saith, Thou shalt not mangle the ox that treadeth out the corne, 1 Tim. 5. 17, 18. and to this the Proverbs agree, Where no oxen are, the crib is cleane (or empty) Prov. 14. 4. Touching this Law the Hebrewes write thus; A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: hee is also to eat of the burdens that are upon his backe, &c. whosoever restraineth a beast from eating, in the time of his working, hee is to be beaten, Deut. 25. 4. whether it be an ox, or other kinde of beast, uncleane or cleane, and whether hee tread out the corne, or doe any other worke in that which groweth out of the ground; and it is not said, the ox when hee treadeth, but for an instance. And whether hee mangle him at the time of his worke, or before the time, and then doth worke with him againe, though hee mangle him by voice, [that is, smite him by his voice from eating] hee is to be beaten. If hee hire a beast, and mangle

sell him, and treadeth out corne with him, hee is both beater, and payeth to the owner thereof four kabs for a bullocke, and three kabs for an asse. [A Kab was a measure that held as much as 24 egges.] If an Israelite tread out corne with the bullocke of an heathen, (and knowell it) hee transgresseth against this Law. Thou shalt not knowell: but if an heathen tread with an Israelites bullocke, he transgresseth not: [for what things [soever] the Law saith, it saith to them that are under the Law, Rom. 3. 19.] If hee knowell him not, but put a pricke in his mouth, [so that he cannot eat, or cause a lion to lie thereby, [to fray him from eating] or layeth the [bullocks] calfe without, [to keepe her from eating,] or that the beast is awry, and hee giveth it no drinke, or spread a skin upon the corne that he may not eat,] all these and other the like are unlawfull, though hee is not beater [for doing them]. **Sec. Maimony com. 4. treat. of Hired things, chap. 13. sect. 1, 2, 3.**

Verf. 5. If brethren dwell together [This Law is first to be understood of naturall and next brethren (the Hebrewes retraineth to Israelites, and brethren by the fathers side onely,) and secondly, if there bee no brethren, the next kinsman (for all kinsmen are in the Scripture phrase brethren,) is to doe the duty here required, as the example of Booz and Ruth sheweth, Ruth 3. and 4. chap. And their dwelling together seemeth to denote their single state of life; whilest they abode in their fathers house; as there is an example of Er, Onan, and Sela, in Judahs family, where before Moses time this Law was practised, Gen. 38. 7. **Sec. One of them dyeth.** One is often used for the first, as in Gen. 1. 5. and 8. 5. So some understand this Law to be for the first-borne of the brethren onely: others take it generally for any one of them; and thus the Hebrewes take it in the largest sense. It is commanded by the Law, that a man should take the wife of his brother by the fathers side, whether of such as be married or betrothed, if hee dye without seed, Dent 25. 5. Brethren by the mothers side (only) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe) but are as if they were none: for there is no brotherhood but by the fathers side. Strangers that are become Propleys, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another, &c. **Maimony com. 2. in Libbum (or treat. of taking the Brothers wife) chap. 1. sect. 1. 7, 8.** So in the Gospell this case is propounded to our Saviour in general termes, *Moses said, if any (man) die, Mat. 22. 24. or if any (mans) brother die, Mark. 12. 19. Luk. 20. 28.* that it seemeth even then, this law was noughted to intend the first-borne onely. *Have no [some] Hebr. no [some] to him, that is, no child: for [some], the Greeke translateth seed, which comprehendeth some or daughter: so in the Gospell it is translated, having no children, Mat. 22. 24. or, hee die childlesse, Luk. 20. 28. and in Mat. 22. 25. it is said, having no seed.* Thus the Hebrewes expound it, That which is said in the Law, **AND HAVE NO SON**; whether it be some or daughter, or seed of son, or seed of daughter, &c. if he have seed by that

wife, or by another, hee seeth his wife from another, the shoe for marrying his brother, yet, though he have a seed which is a bastard, &c. But if he have a sonne by a bond-woman, or by an alien, hee seeth not his wife: for the seed that cometh of a bond-woman are servants, Exod. 21. 4. and they which come of bastards, are Infidels, and are as none: for of the heathen he saith, **HE WILL TURN AWAY THE SON FROM AFTER ME**, Dent. 7. 4. hee turneth him away from being counted of the Church. And though his son by the bond-woman be made free, or his son by the alien bee become a Proselyte, yet are they as other strangers, and freed [servants] and doe not discharge his wife, &c. Who so dieth, and leaveth his wife with child, if she have an untimely birth after his death, she is to marry her husbands brother: but if she bring it forth, and the child cometh out alive into the aire of the world, although it die in the houre that it is borne, loe his mother is discharged from putting off the shoe, or marrying her husbands brother. **Maim. in Libbum, chap. 1. sect. 3, 4, 5.** a stranger [that is, of another family in Israel, as the Greeke translateth it, a man not of us, that is, not neere of kin. The Hebrewes say, If she be married to another, & he die with her before she be married to her husbands brother, or have put off the shoe, he and she are to be beaten, and shee take out by (bill of divorce.) **Maim. in Libbum. 2. 18.** her husbands brother] or next neere kinsman, as in Ruths case, Ruth 3. Here they say, *Who so dieth and leaveth many brethren, it is commanded that the eldest marry his brothers wife, or put off his shoe. If the eldest will not, they turn to all the other brethren: if they will not, they turne againe to the eldest and say, Upon thee the commandment (lieth) either to put off (the shoe) or to marry thy brothers wife: and they cannot compell the husbands brother to marry her, but they may compell him to put off (the shoe). If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say to this, that he now marry, or put off (the shoe). **Maimony in Libbum, chap. 1. sect. 6, 7, 9.** goe in unto her] into the chamber, as *Judg. 15. 1.* that is, take her to wife. The Hebrews thinke this might not be done till they had waited 40 daies after her husbands death, which was to see whether there were with child or not: and such was the custome for all other women that were widowers; they married not till after three moneths. **Maim. in Libbum, chap. 1. sect. 19.** This seemeth necessary in this case, for if he were with child, & brought it forth alive, it was not lawfull for her brother in law to have her, *Levit. 18. 16.**

Verf. 6. stand up in the name of his brother [that is, be counted and called the seed of the dead man, not of the living; and for this cause Onan sinned in not performing this duty, because he knew that the seed should not be his, Gen. 38. 9. Thus Obad, whom Boaz begat of Ruth, is said to be the sonne of Naomi, Ruth 4. 17. And as hee did this for his dead brother, so by the Hebrewes, who so married his brothers wife, hee was the beire of all his brothers goods, **Maimony com. 4. treat. of Inheritances,**

princes, chap. 3. sect. 7. his name be not blotted out] or, not wiped out; for that was an heavey judgment in Israel, *Dent. 9. 14. and 29. 20. Psal. 109. 13.* Therefore to comfort the godly Eunuchs, the Lord promitteth to give them a name better than of sonnes and of daughters, *Esay 56. 5.* And this sheweth the reason of this Law, that God would have brethren herd mercy one to another, both to the living, and to the dead, as *Ruth 2. 20.* that widowers should not be left comfortlesse, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is shewed on *Gen. 12. 5.*) but that the name of the dead might be raised up upon their inheritances, *Ruth 4. 5. 10.* And as Christ himselfe came according to the flesh, after this manner of kindnesse shewed by Booz his grandfather, so unto him, and his Church, may the truth of this shadow and legal ordinance be applied. For the Church of Israel was his wife, *Hos. 2.* who bare him no children by the Law, *Rom. 7. and 10. and 11.* But the Apostles (his brethren, *John 20. 17.*) by the immortal seed of the Gospell, began to bring unto him, both of the Jewes and Gentiles, *1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23.* not that they should be called by any mans name, *1 Cor. 1. 12. 13.* but to carry the name of Christ, whose name shall be forever, and continued as long as the Sun; in whom all nations shall blisse themselves: and blessed be the name of his glory for ever, *Psal. 72. 17. 19.*

Verf. 7. like not] or be not willing, have no delight or pleasure: so in verf. 8. Though God would have brethren performe the foresaid dutie, yet if their affections were contrary, hee forced them not hereto; left worse evils should grow in families, through want of love, which is the bond of perfectnesse. But what if the woman herselfe were not willing? For this God giveth no expresse Law; but by the Hebrewes opinion, if she were fit to marry him, and would not, she was judged as a woman rebellious against her husband, and was put away without a dowry, which all other widows had. If her husbands brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is, that the eldest should have his brothers wife. **Maimony in Libbum, chap. 2. sect. 10, 11.** to the gate where the Judges used to sit: so the Chaldees expound it, to the gate of the Judgement hall (or Court,) before the Elders: See *Ruth 4. 1, 2, &c.*

Verf. 8. and speake unto him] The brothers wife putteth after her husbands brother, in the place where he is, and cometh to the Judges: and they call him, and give him counsell, such as is meet for him and her. If it be good to marry, they counsell him to marry her: and if it be good to put off the shoe, as if she be very young, and be an old man, or she an old woman, and be a young man, they counsell him to put off (the shoe.) And it is needfull that the Judges appoint a certaine place to sit in, and afterwards the pulleth off his shoe there before them, &c. **Maimony in Libbum, ch. 4. sect. 1, 2.**

Verf. 9. pulloff his shoe] It is said in *Ruth 4. 7.* that this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirme all things, a man pulloff his shoe, and gave it to his neighbor, and this was a testimony in Israel. So in this case it was a signe, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a signe of ignominie, *Esay 20. 2, 4.* that also is implied here, as the words following manifest. The manner of performing this rite is said to be thus; *3.* They brought him a shoe of lether, which had an heele, &c. and hee put it on his right foot, and tied the latchet thereof upon his foot, and stood hee and she in the Synedron (or Court.) And hee setting his foot upon the ground, and shee sitting downe stretched out her hand in the Court, and loosed the latchet of his shoe, and pulleth the shoe off his foot, and cast it on the ground. After this she stood up, and sitteth on the ground before his face, with fittle that might be seen of the Judges; and it was necessary that the Judges should see the fittle that came out of her mouth. And afterwards she said, **THVS SHALL IT BE DONE TO THE MAN WHICH WILL NOT RVLD VP HIS BROTHERS HOVSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOVSE OF HIM THAT HATH HIS SHOE PVLLED OFF;** all in the body tongue. And all that [at]o there, answered after her, **HE THAT HATH HIS SHOE PVLLED OFF,** three times. **Maimony in Libbum, chap. 4. sect. 6, 7, 8.** Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stability) of the Gospell of peace, mentioned in *Ephes. 6. 15.* [fit in his face] or in his sight, as this phrase is interpreted, *Dent. 4. 37. or before him, as Dent. 11. 25.* The Hebrewes expound it of spitting on the ground before him, as is before noted. And this spitting was a signe of shame and ignominie, as *Num. 12. 14. Esay 50. 6.* build up his brothers house; that is, beget seed for his brother: as *Rachel and Leah* are said to build the house of Israel, by bearing children, *Ruth 4. 11.* See the Annotations on *Gen. 16. 2.* the house of him] So there was a note of infamy not upon himselfe onely, but his house, his posterity after him: whereby God shewed how much hee mistook this his unkindnesse. And concerning that neere kinsman, which refused to marry Ruth, left he should marrie his owne inheritance, *Ruth 4. 6.* we may observe how neither he nor his harsh any name or memoriall in the booke of God, though there seemed to be just occasion to have named him, *Ruth 4. 1. &c.* whereas Boaz who did the dutie, hath not onely his genealogie rehearsed, *Ruth 4. 18, 22.* but is in the roll of the kindred of our Lord Iesus Christ, who came of him according to the flesh, *Matth. 1. 1, 5.* After all these rites were performed, the Hebrewes doe record, that the Judges gave unto the woman a Bill subscribed with their names, where-in they testified to all men, that such a man and

such a woman had on such a day and yeere appeared before them, and done all the things fore-mentioned, according to the Law of Moses and Israel: which bill was a testimoniall of her full discharge from this man, after which she was free to be married to any other. Maimony in libbum, *eb. 4. f. 11. 29. 30.*

11 Verf. 11. *when men strive* or fight, as it were flying one upon another. *and his brother* [that is, his neighbour; brother is taken here in a large sense, as in *Exod. 2. 11.* and in many other places. *to deliver her husband*] This though it was lawfull for her to doe, and a fruit of her love; yet God forbiddeth it to be done by any unlawfull or immodest manner: for wee may not doe cvill that good may come, *Rom. 3. 8.* putteth forth her hand] This noteth a purposed act: for if she had done this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the general for all men, *He that bringeth shame* (on his neighbour) *is not guilty* (of punishment) *for the shame, unless he doe it purposely, as it is written.* AND SHE PUTTETH FORTH HER HAND: *but he that doth shame to his neighbour without intent, is free.* Maimony *tom. 4. in Chobel* (or treat. of him that doth hurt and damage) *chap. 1. f. 10.* by his secrets or privities which in the Hebrew have their name of Shame, the *shamefull parts*. From hence the Jewes have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbour, as is noted on *Exod. 21. 19.* Their saying is, *He that hurteth his neighbour, is bound to make him satisfaction for five things, viz. the damage, and the paine, and his healing, and his resting, and the shame; and these five things are reckoned out of the best of his goods.* *Eccl. 11. 12.* under which law is generally comprehended hee that bringeth shame (upon his neighbour.) Maimony in *Chobel, eb. 1. f. 1. 8.*

12 Verf. 12. *cut off her hand*] the instrument wherewith she sinned: by it reaching to cut off and abstaine from such actions. And this severe punishment God appointeth for her immodest carriage.

13 Verf. 13. *a stone and a stone*] that is, as the Greeke and Chaldee translate, *a weight and a weight* meaning divers weights, wherewith to deceive in buying and selling, called the *bag of deceitfull weights*, *Mich. 6. 11.* In Israel they used to have their weights of stone, or the like: see the Annotations on *Lev. 19. 36.* So an *heart and an heart*, meaneth a double deceitfull heart, *1 Chron. 12. 33.* This Law forbiddeth not onely all unrighteousnesse in buying, selling, and exchanging; but all unjustice in judgement, *Matth. 7. 2.* as a God blaming the Judges, saith, *Tou weigh the violent wrong of your hands in the earth*, *Plal. 58. 3.* The like evil is to be avoided in handling the word of God, that it be not deceitfully, *2 Cor. 4. 2.* So for measuring the ordinances of God in his Church, by the *Reed and Line* which he hath given therefore, *Ezek. 40. 3. 5. & 43. 10. Re. 11. 1.* called a *golden Reed*, *Re. 21. 15.*

Verf. 14. *in thine house*] Though a man doe not weigh or measure with such, yet it is unlawfull to have a light weight, or scant measure in his house or shop, (as the Hebrews teach from this place,) for another may come, who knoweth not that it lacketh weight, and may weigh with it. Maimony treat. of Theft, *chap. 7. f. 3.* Ephah] or Bullbell; in Greeke and Chaldee, a measure and a measure, that is, a double measure. The Ephah is named in stead of all other: what it was, see on *Lev. 19. 36. and Exod. 16. 36.* So in *Prov. 20. 10.* *A stone and a stone, an Ephah and an Ephah,* are an abomination to Iehovah, even both of them. See also *Prov. 11. 1. and 20. 23.*

Verf. 15. *A perfect stone*] in Greeke, *A true weight*: [so after, *a true measure*. Hence Solomon saith, *A perfect stone* is the Lords delight, *Prov. 11. 1.* and a just] Hebr. and [a stone] of justice: to an Ephah of justice, that is, most just and exact: contrary to them that made the Ephah small, and the Sucket great, *Amos 8. 5.* So in *Ezek. 45. 10.* it is said, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have.* God here commandeth justice and equity in all things, corporall and spirituall, as our Saviour teacheth us saying, *Iudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:* Give, and it shall be given unto you, good measure, pressed downe, and shaken together, and running over, *Eccl. Luke 6. 37. 38.* And applying this to his state of life, saith, *Let him weigh me in balances of justice, that God may know mine integrity*, *Iob 31. 6.* And every man is willed to ponder (or weigh) the path of his feet, *Prov. 4. 26.* that is, (as the Apostle expoundeth it) to make strait paths for his feet, *Heb. 12. 13.* may be lengthned] or, prolonged; or, that they may lengthen thy daies; of which phrase see *Exod. 20. 11.* As a just weight and balance are the Lords, *Prov. 16. 11.* and his delight, *Prov. 11. 1.* so hee rewardeth with blessing and long life, the keeping of this law, than which there is none more necessarie in humane society.

Verf. 16. *an abomination*] that is, most abominable; yea, not onely the person that doth this, but even the weights and measures themselves are said to be an abomination, *Prov. 11. 1. and 20. 23.* and the rather for that this injury is done under a shew of justice, and done especially to the poorer sort, which buy by retale, whose wrong God loveth, which buy by retale, whose wrong God loveth, especially regardeth. *unrighteousness*] or *injustice*: which general word is here added, to imply all other wrongs and decays, which abound among men, whereby they oppress and defraud one another: but the Lord is the avenger of all such, *1 Thess. 4. 6.* and hee hath sworn by the excellency of Iakob, *Surely I will never forget any of their wickednesse*, *Amos 8. 5. 7.*

Verf. 17. *Remember*] Hebr. *To remember*, of which phrase see the notes on *Exod. 13. 3.* *Amalek* [that is, the Amalekites, which were the children of Elau, Iakobs brother: of whose wickednesse see *Exod. 17. 8. &c.*

Verf. 18. *be met thee*] by way of enmitie, not

of amity; therefore the Greeke translate, *bee refreshed*; when it had beene his dutie to have merited them with bread and water, for their refreshing, *Deut. 23. 4.* In *1 Sam. 15. 2.* it is said, *bee laden* (wait) for Ithracl in the way. *smore the hindmost*] Hebr. *cut off the taile*; a stratageme of warre, lawfull against Gods enemies, as *Isa. 10. 19.* but wicked against his people. The Greeke translate, *Cut off thy hindmost* traquer in Chaldee, *be killed*. *feeble*] in Greeke, *wearied*, in Chaldee, *singring*: which fact was cruelly in Amalek; for the faint and feeble ought to be comforted and refreshed, *Matth. 11. 28. 1 Thess. 5. 14.* and such were gathered in the rereward, as Ithracl marched, *Numb. 10. 25.* Though this might be a just correction from God, of such as sinned in their travels, wherein they should have been encouraged. See the notes on *Exod. 17. 8.* *feared not God*] the Chaldee saith, *bee feared not the glory of the Lord*: for his glory conducted them in a pillar of cloud and fire, *Exod. 13. 21.* and God by signes and wonders, great plagues and terriblenesse, had brought Ithracl out of Egypt, which made all peoples afraid, *Exod. 15. 14. &c.* yet Amalek feared not. As by the *feare of the Lord*, men depart from evil, *Prov. 16. 6.* so the want of his feare is the cause why men rush into all evil, *Psalms 36. 1. 2. &c.*

Verf. 19. *given rest unto thee from all*] under which is implied, a subduing of all the enemies; for both these phrases doe explaine one another, *2 Sam. 7. 11.* with *1 Chron. 17. 10.* And here God denieth vengeance till after many yeeres: so shewing forbearance towards the wicked, which should lead them to repentance, *Rom. 2. 4.* and compassion towards his people, whom he would not exercise with all warres at once, lest they should be distressed. See *Exod. 13. 17.* *blot out*] or, wipe out the remembrance, that there should no name, or memoriall of them remaine: a signe of our wrath, as *Deut. 9. 14. and 29. 20.* This judgement God executed by Saut the first King of Ithracl, whom he sent to destroy utterly these Amalekites, both man and woman, infant and suckling, and sheepe, camell and ass, *1 Sam. 15. 2. 3.* But he failed in the performance of it: therefore God stirred up the Simconites (in King Ezechias daies) and they smote thereof the Amalekites, that were escaped, *1 Chron. 4. 42. 43.* yet Haman of Agage the Amalekite remained, who plotted the death of all the Jewes: but he and his ten sons were killed; and Amaleks memory is perished, *Est. 3. 6.* And under this, the like judgement on Ananias was figured: see the Annotations on *Exod. 17.*

Shalt not forget] that is, Take heed thou forget it not: by forgetting he implieth also neglect of performing this judgement. Therefore Saul who performed it not thorowly, but spared the King, and the best of the cattell, (though for sacrifice unto the Lord) was rejected of God; as having sinned greatly, *1 Sam. 15. 9. 24. 28.* and for it hee was slaine, *1 Chron. 10. 13.* and an Amalekite had an hand in his death, *1 Sam. 31. 9. 10.*

CHAP. XXVI.

1 The profession of him that offereth the basket of First-fruits. 12 The commission of him that hath given his third yeeres Tithes. 16 The covenant betwene God and the people.

AND it shall be when thou art come into the land which Iehovah thy God giveth unto thee, for an inheritance, and thou possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, which Iehovah thy God giveth unto thee, and shalt put it in a basket, and shalt goe unto the place which Iehovah thy God shall chuse to cause his name to dwell there. And thou shalt come unto the Priest, which shall be in those dayes, and shalt say unto him, I profess this day unto Iehovah thy God, that I am come into the land which Iehovah swore unto our Fathers for to give unto us. And the Priest shall take the basket out of thine hand, and shall set it downe before the Altar of Iehovah thy God. And thou shalt answer and say before Iehovah thy God, A Syrian (ready to perish) was my Father, and he went down into Egypt; & sojournd there with a few men, and became there a nation great, mighty & many. And the Egyptians evil intreated us, and afflicted us, & laid upon us hard servitude. And we cried out unto Iehovah the God of our Fathers, and Iehovah heard our voice, and saw our affliction, and our labour, and our oppression. And Iehovah brought us forth out of Egypt, with a strong hand, and with an out-stretched arme, and with great terriblenesse, and with signes, and with wonders. And he hath brought us into this place, and hath given unto us this land, a land flowing with milke & honey. And now, behold, I have brought the first fruit of the land, which thou, Iehovah, hast given unto mee; and thou shalt set it downe before Iehovah thy God, and shalt bow downe thy selfe before Iehovah thy God. And thou shalt rejoyce in all the good which Iehovah thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thy revenue, in the third yeere, the

the yeere of tithes, and hast given it unto the Levite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be filled. Then thou shalt say before Iehovah thy God, I have put away the holy thing out of mine house, and also have given it unto the Levite, and to the stranger, to the fatherlesse, and to the widow, according to all thy commandement, which thou hast commanded me: I have not transgressed thy commandements, neither have I forgotten. I have not eaten thereof in my mourning, neither have I put away ought thereof for the unclean, neither have I given ought thereof for the dead: I have hearkened to the voice of Iehovah my God; I have done according to all that thou hast commanded me.

Looke downe from the habitation of thine holiness from the heavens, & bleesse thy people Israel, and the land which thou hast given unto us, as thou swarest unto our fathers, a land that floweth with milke and hony.

This day Iehovah thy God hath commanded thee to doe these Statutes, and Iudgements, and thou shalt keepe and doe them, with all thine heart, and with all thy soule.

Thou hast avouched Iehovah this day to be unto thee for a God, and to walke in his waies, and to keepe his Statutes, & his Commandements, and his Iudgements, and to hearken unto his voice. And Iehovah hath avouched thee this day to be unto him for a people of peculiar treasure, as hee hath spoken unto thee, and to keepe all his Commandements. And to give thee to be high, above all nations which he hath made in praise, and in name, and in beautiful glory; and that thou maist be an holy people unto Iehovah thy God, as he hath spoken.

Annotations.

Here beginneth the fiftieth Lecture of the Law: see Gen. 6. 9.

Vhen thou art come or, When thou shalt become, possesseth it: Hee sheweth that they were not bound to (bring) the first-fruits, till the land were subdued, and parted among them, saith Sol. Iarchi on this place.

Verf. 2. of the first or, of the beginning; which the Greeke translates, of the first fruit of the fruits of thy land; meaning, of those which were first ripe, then they were to honour God with in the first place, and to shew their thankfulness for his blessings, that fo they might be sanctified, and increased unto them, Pro. 3. 9. 10. These first-fruits were to be separated before all other, as is noted on Numb. 18. 13. And Sol. Iarchi cannieth the words thus; Of the first, and not all the first: for all

fruits were not bound to give the first-fruits, but the seven sorts onely, for which the land of Israel is commended (in Dent. 8. 8.) the like is said by others of them; They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Dent. 8.) and they are wheat, and barley, and grapes, and figs, and pomegranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified. They bring not of the Dates that grow on Mountaine, nor of the fruits that grow in Vallies, nor of Olives which are not of the choicest; but of the dates that grow in vallies, and of the fruits that grow on mountaine, because they are of the choicest (or best.) They bring no first-fruits of liquors, save of olives and of grapes onely; for it is said, OF THE FRUIT OF THE LAND, and not of the liquor: and if one bring of the liquors, they receive them not of him. They that dwell neere to Ierusalem bring figs and grapes that are moist, and they that dwell farre off bring the dried, Maimon. tom. 3. in Bicurim, chap. 2. sect. 2. 3. 4. The first-fruits have no measure set by the Law, but by the words of our wisemen, he must separate one of sixty. And he that will make all his field first-fruits, may so doe. If he have separated his first-fruits, and returned, and addeth more unto them, that which be addeth is to the first-fruits, Ibidem sect. 17. 18. geeth or, is giving unto thee; the Greeke addeth, by lot, or for inheritance: this was the land of Canaan, the seat of Gods Church, and figure of a better inheritance by Christ: the first-fruits whereof (which are the graces, or the first-fruits of the Spirit, Rom. 8. 23.) are to be brought unto the Lord, that they may be accepted in Christ. Yea, we ourselves, whom he hath begotten with the word of Truth, that wee should be a kind of first-fruits of his creatures, (Iam. 1. 18.) are to present our bodies unto him, and our reasonable service, Rom. 12. 1. The Hebrewes say, If one bring first-fruits from without the land, they are no first-fruits. Maimony in Bicurim, chap. 2. sect. 1. in a basket; fo the Greeke and Chaldee translate the word Tene, used only here, and in Dent. 28. 5. 17. The Hebrewes understand it generally of any vessel, and hold it necessary (from this place,) that the first-fruits be brought in a vessel; also they teach that every sort of fruit should be brought in a vessel by it self: but if he brought them in one vessel, it would serve. And they might not bring them mixed all together, but the Barley underneath, and the Wheat above it, and the Olives above that; and the Dates above them, and the Pomegranats above them, and the Figges uppermost in the vessel. And there should be some thing put betwene every severall kinde, as clothes, or rubbers, or leaves, or the like; and they laid about the figs clusters of grapes outward. If he brought them in a vessel of metall, the Priest took the first-fruits, and restored the vessel to the owner: but if he brought them in a vessel of Officers, or of Rubbers, or the like, then both the first-fruits and baskets were the Priests. Maimony tom. 3. in Bicurim, (or treat. of First-fruits, chap. 2. sect. 7. 8. and that goe) namely, at the feast of Harvest, or Pentecost, which was seven weekes after the Pascheover, as may

be gathered by Exod. 34. 22. and Dent. 16. 9. 10. whence the people went up together, and carried of their first-fruits with them. The Hebrewes say, They brought no first-fruits before the Pentecost, as it is written, And the feast of harvest of the first-fruits of thy labours, (Exod. 23. 16.) and if any brought them (before,) they received them not of him, but kept them there untill the solelemne feast came. Maimony in Bicurim, c. 2. f. 6. his name to dwell; the Chaldee faith, his divine presence to dwell; the Greeke, his name to be called upon there: meaning the Tabernacle or Temple, called elsewhere the house of Iehovah, Exod. 23. 19. This in ages following, was at Shilo, and then at Ierusalem, whither the people used to repair with great solemnity; and at the performance of this service, they are said to do thus: when they carried up the first-fruits, all the cities that were in a Station (or County) gathered together to be (chiefe) cite of the Station, to the end they might not go up alone; for it is said, In the multitude of people is the Kings honour, (Prov. 14. 28.) And they came and lodged all night in the streets of the cite, and went not into the houses for feare of pollution. And in the morning the governor said, Arise, and let us go up to Zion the cite of the LORD our God. And before them went a Bull which had his horns covered with gold, and an Olive garland on his head, to signify the first-fruits of the seven kinds (of fruits.) And a Pipe struck up before them, untill they came neere to Ierusalem; and all the way as they went, they sang, I rejoiced in them that said unto mee, Wee will goe into the house of the LORD, &c. (Psal. 122.) When they were come neere to Ierusalem, they sent messengers before them, to signify it to the men of Ierusalem, &c. Then the Captaines and Governours went out of Ierusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Ierusalem gates, they began to sing, Our feet have beene standing in thy gates, O Ierusalem, (Psal. 122.) All the chiefe Artificers that were in Ierusalem stood before them, and saluted them, Welcome brethren the men of such a place. And they went in the midst of Ierusalem, & the Pipe striking up before them; till they came neere to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and said, Hallelujah, Praise God in his sanctuary, &c. (Psal. 150.) and they went thus and sing till they came to the Court-yard; when they were come thither, the Levites sang (the 30. Psalm) I will exalt thee, O LORD, for thou hast drawne up mee, &c. Talmud Bab. in Bicurim, chap. 3. sect. 2. 3. 4. and Maimony in Bicurim, chap. 4. sect. 16. Vnto this, and other like manner of solelemne assembling, the Prophet hath reference, when he saith, Ye shall have a song as in the night when an holy solemnity is kept; and gladdest heart, as when one geeth with a Pipe, to come unto the mountaine of Iehovah, to the Rocks of Israel, Ezech. 40. 29.

Verf. 3. unto the Priest; Gods publike minister, and the figure of Christ, of whom it is written, By him let us offer the sacrifice of praise to God continually, that is, the fruits of the lips, confessing to his name,

Hab. 1. 3. 15. which shall be; that is, which shall minister in his course in those daies; for the Priests ministered by turnes: see 1 Chr. 24. I professe; I declare, I shew openly, before the Lord. And because of this presenting themselves and their first-fruits to him, the Hebrewes say, that when they brought their first-fruits, they brought in their hand Turtle doves and young Pigeons; some they hang upon the baskets, and they were for burnt-offerings, and some in their hand, which they gave unto the Priests. Maimony in Bicurim, chap. 3. sect. 9.

Verf. 4. before the Altar; that there it might be sanctified by Christ, figured by the Altar, Mar. 2. 19. He 13. 10, &c. and to made acceptable to God.

Verf. 5. shalt answer; that is, shalt speake, or pronounce: These words were to be spoken by every man that brought the first-fruits, except hee were not a man, or not the owner of the land, or the like: for such exceptions they doe put. He that brought the first-fruits, might if hee would give them to his servant, or to his neighbour, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, hee himselfe was to take the basket on his owne shoulder, yea, though he were the King, the greatest in Israel: and when he came at the Court-yard hee professed, whilst the basket was upon his shoulder, I PROFESSE THIS DAY VNTO THE LORD THY GOD, &c. Then he laid down the basket from his shoulder, & the Priest put his hand under it, and moved it, and hee said, A STRIAN READY TO PERISH was MY FATHER, &c. and hee left it by the Altars side, at the south-west borne (of the Altar) on the south side of the borne, and bowed himselfe downe, and went out. But the confession is not alike for all: some are bound to bring first-fruits, & yet make no confession over them; as the woman, and he that is of neither sex, and hee that is of both sexes, male and female; because they cannot say, WHICH THE LORD HATH GIVEN VNTO ME. Likewise Tutors (or Guardians,) and Servants & Messengers; for they cannot say, which the Lord hath given unto me. The Proselyte bringeth and professeth, as it is said to Abraham, A father of a multitude of nations have I given thee to be, (Gen. 17. 5.) Behold, he is the father of all the whole world, which are gathered under the wings of the divine Majestic. And to Abraham was the oath at first, that his sonnes should inherit the land. Likewise the Priest and Levites doe bring (first-fruits) and professe, because they have cities and suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but professeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it hath separated them already; and if he doe separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and professe. He that separateth first-fruits, and they are left before they come at the mount of (Gods) house, & he separateth other for the, hee bringeth the second, but professeth not, because he cannot say, THE FIRST OF THE FRUIT OF THE LAND, (Dent. 26. 10.) for they

they are not the first, &c. Hee that bringeth first-fruits of one kinde, and maketh profession, and cometh againe & bringeth first-fruits of another kinde, hee maketh no profession over them; for it is said, **I PROSESSE THIS DAY**; one time in the yeere doth hee make profession, and not twice. He that bringeth first-fruits after the feast, untill the dedication, although he separated them before the feast, bringeth them, but maketh no profession, because it is said (in vers. 11.) **AND THOU SHALT REJOYCE IN ALL THE GOOD**: so there is no professing but at the time of rejoicing from the (beginning of the) feast of Weekes, untill the end of the feast. Maimony in Bicurim, ch. 3, sect. 12. &c. and ch. 4, sect. 1. &c. In that which is said of the Proselyte (or Stranger) Maimony differeth from his fellows; for in Thalmud Bab. in Bicurim, ch. 1, sect. 4, it is said, **The Proselyte bringeth, but professeth not, because he cannot say, which thou hast sworn to our fathers to give unto us; but if his mother were an Israelitess, hee bringeth and professeth**. But the former well agreeth with the mystery of the Gospell, for as it is prophesied in Ezek. 47. 22. **Thee shall divide (the Land) by lot; for an inheritance to you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as borne in the country, &c.** So when Christ came, Zachaeus the chiefe Publican became the sonne of Abraham, Luk. 19. 9. and in Christ there is neither Jew nor Greeke, but all are one in him, and Abraham's seed and heires according to the promise, Gal. 3. 28, 29. And in him is this service in the mystery of it fulfilled, when wee at our Pentecost, that is, when we receive the first-fruits of Gods Spirit, (Act. 2. Rom. 8. 23.) do honour him with our persons, our substance, and with the first-fruits of all our increase, Provi. 3. 9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, Heb. 13. 15. For as the first of all fruits were holy, so the Church is holy unto the Lord, of all people, in the earth, Rev. 14. 4. **I am. 1. 18**, as it is written, **Israel is holiness unto Leviath, the first-fruits of his revenue**, Rev. 2. 3. And as these first-fruits were brought into the Sanctuary in a basket, so the good Israelites whom God would acceptor his, are likened to a basket of good figs set before the Temple of the Lord, even like the figs that are first ripe, and them God promitteth to acknowledge, and to set his eyes upon them for good, and that they shall be his people, and he will be their God, &c. **Ier. 24. 1, 2, 5, 6, 7.** A Syrian ready to perish? Hebr. An Aramite pershing, or, of perdition, that is, ready to perish through poverty, affliction, and misery. As in Prov. 31. 6, 7. **Give strong drinke unto him that is ready to perish, &c. Let him drinke and forget his poverty and remember his misery no more.** An Aramite is after the Greeke called a Syrian, as is noted on Gen. 10. 22. & this Syrian here spoken of was Iacob, who dwelt in Syria with Laban the Syrian, twenty yeeres in hard service, Gen. 28. 5. and 31. 38, 40, 41, 42. Hof. 12. 12. and therefore though hee was naturally an Hebrew, yet for his misery is called a Syrian; as contrariwise Je-

ther, who by nature was an Israelite, 1 Chron. 2. 17. is for his faith and state of grace called an Israelite, 2 Sam. 17. 25. And thus God said to the Jewes that dwelt in Canaan, **thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Chetbite**, Ezek. 16. 3. Others understand it here of Laban, translating, **A Syrian was destroying my father, (or, working his perdition)**; and to this the Chaldee agreeth, saying, **Laban the Syrian sought to destroy (or undo) my father: and the vulgar Latine, A Syrian persecuted my father**. The Greeke differeth from both, translating, **My father left Syria**. By this speech they were taught to acknowledge their first estate and original to have bene most miserable; and so we ought all to confesse. Ephes. 2. 2, 3. **a few men** in Chaldee, a small people: they went downe but with fewest soles, Gen. 46. 27.

Vers. 6. **evil intreated** did evil, or vexed; and this is a commemoration of their second maine affliction, whereof see Exod. 1. &c. and it is a figure of our bondage under sinne and Satan, which we being delivered from, are to mention with thankfulness, Rom. 6. 17, 18. Tit. 3. 3. **hard servitude** in Greeke, **hard workes**: they made them serve with rigour, that their lives were bitter unto them, Exod. 1. 14. God would not have us forget our former miseries, though we become out of them: hee sundry times commanded this; **Thou shalt remember that thou wast a servant in Egypt**, Dent. 16. 12. **Remember that they have bene in times passed heathens, &c. were without Christ, being aliens from the Common-wealth of Israel**, &c. Ephes. 2. 11, 12.

Vers. 7. **we cried out** in Chaldee, we prayed: see Exod. 2. 23, 24, 25. **heard our voice** in Chaldee, **accepted our prayer**. **as in** Chaldee, **it was revealed (or manifest)** before him: see Exod. 3. 7. **our labour** or, our molestation. Vers. 8. **out stretched** in Greeke and Chaldee, **an high arme**: see Exod. 7. &c. **terriblesse of terror**: this the Greeke and Chaldee translate **visions**; and so in Dent. 4. 34.

Vers. 9. **milk and honey** under which two, all other earthly blessings and heavenly also, in figure, are implied: and hereby they acknowledge the truth of Gods promises made unto their fathers; whereof see the notes on Exod. 3. 8. So after in vers. 15.

Vers. 10. **the first-fruit** in Greeke, **the first-fruits of the fruits**. As wee our selves are the Lords first-fruits, Rev. 14. 4. and have received the first-fruits of his Spirit, Rom. 8. 23. so wee then doe give the first-fruits unto him, when in Christ (the true Sanctuary) we acknowledge, that wee and ours are for his, and have this grace not of our selves, or for our owne merits, but of his goodnesse and liberality, 2 Cor. 3. 5. Ephes. 2. 8, 9, 10. Tit. 3. 3, 4. **set it downe** or, leave it for the Priests, 5, 6. **who did after eat it**. The first-fruits were given to the men of the charge [the Priests that ministered] and they divided them among them, &c. [the other] holy things of the Sanctuary. Maimony in Bicurim, ch. 3, sect. 1. It figured, that wee should con-

secrate our selves and ours for ever unto the Lord, Rom. 12. 1. and 6. 19, 22.

Vers. 11. **shall rejoice** as they were bound to doe at all other feasts, Dent. 16. 11, 15. So that after this homage, the people abode in the holy City all that night feasting, and the next day they might depart, and not becore. Hereupon the Hebrewes note seven things, which they that brought first-fruits were bound unto; **the coming to the place; and the vessel (or basket) the Profession to be made; and the oblation, (or sacrifice) and the Song; and the Waving of it by the Priest; and the tarrying all night**. When hee hath brought his first-fruits to the Sanctuary, and made profession, and offered his peace-offerings, hee may not goe out of Jerusalem that day, to returne to his owne place, but must tarry there all night, and returne on the morrow to his city; as it is written (in Dent. 16. 7.) **and thou shalt tarry there in the morning, and goe unto thy tents**. All the turnings which thou shalt turne out of the Sanctuary after thou art come thither, shall not be but in the morning. Maimony in Bicurim, chap. 3, sect. 14. in all the good; or, as the Greeke translatheth, **for all the good things**: the chieftest whereof are the first-fruits of the spirit, wherewith God sanctifieth his people: as when Christ teacheth that **Our Father which is in heaven will give good things to them that aske him**, Math. 7. 11. another Evangelist expounded it, he will give the holy Spirit to them that aske him, Luke 11. 13. For this Spirit and graces of God which we have received, we ought to rejoyce before him continually, Psal. 100. **Luk. 10. 20. Phil. 3. 1. 1 Pet. 1. 8. 1 Thes. 5. 16.**

Vers. 12. **of thy revenue** which the Greeke expounded, **of the fruits of thy land**. See the notes on Dent. 14. 22. **the yeere of tithes** that is, the yeere when the second tithing was to be given to the poore, which was the third and the sixt yeere of every seven yeeres, whereof the Law was given before in Dent. 14. 28. The Greeke translatheth, **the second tithing thou shalt give to the Levite, &c.** Of this the Hebrews say, **We are commanded to confesse before the LORD, after that we have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithing**. And wee make not this Confession, but after the yeere wherein wee have separated the Tithes of the poore, Dent. 26. 12. Maimony tom. 3. in Maasar sheni, (or treat. of the second tithing) chap. 11, sect. 1, 2. **within thy gates** that is, as the Greeke and Chaldee expound it, **thy cities**: see Dent. 14. 28, 29.

Vers. 13. **Thou** Hebr. And thou shalt say. The time is recorded by the Hebrewes, to be at the Minchab [the Oblation] in the last good day of the Passover of the fourth (yeere) and of the seventh; as it is said, **WHEN THOU HAST MADE AN END OF TITHING**: at the Feast where in all the tithes are eaten. And the Passover of the fourth yeere cometh not, but all the fruits of the third (yeere) are tithed, whether they be the fruits of the tree, or fruits of the land. Maimony in Maasar sheni, ch. 11, f. 3. The reason hercof was, the Passover was kept in Abib (or March) Dent. 16. 1. and the first of Tisri (that is, September) was the be-

ginning of the yeere for the tithes of corne, wine, and herbs: and the fifteenth of Shiber (which wee call January,) was the beginning of the yeere for the tithes of the fruits of trees, as Maimony sheweth in Maasar sheni, c. 1, f. 2. so by March following, the month of the third yeere, (which they had kept by him their gates, Dent. 14. 28.) might all be followed, and the Passover was the next feast that ensued, when all men were bound to appeare before the Lord, Dent. 16. 16. **say before the LORD**, that by this solemne confession, they might relieve their voluntary obedience to his lawes with a cleare conscience, and to crave & expect his further blessing. The Hebrewes say, **This confession might be uttered in any language that a man speak, and every one speak for himselfe, and if many would confesse joyntly in one, they might**. And it is commanded to be done in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged. Maim in Maasar sheni, c. 11, f. 6. **put away the holy thing** in Chaldee, **the holy thing of the table**: Hebr. the holiness; meaning, things of holiness as the Greeke translatheth, **I have purged the holy thing out of my house**; so that this confession respected not the tithing of the poore only, but all other holy things, which they were bound to give unto God, or his Ministers, or the poore. And putting away, signifieth the removing and utter taking away, to that nothing remaineth. So the Hebrews say, **A man confesse not until there be not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house**: And in the evening of the last good day (of the Passover) was the putting away; and on the morrow was the confession. Thus hee said: if there remained with him any heave-offering of the Tithing, hee gave it to the Priest: if any of the first tithing, hee gave it to the Levites: if any of the poore tithing, hee gave it to the poore. If there remained with him any of the fruits of the second tithing of confession, or of that which was of the fourth yeeres plantation (Levit. 19. 24.) or any money of their redemption, hee put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, hee put them away in every place where by is meant, that hee burned and put away that which remained with him of the fruit which hee could not eat all of them before the good day came, &c. He cannot confesse till hee have brought out all the gifts as it is said, **I HAVE PUT AWAY THE HOLY THING**, that is, the second tithing, and the fourth yeeres plantation, called HOLY, Levit. 19. 24. **OPT OF MY HOUSE**, that is, the Cake (Num. 15. 20.) which is the Priests gift in the heave. **I HAVE GIVEN IT TO THE LEVITE**, this is the first tithing. (Num. 18. 21.) **AND ALSO I HAVE GIVEN IT**, which implieth generally, that the other gift was before, namely, the great Heave-offering (of first-fruits) and the Heave-offering of the tithing TO THE STRANGER, TO THE FATHERLESSE, &c. this is the tithing of the poore and the gleaning, and the forgotten (sheaf) and the corner, (Dent. 14. 19. Lev. 19. 9, 10.) although the gleaning, the forgotten, and the corner, doe not hinder the making of confession.

And he must separate the gifts in order, and afterward make confession, as it is written, ACCORDING TO ALL THY COMMANDMENT, &c. Loc, if the second tithe were given before the first, he might not make confession. If his unshewed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom they were due. Hee that had nothing but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had nothing but first-fruits only, he made confession, as it is said, I HAVE PUT AWAY THE HOLY THING, &c. Maimony in Maaser sheni, chap. 11. sect. 7. &c. thy commandment in Greeke, commandments: and the word according, implyeth the order of doing all things, as before is noted. not transgressed by doing any thing amiss, as giving bad for good; and as the Hebrews expound it, one kinde for another, or old for new, or new for old, or the like. Of Transgression, see the notes on Deut. 17. 2. forgotten] thus the Hebrews apply to forgetting to blisse God for it, and to mention his name upon it. Maimony ibidem, chap. 11. sect. 15. But it is more generally, implying the neglect of any precept, concerning the things here spoken of: for in spiritual duties unto God, all men are faulty. Psal. 19. 12. Eccl. 7. 20.

14 V. 14. in my mourning] or, in my sorrow: By this it appeareth, that this Law and confession extended further than to the third yeeres tithe, which was all given to the poore, Deut. 24. 28. 29. and might not be eaten by the owner of the land: and reached to the first and second yeeres tithes, which the owners were to eat before the Lord, Deut. 14. 22. 23. but might not eat of it in their mourning, upon paine of being beaten by the Magistrate, as Maimony sheweth in Maaser sheni, chap. 3. sect. 5. where he further saith (in sect. 6. 7.) who is this mourner? He that bewaileth any of his kindred, whom he is bound by the Law to mourne for. And in the day of death he is bound to mourne by the Law, (Lev. 10. 19.) If he be kept unhurried many daies, he is a mourner all those daies till he be buried, by the doctrine of the Scribes. And not the second tithe only, but all the holy things, every one, if he eat of them in mourning, by the Law he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged. Compare herewith the saying of the Prophet, Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted, Hof. 9. 4. put away] the word before used in vers. 13. but otherwise returned here in the Greeke, I have not taken fruit thereof: which Greeke word is used in Ios. 5. 12. for eating fruit: and so the Hebrews expound this here of eating; He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put away thereof for the uncleane: whether the tithe be uncleane, and the eater cleane; or the tithe cleane, and the eater uncleane: and hee that eateth it in Ierusalem before it be redeemed. The unmerciful is as the uncleane; and if hee eat that second tithe, he is to be beaten by the Law, &c. Maim. in Maaser sheni, ch. 3. f. 1. 4. for the uncleane] to

the Greeke translath it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. in uncleane, whereby may be meant, in uncleanness. for the dead] or, to the dead: where by may be understood, to any idoll, or for any idolatrous use; as Idolaters are said to eat sacrifices of the dead, Psal. 106. 28. or to be eaten at any dead mans funeral, whereby the holy thing might be polluted; as Hof. 9. 4. for at funerals they used to eat and drinke, Ezek. 24. 17. Ier. 16. 7. The Hebrews expound it thus; that he hath not received (or bought) therewith coffin or shroud for the buriall of the dead] nor given thereof to other mourners. Maimony in Maaser sheni, chap. 11. sect. 15. Further they say, The second tithe is given to eat and to drinke, Deut. 14. 23. and awaiting is as drinking. And it is unlawfull for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if he should say, I have not brought it out for any thing which keepeth not alive the bodie, &c. Ibidem chap. 3. sect. 10.

Vers. 15. the habitation of thy holiness] that is, thy holy habitation; as the Greeke translath it, thine holy house. By this prayer they submitted themselves unto the trial and judgement of God, for their upright keeping of these his lawes, (as Psal. 26. 1. 2. 3.) and having cleare consciences, they had boldnesse before God, to crave and expect his blessing: for he that is a doer of the worke (of God) this man shall be blessed in his death, Iam. 1. 25.

Vers. 16. This day] Moses concluding his exposition of the Lawes, with a warning of obedience, teacheth the children that they are alike interested in Gods covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, Hof. 12. 4. Psal. 66. 6. 7. thy God] the first argument of obedience, from the person of God, and his grace towards them, who hath soveraigne authority thereby to command.

Vers. 17. have avouched] or, have made to say, that is, to promise; in Greeke, have chosen. A second reason of obedience, because of the mutual covenant between God and his people: see Exod. 19. 3. 4. 8. which covenant was not with the fathers only, (Deut. 5. 2. 3.) but being now renewed with their children, and in them with all their posterity, served both to confirm their faith, and to increase their obedience and sanctification. unto thee for a God] or, as the Greeke translath, thy God: what this meaneth is shewed on Exod. 20. 2. 3. his wayes] which hee commanded them to walke in; and they imply both doctrines of faith, and precepts of manners, (as is noted on Genes. 6. 12. and 18. 19.) and an imitation of him, as beloved children, Ephes. 5. 1. 2. Matthes. 5. 48. statutes] the ordinances of worship and service which he taught: see the notes on Deut. 4. 1. Commandments] the morall law given in Ex. 20. Judgements] the Iudicial lawes, whereof see Exod. 21. 1. &c. So all whatsoever are in Gods

Gods law, are comprehended under these heads. hearken unto] or, obey his voice, if any speciall thing be commanded unto any, as when God sent Saul to root out Amalek, 1 Sam. 15. 1. 2. 19. 20. 33.

18 Vers. 18. hath avouched thee] or, made thee to say, that is, to promise, or give thy word: in Greeke, have chosen thee. peculiar treasure] in the Greeke, a peculiar people; in Chaldee, a beloved people: see the notes on Exod. 19. 5. to keep] that is, that thou shouldest keepe; which as it is a part of the covenant on Gods behalfe, so is it the worke of his grace in all his people, as he hath said, I will put my Law in their inward parts, and write it in their hearts, Ier. 31. 33.

19 Vers. 19. give thee to be high] or make thee (set thee) high: of which see the notes on Deut. 28. 1. And this is the third argument to persuade obedience, in respect of the high excellency which Gods people begin to obtaine by him in this life, and shall fully possesse in the end. See Colos. 3. 1. 2. 3. 4. Iam. 1. 9. in praise] or for praise; to be praised even of the enemies, for my mercies upon thee, as Zeph. 2. 19. 20. So he is said to make Ierusalem (his Church) upraise in the earth, Esay 62. 7. for he exalteth the borne of his people, the praise of all his Saints, Psal. 148. 14. in name] or for name; that is, fame or renowne; this is a continuance and increase of the former praise, called therefore an everlasting name that shall not be cut off, Esay 56. 5. and a name that shall remaine, Esay 66. 22. And it was by a settled continuance of the state of his Church; as on the contrary by scattering them, he is said to blot out the name of Israel from under heaven, 2 Kings 14. 27. beautiful glory] which consisteth in outward blessings wherewith God adorneth his Church, as with garments of beautiful glory, Esay 53. 1. opposed unto all] Esay 61. 3. and is the continuance of his heavenly ordinances and Kingdom among them, Esay 64. 11. Ezek. 16. 12. And all these three degrees of grace the Church enjoyeth by being united unto God; as is written, As the giraffe cleaveth to the lines of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith Iehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautiful glory, Ier. 13. 11. See also Ier. 33. 9. an holy people] This is the chiefe end of all our obedience, the glory of God, and our owne salvation; which is accomplished by our sanctification, as the Apostle saith, Being now made free from sinne, and become servants to God, see have your fruit unto holiness, and the end everlasting life, Rom. 6. 22.

11 The Tribes divided on Gerizim and Ebal.
14 The curse pronounced on mount Ebal.

And Moses, and the Elders of Israel, commanded the people, saying: Keep all the Commandment which I command you this day. And it shall be in the day when you shall have passed over Iordan, unto the land which Iehovah thy God giveth unto thee, that thou shalt set there up great stones, and plaister them with plaister.

And thou shalt write upon them all the words of this Law, when thou art passed over, that thou maist goe in unto the land which Iehovah thy God giveth unto thee, a land that floweth with milke and honey, as Iehovah the God of thy fathers hath spoken. And it shall be when ye are passed over Iordan, yee shall set up these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister. And thou shalt build there an Altar unto Iehovah thy God, an Altar of stones, thou shalt not lift up any iron upon them.

Of whole stones shalt thou build the Altar of Iehovah thy God, and thou shalt offer thereon Burnt-offerings unto Iehovah thy God. And thou shalt sacrifice Peace-offerings, and shalt eat there, and rejoyce before Iehovah thy God. And thou shalt write upon the stones all the words of this Law very plainly. And Moses, and the Priests the Levites spake unto all Israel, saying: Take heed, and heare, O Israel; this day thou art become the people of Iehovah thy God. Therefore thou shalt obey the voice of Iehovah thy God, and doe his Commandments and his Statutes, which I command thee this day.

And Moses commanded the people in that day, saying: These shall stand to blisse the people upon mount Gerizim, when ye are passed over Iordan: Simeon, and Levi, and Iudah, and Issachar, and Ioseph, and Benjamin. And these shall stand for the curse on mount Ebal: Reuben, Gad, and Aser, & Zabulon, Dan and Naphtali. And the Levites shall answer, and say unto all the men of Israel with an high voyce.

Curfed be the man that maketh a graven or a molten image, an abomination unto Iehovah, the worke of the hand of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen.

Curfed be hee that setteth light by his father, or his mother: and all the people shall say, Amen.

LIII Curfed

CHAP. XXVII.

1 The people are commanded to write the Law upon the stones, when they are come into the Land of Canaan, & to build an altar of whole stones.

Curfed be hee that removeth his neighbours limit : and all the people shall say, Amen.

Curfed be hee that maketh the blinde to erre in way : and all the people shall say, Amen.

Curfed be hee that wresteth the judgement of the stranger, fatherlesse, and widow : and all the people shall say, Amen.

Curfed be hee that lieth with his fathers wife, because hee uncovereth his fathers skirt : and all the people shall say, Amen.

Curfed be hee that lieth with any beast : and all the people shall say, Amen.

Curfed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother : and all the people shall say, Amen.

Curfed be hee that lieth with his mother in law : and all the people shall say, Amen.

Curfed be hee that smiteth his neighbour in secret : and all the people shall say, Amen.

Curfed be hee that taketh a reward to smite a soule the blood of an innocent : and all the people shall say, Amen.

Curfed be hee that confirmeth not the words of this Law to doe them : and all the people shall say, Amen.

Annotations.

THe Elders of Israel in Greeke, the Senate of the *sonnes of Israel* : compare *vers. 9*. Here Moses giveth order for the confirmation of all the Lawes before repeated, by outward signes once to be performed by Israel, when they should be come into Canaan. The end whereof was, to teach them Salvation by Christ, & that they should not expect it by the workes of the Law, for that leaveth them under the curse, *vers. 26. Gal. 3. 10.* all the commandments, as the Greeke translate it, *every commandment*. See *vers. 10.*

Ver. 2. the day that is, the time, the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as *Ios. 8. 30. &c.* So day is used for time, *Luke 19. 42.* set up or erect, to wit, stones for pillars, as in *Exod. 24. 4.* to signifie the tribes of Israel ; who being brought of God into his good land, were by this extraordinary rite to professe their homage and obedience unto him, otherwise to undergoe the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption from the curse, with *plaster* or with time, *n. b. i. g.* that the words of the Law might be written thereon ; a memoriall of Gods

benefits unto them. This word *plaster* is used to signifie hypocrisse, as Paul called Ananias a *plastered* (or *whited*) wall, *Acts 23. 3.* and the Pharisees are likened to *whited* (or *plastered*) sepulchres, which appear beautiful outwardly, *Mat. 23. 27.* And this seemeth also to be intended here ; that all such as seeke life by the workes of the Law (which Isted after did, *Rom. 9. 31. 32.*) have their hearts with in hard and stony, (*Ezek. 36. 26.*) though outwardly they appear of another nature and colour, and have the profession of the Law upon them, wherein they glory, *Rom. 2. 17. 23.* Therefore afterward blessings and cursings are mentioned, *vers. 12. 13.* but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this Chapter, Paul proveth, that as many as are of the workes of the Law, are under the curse, *Gal. 3. 10.*

Ver. 3. all the words either the ten commandments called the ten words, *Exod. 34. 28.* which are the summe of all Law : or, all the words following in this chapter. See the notes *vers. 8.* that thou maist goe in ; and consequently possess and enjoy the land, which figured heaven : for the Law promitteth life to them that doer, *Rom. 10. 5.* though unto man it is unpossible. Or, it may be read, for that then art come in : as being a reason of this service, and of their durie to keepe the Law. And to the Greeke translate it, *When as thou art come in.*

Ver. 4. Ebal ; or, *Gabal* ; as the Greeke writeth it, *Gabal* : and herethe other mount *Gerizim*, (*vers. 12.*) is also understood ; but because the Curses onely, are after exprest, and they were on mount *Ebal*, therefore it is named. Of this mount : see *v. 12. 13.* with *plaster* ; or, with lime, as *vers. 2.*

Ver. 5. An Altar to signifie God, the other party in the covenant, as was at mount *Sinai*, *Exod. 24. 4.* and to reach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of sinnes, *yon* ; that is, any *yon* tooke, to hew or polish them, but they should be as they were natural ; to signifie the perfection that should be in Christs humane Nature, whereby hee was acceptable to God, though before men hee seemed altogether deformed, *Esay 52. 14.* and *53. 2.* he was the stone cut out without hands, *Dan. 2. 34. 35.* And no man might lit up any *yon* tooke upon these stones, to reach that mans wisdom is foolishness with God : see the notes on *Exod. 20. 25.* where the axe of man, polisheth the Altar of God.

Ver. 6. of whole stones or of entire stones did Iosua build it, *Ios. 8. 31.* Burnt-offerings to obtaine of God by Christ forgiveness of sin ; and sanctification of life : see the Annotations on *Lev. 1.*

Ver. 7. Peace-offerings to shew their thankes for his graces : see *Lev. 3.* eat thereof ; eating a holy banquet ; for the flesh of the peace-offerings were eaten by the owners and Priests, *Lev. 7. 15.* &c. This taught them the spiritual joy which

which they should have in Christ, for his deliverance of them from the curse of the Law ; and his flesh we doe eat unto life eternall, *Gal. 3. 13. Ioh. 6. 51.*

Ver. 8. very plainly ; or, plainly and well (or fairly) Heb. making them plain, doing them well, hereby is meant a large and faire writing, easie to be read of all, as in *Heb. 2. 2.* That all sorts of people might have the knowledge of Gods Law, and learne to doe the same. And by this it appeareth, that all the words commanded to be written, (or the Copie of the Law, which Iesus wrote, *Ios. 8. 32.*) were not the whole booke of Deuteronomie, much lesse all Moses bookes, as some have thought ; for what stones would suffice for such a worke : With these whited stones, on whose outside the Law was written, we may compare that white stone (in *Rev. 2. 17.*) which Christ giveth to all his, and in the stone a new name written, which no man knoweth (saving he that receiveth it : those being to shew the worke of the Law outwardly ; this, the worke of Christs grace and Spirit inwardly). Compare also *2 Cor. 3. 2. 3.*

Ver. 9. Take heed and heare ; or, Attend (hearken) and heare, as the Chaldee expoundeth it ; but the Greeke faith, Be silent and heare. art become the people ; or, art made for a people to Iehovah, by renewing of the covenant, declared to be ; and therefore bound to obey his commandments : as it is said, For all people will walke, every one in the name of his God : and we will walke in the name of Iehovah our God, for ever and ever, *Mic. 4. 5.*

Ver. 10. therefore thou shalt ; Heb. And thou shalt obey ; the Chaldee faith, *thou shalt receive the Word of the Lord*. By obeying : (or hearkning unto ;) is meant the due observing or keeping of the things spoken : as, our fathers have not hearkned unto the words of this booke, *2 King. 22. 13.* is explained, our fathers have not kept, *2 Chron. 34. 21.* Commandments ; or, Commandments, meaning every one in particular, and all in generall : for the offending in one point, maketh us guilty of all, *Iam. 2. 10.* See the like in *Deut. 5. 10.*

Ver. 12. Gerizim ; called in Greeke *Garizim*, offit, and the other mount *Ebal*, Moses said before, they were over against Gilgal, beside the Oke of *Morab*, *Deut. 11. 30.* and Benjamin ; these six tribes named were the worthiest tribes, all borne of Iakobs wives the free women, and none of the handmaids children : God shewing hereby the strength and nobleness of the Blessings (above the Curses ;) and that they belong to such children of the free women, as Paul teacheth us in an allegorie, *Gal. 4. 22-31.* Howbeit, though Moses appointeth these to blese, yet hee expresth not the blessings : by such silence leading his prudent reader to looke for them by another, which is Christ, *Ioh. 1. 17. Ali. 3. 26.* For silence in the holy story often implieth great mysteries, as the Apostle (in *Heb. 7.*) teacheth from the narration of *Melchisedek*, in *Gen. 14.*

Ver. 13. for the curse ; that is, to pronounce it. In speaking of the blessings, hee nameth the people, *vers. 12.* but now for the curse, hee men-

tioneth not the people, but implieth them onely, as if hee were loth to name them for such misery.

Ebal ; in Greeke, *Gabal* ; this is reported to be neare to mount *Gerizim*, but northward ; and *Gerizim* towards the South, (which is the right side of the world, *Psal. 89. 13.*) if it to they were, it foretold the blessings which should be pronounced to those which at the last day shall stand on the right hand, and the curses upon tholce on the left, *Mat. 25. 33. 34. 41.* The manner of performing this Law is recorded by the Hebrewes thus ; Six tribes went upwards the top of mount *Gerizim*, and six tribes went upwards the top of mount *Ebal* ; and the Priests and Levites and the Arke stood beneath in the midst. The Priests were round about the Arke, and the Levites about the Priests, and all Israel on this side and on that, as it is written. And all Israel, and their Elders, and Officers, and their Judges, stood on this side the Arke, and on that side, before the Priests the Levites, which bore the Arke of the Covenant of the Lord ; as well the stranger, as hee that was borne among them ; bulle of them ever against mount *Gerizim*, and halfe of them ever against mount *Ebal*, (*Ios. 8. 33.*) They turned their faces towards mount *Gerizim* and pronounced the blessing, Blessed be the man that maketh no graven or molten (image) ; and those (on the one side) and those (on the other) answered, Amen. They turned their faces towards mount *Ebal*, and pronounced the curse, Cursed be the man that maketh a graven or a molten (image) ; &c. and those (on the one side) & those (on the other) answered, Amen, till they had finished the blessings and the curses. And afterwards they brought stones and built an Altar, &c. *Thalmud Bab. in Sorah, chap. 7.* Reuben ; he was the eldest of all Iakobs sonnes by Lea the free woman, *Gen. 29. 32.* yet as for defiling his fathers bed hee lost his dignitie, *Gen. 49. 3. 4.* to here hee is taken from his brethren, to be among the handmaids sonnes, and set on the mount for the curses, one of which was this, CURSED BE HE THAT LIETH WITH HIS FATHERS WIFE, &c.

vers. 20. for the memory of his sinne remained to his posteritie in speciall manner. Gad and Aser ; the sonnes of Zilpah, Leahs handmaid, *Gen. 30. 10. 11. 12. 13.* Zabulon ; the fixth and youngest of all Leahs sonnes, *Gen. 30. 20.* and because there were to be six tribes on this mount, two must be taken of the free womans sonnes : and God tooke none of Rachels, but the eldest and youngest of Leahs. Dan and Naphthali ; the two sons of Bilhah Rachels handmaid, *Gen. 30. 4. 5. 6. 7. 8.*

Ver. 14. the Levites ; that is, some of the Priests the Levites, *Ios. 8. 33.* their office was to teach Iakobs Gods judgements, and Israel his Law, *Deut. 33. 10.* and as the solemn blessing was by the Levites usually, *Deut. 10. 8.* for here the curses were by them pronounced to the people. Shall answer ; that is, speak, or pronounce, Answering is often used for the beginning of a speech, as in *Iob 3. 2.* to all the men ; or to every man ; the Greeke faith, to all Israel.

Ver. 15. Cursed ; It was commanded that the LIII 3 blessing

blessing should be put upon *mount Gerizim*: *Deut. 1. 2. 9.* and so in the fulfilling of this precept, *Ios. 8.* read as well the *blessings as the curses*, *Ios. 8. 34.* But the chief end of this ordinance was to teach, that for many as are of the works of the Law, are under the curse, as is opened in *Gal. 3. 10.* The manner is rehearsed before out of the *Thalmud*, and the like is in the *Ierusalem Targum* upon this place, saying, *They turned their faces towards mount Gerizim, and opened their mouth with blessing* *3. 1.* *Heb. be* the man that maketh not any image, or figure, or any similitude which is hateful and abominable before the Lord, the works of the hands of the sonne of man, and putteth it not in a secret place. *They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an image, or a figure, or any similitude, which is hateful and abominable before the Lord, the works of the hands of the sonne of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other side) answered and said, Amen.* Cursing is both in words and deeds, and implicth both the withholding of all good things, and the inflicting of all evill, especially of eternall damnation and torment, *Mat. 25. 41.* see the Annotations on *Gen. 3. 14. and 4. 11.* the man [that is, every one, as Paul expoundeth the last of these curses, *Gal. 3. 10.* teaching us to understand the like of all. *graven*] the Chaldee, and *Targum Ierusalem*, interpret it *Tjelem, an image*: under *graven* and *molten* images, all other like humane inventions are implied, as is noted on *Exod. 20. 4.* And the like is to bee understood for the transgression of any other commandment of the first table, an abomination to *Jor*, the abomination of *Iehovah*, that is, which be greatly abhorred. Hereupon *Kings and Idols* are often called *Abominations*, 2 *Kings. 23. 13.* *Esa. 44. 19. Ezek. 7. 20.* the craftsman [or artificer, implying all devices of the most wife and prudent, which make Idols according to their owne understanding, *Hos. 13. 2.* For Artificers were employed in the works of Gods furniture, *1 Chron. 29. 5.* but when they leave the word of God, and follow their owne inventions, their work is cursed and condemned, *Ier. 10. 3. 9. Esa. 40. 18. 20. Hos. 8. 6.* a secret place] so that not open idolatrie only, but the most secret is execrable, though it be even in the heart: see *Ezek. 8. 12. Psa. 44. 20. 21.* Amen] *Jor*, See be it, as the Greeke translath it. A confirmation of the curse with their owne mouths, desiring that it might be, and believing that it should be: see *Numb. 3. 22.* The Hebrews say of Blessing, *Whosoever answereth Amen after him that blesseth, he is as he that blesseth.* *Maim.* in *Mishneh tract.* of Blessings, *chap. 1. 1. 11.* The same is to be thought of saying Amen after all these curses.

16 Verſ. 16. *ſetſe light by*]or, as the Greeke hath,
diſhonour et b: ſee the Annotations on *Exod.* 20. 12.
 17 Verſ. 17. *limit*]or, *land-marke border*: againſt
 which the Law was before given, in *Deut.* 19. 14.
 18 Verſ. 18. *blinde to erre*]or, *to goe aſtray*. And
 they that ſee, ought to be *eyes to the blinde*, *Iob* 29. 15.
 and are forbidden to *put a ſtumbling blocke* before

them, *Lev. 19. 14.* much more to seduce them from
their right way : for they that are proud, and erre
from Gods commandments, are *condemned*, *Psal. 119.*
21. how much more if they cause others to erre: He
that *causeth the righteous to go astray in an evil way,*
shall fall himself into his owne pit, *Prov. 28. 10.*

Val. 19. ~~men~~ for perverteth turneth aside:
See the Law concerning this, in Deut. 24. 17.
Verse 20. fathers wife for this, and the rest that
follow, see Lev. 18. Because men give themselves
over to divers noysome lusts of the flesh, God cau-
teth divers curses to be pronounced against this sin-
the more to deterre men from following the same
in any sort.

Verſ. 24. *ſmiteth*] this word is uſed ſometimes for ſlaying or killing, as *Deut.* 1. 4. and 13. 15. ſometimes for wounding only, *Zach.* 13. 6. or chaſtiſhing *Deut* 28: 27, 28. ſometimes for ſmiting with the ſign of wickedneſſe, *Eſai.* 58. 4. or with the tongue, *Iſa.* 18. 18. *in ſecret*] the Greeke expoundeth it, *by guile*

Verſ. 15. *a reward, a bribe, or gift*: as the Greek
 tranſlate it, *gifts*: and this is the Magiſtrates fin
 Deut. 16. 19. and was found in Iſrael, as Mic. 3.
 11. *The breads thereof judge for bribes.* to ſmite in
 Chaldee, *to kill a ſoule*; that is, a *perſon*. the blow
 of an innocent } or, as the Greeke expoundeth it,
 innocent blood; which is an effect of bribery, as
 Eccl. 22. 12. *In thee have they taken bribes, to ſpoil*
blood.

Verf. 26. Curſed be he [the Greeke tranſlated] Curſed be every man: and fo the Apoſtelle ſaith, Gal. 3. 10. where he giveth this doctrine, *ſo many as are of the worke of the Law, are under the curſe*: that whiles men doe the Law outwardly, yet are they curſed by the Law, as being privie transgreſſors: for the Law is ſpirituall, but men are carnall, ſold under ſinne, Rom. 7. 9. — 14. *confineth not, nor ſhall hee not*: where the Greeke, and our Apoſtle ſaith in Gal. 3. 10. *exponnd contineth not*, For while the juſt man turneth away from a juſtice, and committeth iniquitie, &c. all his juſtice that he hath ſhall not be mentioned in his treſpaſſes: that he hath treſpaſſed, and in his ſinne that he hath ſinned, ſhall be ſaid, Ezek. 18. 24. See the Annotations: Lev. 26. 15. the words [in Greeke] all the worke like in Lev. 25. 18. Exod. 25. 40. Dem. 15. And fo the Apoſtelle ſaith this place in Gal. 3. 10. *contineth not in all things written in the booke of the Law. to doe them* [this is an expoſition of former worde] *confineth 3.* and ſometimes the iſtput for the other 3as, *to conforme the words of the covenant*, 2 King. 23. 3. for which another Iſaiah ſaith, *to doe the words*, 2 Chron. 34. 31. For the bearers of the Law are juſt before God, but doers of the Law ſhall be juſtified, Rom. 2. 13. forasmuch as there is not a juſt man upon earth, doth good and ſinneth not, Eccl. 7. 20. there by the deeds of the Law there ſhall we ſhall be juſt in his ſight, Rom. 3. 20. that the Apoſtelle ſaith in church, *as many as are of the worke of the Law under the curſe*, Gal. 3. 10. Therefore the uſe of the Law was to be a Schoolemaſter unto Chriſt, hath redeemed us from the curſe of the Law, made a curſe for us, Gal. 3. 24. 15.

США?

СЛАВ. XXVIII.

1. Upon condition of observing and doing all Gods commandments, hee promiseth many blessings earthly and heavenly. 15 But for disobedience, he threateth manifold curses, plagues, and miseries.

And it shall be, if hearkening thou shalt hearken unto the voice of Iehovah thy God, to observe to doe all his commandments, which I command thee *this day*. That Iehovah thy God will give thee *to be* high above all the nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Iehovah thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy wombe, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe. Blessed shall be thy basket and thy dough trough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Iehovah will give thine enemies that rise up against thee *to be* smitten before thy face: they shall come out against thee one way, and flie before thee seven waies. Iehovah will command his blessing to be with thee, in thy store-houses, and in all that thou settest thine hand unto; and he will blesse thee in the Land which Iehovah thy God giveth unto thee. Iehovah will stablish thee unto him-*self* for an holy people, as he hath sworn unto thee, if thou shalt keep the commandments of Iehovah thy God, and walke in his waies. And all peoples of the earth shall see, that the name of Iehovah is called upon thee, and they shall be afraid of thee. And Iehovah will make thee plentiful in good things, in the fruit of thy wombe, and in the fruit of thy cattell, and in the fruit of thy ground: in the land which Iehovah swear unto thy fathers to give unto thee; Iehovah will open unto thee his good treasure, the heavens, to give the raine of thy land in his season, and to blesse all the worke of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And Iehovah will give thee *to be* the head, and not the taile, and thou shalt be above only, and shalt not be beneath, if thou hearken unto the commandments of Iehovah thy God, which I command thee *this day*, to observe and to doe. And thou shalt not see

aside from any of the words which I com-
mand you *this day*, to the right hand, or to the
left, to goe after other gods to serve them.

And it shall be, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, and his statutes which I command thee *this day*; that all these curses shall come upon thee, and overtake thee. Cursed *shall* thou be in the city, and cursed *shall* thou be in the field. Cursed *shall* be thy basket, and thy dough-trough, and Cursed *shall* be the fruit of thy womb, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheep. Cursed *shall* thou be when thou comest in; and Cursed *shall* thou be when thou goest out. Jehovah will send upon thee a curse, vexation, and rebuke, in all that thou farest, *this* hand unto, which thou wouldest do, until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, for that thou hast forsaken mee. Jehovah will make the pestilence cleave unto thee until he have consumed thee from off the land whither thou goest to possess it. Jehovah will smite thee with the consumption, and with the burning-ague, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with milderew, and they shall pursue thee until thou perish. And thy heavens which are over thine head shall be brass, and the earth which is under thee shall be iron.

Iehovah will give the raine of thy land to be powder and dust, from the heavens shall it come down upon thee untill thou be destroyed. Iehovah will give thee to bee smitten before thine enemies; thou shalt go out against him one way, and flee before him seven waies, and thou shalt bee for a removing to all the kingdomes of the earth. And thy carkasse shall bee for meat to all the fowles of the heavens, and to the beasts of the earth, and none shall fray them away. Iehovah will smite thee with the boyle of Egypt, and with the Emrods, and with the scab, and with the itch, whereof thou canst not be healed. Iehovah will smite thee with madnesse, and with blindness, and with astonishment of heart. And thou shalt bee groping at nooite day, as the blinde gropeth in thicke darke nesse, and thou shalt not prosper in thy waies, and thou shalt bee openly fraudulently oppressed and robbed all daies, and none shall have thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard,

and

and shall not make it common. Thine eie shall be lame before thine eies, and thou shalt not eat thereof: thine also shall be violently taken away from before thy face, and shall not returne unto thee; thy hope shall be given unto thine enemies, and thou shalt have none to save. Thy sonnes and thy daughters shall be given to another people, and thine eies shall see, and shall saile with longing for them all the day, and there shall be no power in thine hand. The fruit of thy land, and all thy labour shall a people eat up which thou knowest not: and thou shalt be onely fraudulently oppressed and crushed all daies. And thou shalt be mad for the sight of thine eies which thou shalt see. Iehovah will smite thee with an evil boyle on the knees, and on the legs, whereof thou canst not be healed, from the sole of thy foot, even unto the top of thine head. Iehovah will bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not knowne, thou or thy fathers, and there thou shalt serve other gods, wood and stone. And thou shalt be for an astonishment, for a proverb, and for a by-word among all peoples, whither Iehovah shall lead thee. Much seed shalt thou carry out into the field, and little shalt thou gather in, for the Locust shall consume it. Thou shalt plant vineyards and dresse them, but thou shalt not drinke the wine, nor gather (the grapes) for the worme shall eat it. Thou shalt have olive-trees in all thy coast, but thou shalt not anoint thy selfe with the oile, for thine Olive shall eat (his fruit.) Thou shalt beget sonnes and daughters, but they shall not be thine, for they shall goe into captivity. All thy trees, and the fruit of thy land shall the grasshopper possesse. The stranger that is within thee shall get up above thee on high on high, and thou shalt come downe below. He shall lend to thee, and thou shalt not lend to him; hee shall bee the head, and thou shalt bee the taile. And all these curses shall come upon thee, and shall pursue thee, and overtake thee, untill thou bee destroyed, because thou hearkenedst not unto the voice of Iehovah thy God, to keepe his commandments and his statutes which hee hath commanded thee. And they shall be upon thee for a signe and for a wonder, and upon thy seed for ever. Because thou servedst not Iehovah thy God with joyfulness, and with goodnesse of heart for the abundance of all things. Therefore thou shalt serve thine enemies, whom Iehovah will send against thee, in

hunger, and in thirst, and in nakednesse, and in want of all things: and hee will put a yoke of iron upon thy necke, untill he have destroyed thee. Iehovah will bring against thee a nation from far, from the end of the earth, as the Eagle flieth: a nation whose tongue thou shalt not heare. A nation of a strong face, which will not regard the face of the old, nor shew grace to the young. And hee shall eat the fruit of thy cattell, and the fruit of thy land, untill thou bee destroyed, which shall not leave unto thee, corne, new wine, or new oile, the increase of thy kine, or flocks of thy sheepe, until he have destroyed thee. And hee shall besiege thee in all thy gates, untill thou high and fenced walls come downe, wherein thou trustedst; thorough all thy land, and hee shall besiege thee in all thy gates, thorough all thy land, which Iehovah thy God hath given unto thee. And thou shalt eat the fruit of thy wombe, the flesh of thy sonnes and of thy daughters which Iehovah thy God hath given unto thee, in the siege and in the straitnesse wherewith thine enemies shall distresse thee. The man that is tender among you and very delicate, his eie shall bee evil towards his brother, and towards the wife of his bosome, and towards the remnant of his sonnes which he shall leave. So that he will not give to any one of them of the flesh of his sonnes, whom hee shall eat, because hee hath not left unto him anything in the siege & in the straitnesse, wherewith thine enemies shall distresse thee in all thy gates. The tender woman among you and delicate, which would not adventure the sole of her foot to set it on the ground for delicatenesse and for tendernesse, her eie shall bee evil towards the husband of her bosome, and towards her sonne, and towards her daughter: And towards her after-birth that cometh out from between her feet, and towards her sonnes which shee shall beare, for shee shall eat them for want of all things, in secret in the siege and in the straitnesse, wherewith thine enemy shall distresse thee in thy gates. If thou wilt not observe to doe all the words of this Law, that are written in this booke, to feare this glorious and fearefull name Iehovah thy God, And Iehovah will make marvellous thy plagues, and the plagues of thy seed; plagues great and permanent, and sicknesses evil and permanent. And hee will bring upon thee every disease of Egypt, which thou wast afraid because of them, and they shall cleave unto thee. Also every sickness, and every plague,

which is not written in the booke of this Law, them will Iehovah bring upon thee, untill thou bee destroyed. And yee shall be left with a few men, whereas yee were as the starrs of the heavens for multitude, because thou hearkenedst not unto the voice of Iehovah thy God. And it shall be, as Iehovah rejoyced over you, to doe you good, and to multiply you, so Iehovah will rejoyce over you to make you peris, and to destroy you, and ye shall bee plucked from off the Land, whither thou goest in to possesse it. And Iehovah will scatter thee among all peoples, from the end of the earth, and unto the end of the earth; and there thou shalt serve other gods, which thou hast not knowne, thou or thy fathers, wood and stone. And in those nations thou shalt not finde ease, neither shall there bee rest for the sole of thy foot: and Iehovah will give unto thee there, a trembling heart, and failing of eies, and pining of soule. And thy life shall bee hanging in doubt before thee, and thou shalt dread night and day, and shalt not have assurance of thy life. In the morning thou shalt say, Who will give the evening, and in the evening thou shalt say, Who will give the morning: for the dread of thine heart wherewith thou shalt dread, and for the sight of thine eies which thou shalt see. And Iehovah will returne thee to Egypt with ships, by the way whereof I said unto thee, Thou shalt not see it againe any more: and there yee shall bee sold to your enemies, for bondmen and for bond-women, and none shall buy you.

Annotations.

Hearkening thou shalt hearken] that is, shalt continually and diligently hearken to (or obey) the voice; as the Chaldee translatheth, shalt receive the word of the LORD. As in the former Chapter the Law was confirmed by blessings and curses pronounced by the people; so here it is confirmed in like sort, but more largely by God himselfe: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith. *to deserve to doe*] in Greeke, to observe (or keepe) and to doe. *give thee to be high*] that is, set and establish thee high: as saying 1 Chron. 17. 22. is expounded, *stablishing*, 2 Sam. 7. 24. And *high* signifieth heavenly dignity given of God, by the high (or heavenly) calling, whereof they were made partakers, Phil. 3. 14. Heb. 3. 1. whereby they were to seeke and minde, the things that are above, Col. 3. 1, 2. and have their conversation in heaven, Phil. 3. 20. For, the way of life is above to the wife, thus

they may depart from hell beneath, Prov. 15. 24. See also Deut. 26. 19.

Ver. 2. *to forsake the voice*] that is, thou shalt forsake the voice of the voice: The Greeke translatheth, *for thee*. It meaneth abating of all blessings, and effectually applying of them, for their good and comfort. The like is said of the curses, in v. 15. 45. and generally of Gods words and statutes, of which the Prophet telleth the Jewes, that they overtook (or took hold) of their fathers, when they were punished for transgressing them, 2 Ach. 1. 6.

Ver. 3. *Blessed thou*] The first blessing is upon the person, who must be acceptable to God, before any of his works are accepted, Gen. 4. 4. and the person being blessed, all things prosper about him. What blessing is, see the Annotations on Gen. 1. 2, 2. and 2. 3. and 12. 2. *citic*] by this, and the field, all places, and all climates of life are meant.

Ver. 4. *fruit of thy wombe*] or, of thy belly: the Chaldee saith, *the child of thy bowels*. The second blessing is upon a mans profession, of all sorts for increase, which was at the first by God: blessing the creature; Gen. 1. 22. 28. and to continuall, as it is written, *And hee blest them*, and they are multiplied greatly, Psal. 107. 39. So Psal. 128. 1, 3. *thy ground*] for land, the fruits whereof were also figures of heavenly blessing: see *Account*, 2. 6. 4. *increase*] or *joyning*; in Greeke, *herds*: see Deut. 7. 13.

Ver. 5. *basket*] whereinto fruits are put when they are gathered, Deut. 26. 2. *dough-trough*] or *dough*, or *store*: see Exod. 8. 3. and 12. 34. These two are named in stead of all places and vessels, wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greeke for *basket*, translatheth *barnes* (as *Link*. 12. 18.) and for the *dough-trough*, *remainders*, or *store* that is left. So in v. 17. And this is the third degree of blessing upon the commodities which men reape of their possessions.

Ver. 6. *comest in*] by coming in, and going out, the Scripture meaneth all employment and administration in any business, or office, as in government of a kingdom; 2 Chron. 1. 10. of the Church Act. 1. 21. of a family, Gen. 39. 11. Psal. 104. 23. and generally of all other affairs, as 2 Sam. 3. 25. Act. 9. 28. So this fourth blessing concerneth the whole administration and conversation of the Saints.

Ver. 7. *smitten*] that is, as the Greeke and Chaldee expound it, *crushed*, and *broken*: see an example of this in Davids enemies, 2 Sam. 22. 38. 43. And this fifth blessing concerneth the safety of Gods people, and their victories over their enemies, of whom the chiefe is Satan himselfe, and him will the God of peace crush under the feet of his people, Rom. 16. 20. *see*] a signe of discomfort and destruction: therefore when one Prophet saith, *Wilt thou see before thine enemies?* 2 Sam. 24. 13. another explaineth it, *to be destroyed before thine enemies*, 1 Chron. 21. 12. *seven waies*] that is, many waies: so signifying a full conquest over them, for seven is a compleat number, often used for many, as is noted on Gen. 2. 2. and 3. 3. Lev. 4. 6. It

It signifieth also their disperſion, every man his way, whereas they came out joyntly together, all one way.

8 Verſ. 8. will command] that is, will powerfully lend, and effectually procure the bleſſing. Of this phraſe, ſee *Levit. 25. 21.* The contrary hereunto is, *hee will ſend upon thee, v. 10.* the bleſſing] whereunto is oppoſed the curſe, vexation, and rebuke, *verſ. 20.* ſtorehouſes] or barnes; in Chaldee, *treafuries*: ſo in *Prov. 3. 10.* that thou ſetteſt thy hand unto] Hebr. the ſetting to of thy hand: whereof ſee *Dint. 12. 7.* Thus this ſixt promiſe implieth a general bleſſing upon all that the godly hath or doth.

9 Verſ. 9. ſtall] ſet thee up firme and ſure. This ſeventh bleſſing properly concerneth ſpiritual things and heavenly, for the ſanctification of the Church, and eſtabliſhment thereof in that grace, by reaſon of the covenant and oath of God, whereof he never repenteth, *Pſal. 110. 4.* For the gifts and calling of God are without repentance, *Rom. 11. 29.*

10 Verſ. 10. is called upon thee] that is, thou art called by his name: as before Moſes ſaid, *See are the ſonnes of Iſrahel your God, Dent. 14. 1.* Of this phraſe, ſee the Annotations on *Gen. 48. 16.* Here God enlargeth his former bleſſings, in cauſing them to be knowne and acknowledged of all other peoples. afraid of thee] as was fore-promiſed, *Dent. 11. 25.* and had come to paſſe unto Iſrahel, *Dent. 2. 25.* and unto Abraham, *Eſay 41. 5.* and other particular perſons, as *Saul was afraid of David becauſe the Lord was with him, 1 Sam. 18. 12, 15, 29.*

11 Verſ. 11. make thee plenteous] or, make thee to exceed] in Greeke, multiply thee. in good] or, for good things. An enlargement of the bleſſing promiſed in v. 4. which all ſhould ſee by the abundance of good things from beneath.

12 Verſ. 12. treaſure] or, treaſury, ſtore-houſe, which he expoundeth after to be raine from heaven, for to the Scripture elſewhere mentioneth, *treafuries of the ſnow, and treafuries of the haile, and of the winde, Job 38. 22. Pſal. 135. 7.* and theſe were bleſſings from above, which cauſed the increaſe of thoſe good things promiſed in v. 4. in his cauſe] that is, in due ſeaſon; meaning the firſt and latter raine, mentioned in *Dent. 11. 14.* See the notes on *Levit. 26. 4.* ſhalt lend] that is, ſhalt have ſuch plenty, as that thou ſhalt lend unto many nations a ſigne both of wealth, liberality, and ſovereignty; for, the borrower is ſervant to the man that lendeth, *Prov. 22. 7.* therefore the Greeke giveth here a double interpretation; thou ſhalt lend unto many nations, and thou ſhalt not borrow: and ſhalt rule over many nations, and they ſhall not rule over thee: which words are borrowed here from *Dent. 15. 6.*

13 Verſ. 13. the head] a figure or parable, meaning chiefe in authority and power, (called before, a ruling over many nations, *Dent. 15. 6.*) as the taile ſignifieth inferiority and baſeneſſe, which the Chaldee expoundeth thus, *The Lord will give thee to be ſtrong and not weak.* This is opened in *Eſay*

9. 14, 15. *The Lord will cut off from Iſrahel, head and taile, &c.* the ancient and honorable, hee is the head; and the Prophet that teacheth ſtrictly, hee is the taile. Thus by head here, we may all underſtand ſpiritually, the honour of the truth, wherewith the Church of God ſhould be adorned and exalted. above] in honour and dignity, not earthly only, but heavenly, as in v. 1. So Chriſt ſaid to the Jewes, *I am from beneath, I am from above: ye are of this world, I am not of this world, Job. 8. 23.* Likewise of his Diſciples he ſaith, *They are not of the world, even as I am not of the world, Job. 17. 16.* If thou hearken] The condition of the former promiſes, the firſt branch whereto is obedience, to doe all that is commanded.

Verſ. 14. and thou ſhalt not] that is, if thou ſhalt not; for this is the ſecond branch of the condition, refraining all diſobedience againſt any of Gods words. other gods] which the Chaldee expoundeth, *Idols of the peoples.*

Verſ. 15. not hearken] in Chaldee, not receive the Word of the LORD. Here followeth a large commination of the curſes that ſhall come upon the tranſgreſſours of the Law: compared with *Levit. 26. 14. &c.* and this condition is eſſepiſe to the former in v. 13.

Verſ. 16. Curſed thou] The firſt curſe is upon their perſons, oppoſed to the bleſſing in v. 3. What the curſe meaneth, ſee *Dent. 27. 15. Gen. 3. 14.*

Verſ. 17. dough-trough] or, ſieve; in Greeke, *thy remainders.* This ſecond curſe is oppoſed to the third bleſſing in v. 5.

Verſ. 18. fruit of thy wombe] in Chaldee, the child of thy bowells. This third curſe is ſet againſt the ſecond bleſſing in v. 4.

Verſ. 19. corneth in, &c.] that is, in all thy waies and adminiſtration. The fourth curſe, oppoſed to the fourth bleſſing in v. 6.

Verſ. 20. a curſe] ſo God threatneth the Priests, in *Mal. 2. 2.* and this ſixt denunciation is againſt the ſixt promiſe of bleſſing, in v. 8. This curſe the Greeke expoundeth, *lacke, or penury, vexation* or, *trouble, tumult and deſtruction*, as *Dent. 7. 23.* this the Greeke interpreteth, *famine*; but the word is more general, implying warres alſo, and other plagues upon the body, as *Zach. 14. 13. 1 Sam. 14. 20. and 5. 9.* And this judgement was not only Iſrahel, a *Chron. 13. 5.* rebuke] who is ſaid to rebuke, from men, but from God, who is ſaid to rebuke, not only by words but by deeds, wherupon men periſh, *Pſal. 80. 17.* and his rebuke is with flames of fire, *Eſay 66. 15.* Hereupon the Greeke here tranſlateh in conſumption. How this came upon Iſrahel, ſee *Eſay 51. 20.* and *30. 17.* forſaken me] in Chaldee, *forſaken my ſervant.*

Verſ. 21. the peſtilence] The Greeke and Chaldee tranſlate it, *death*: ſee the Annotations on *Ex. 5. 3.* and *Levit. 26. 25.* The fulfilling of this plague is mentioned in *Amos 4. 10.*

Verſ. 22. conſumption] of this and the ague following, ſee *Lev. 26. 16.* the ſword] or, drought; but the Greeke taketh it in the firſt ſenſe, tranſlating it *ſlaughter*: ſo in *Levit. 26. 25.* blaſting] of corne and fruit with a dry winde; 2 *King. 19. 26.* for

for the original word ſignifieth *drineſſe*; and ſuch was the Eaſt-winde that blaſted in thoſe parts, *Gen. 41. 6.* Therefore the Greeke tranſlateh it, *corruption with winde.* The fulfilling of this judgement is ſhewed in *Amos 4. 9. Hag. 2. 17.* midew] which hath the name in Hebrew of *paleneſſe* (as *Jer. 30. 6.*) & ſo is here tranſlated in Greeke, and is a plague upon corne, through too much moiſture, (as blaſting is with drineſſe) whereby the natural greenneſſe is gone before it be ripe, and the colour faded. So in *Amos 4. 9. Hag. 2. 17. 2 Chron. 6. 28.*

Verſ. 23. thy heavens] in Greeke and Chaldee, the heaven: ſee the Annotations on *Levit. 26. 19.* [it meaneth a refrainment of raine, whereby the land ſhould be barren.

Verſ. 24. powder] or [small duſt]. In ſtead of raine, your air ſhall be filled with duſt, which the winde and other things riſe in time of drought. This word is uſed, when ſpeech is of Gods judgments, in *Eſay 5. 24.* and *29. 5. Ezek. 26. 10. Nahum. 1. 3. Luk. 9. 5.* and with duſt was Egypt plagued, *Ex. 9. 9.* from the heavens] that is, from the air.

Verſ. 25. ſmiten] in Chaldee, broken: this is oppoſite to the third bleſſing, in v. 7. ſlee] and conſequently fall and periſh to ſlee three monthes before the enemy, 2 *Sam. 24. 13.* is expounded, to be deſtroyed three monthes, 1 *Chron. 21. 12.*

[for a removing] that is, removed, broken, and diſperſed] as the Greeke tranſlateh, *thou ſhalt bee in diſperſion.* This word *Jeremy* uſeth when the time of their diſperſion was come upon them, *Jer. 15. 4. and 29. 18. and 34. 17.* So in 2 *Chron. 29. 8.*

Verſ. 26. thy carke] that is, carkeſſes the Greeke expoundeth it, *your dead men*: hee meaneth that they ſhould have honeſt buriall; but being ſlain by the ſword, ſhould be eaten by beaſts. Theſe words of Moſes *Jeremy* repeateth, *Jer. 7. 33. and 16. 4. and 24. 20.* And Alaphameth the complement of this plague, *Pſal. 79. 1, 2, 3.*

Verſ. 27. boyle of Egypt] or Egyptian ulcer, whereof ſee *Exod. 9. 9, 10, 11.* emrode] or piler, a diſeaſe wherewith God ſmote the Philiftines in their ſecret hinder parts, 1 *Sam. 5. 9. Pſal. 78. 66.*

For this diſeaſe the Hebrew hath two names, the one in the line *Gnaptholus*, the other in the margine *Teborim*; and this latter is uſed in the line, in 1 *Sam. 6. 11, 17.* ich] ſo the Greeke expoundeth it: the Chaldee ſaith, *a drie ſcab.* whereof] or, ſo that thou canſt not be healed: and this is contrary to the promiſe made upon their obedience, in *Exod. 15. 26.*

Verſ. 28. madneſſe] or furie; this is properly in the minde, but manifeſted by fooliſh geſture, 1 *Sam. 21. 13, 14.* And becauſe the Prophets were often moved with extaſies, & carried themſelves ſtrange-ly, ſome in contempt would call them mad men, 2 *King. 9. 11. Jer. 29. 26.* blindneſſe] this is both in body and minde, *Eſay 42. 19.* The contrary bleſſing we receive by Chriſt, *Eſay 42. 7.*

16. aſtoniſhment] or, amazement, wondering; this is threatened even to the Prophets, in *Jer. 49. 7.* and other unbelievers, *Habak. 1. 5. Ad. 13. 41.* Verſ. 29. groping] or, feeling; meant as an effect

of blindneſſe of ſoule, as Paul ſpeaketh of Gods works to the heathen, that they ſhould ſeeke the Lord, if haply they might ſeele (or grope) after him, and finde him, *Ad. 17. 17.* So it is ſaid of the wicked, in *Iob 5. 14.* They meet with darkneſſe in the day time, and grope in the noone day as in the night: and in *Iob 12. 25.* They grope in the darke without light. ſave thee] that is, as the Greeke tranſlateh it, *thou ſhalt have no helper.* So in 2 *Sam. 22. 42.* they looked, but there was none to ſave.

Verſ. 30. lie with her] or, deſire, reſpect her. The Hebrew *Shagal* ſignifying the act of generation, as here and in *Eſa. 13. 16.* and *Zach. 14. 2.* expounded in the Hebrew margine to beereed *Shacab*, which is to lie with. make it common] that is, gather and eat the grapes thereof. See *Dent. 20. 6.* On the contrary, when God promiſeth grace, hee ſaith, the planters ſhall plant (vines) and ſhall make them common, *Jer. 31. 5.*

Verſ. 31. not returne] that is, not be returned, or reſtored, as the Greeke explaineth it. See the Annotations on *Gen. 2. 20.* and 1 *6. 14.* to ſave] in Greeke, no helper: as *2. 29.*

Verſ. 32. ſaile] or, be conſumed, ſo wit, with longing, or deſire: ſo it is elſewhere ſpoken of the eies, in *Pſal. 119. 82.* of the ſoule, *Pſal. 84. 3.* and of the reines, *Iob 19. 27.* where Iob ſpeaketh of his deſire to fee God at the reſurrection. no power in thy hand] ſo the Chaldee expoundeth it, and the Greeke, *thy hand ſhall not be ſtrong (or able)* or we may interpret it, *nothing ſhall bee in the power of thine hand.* The contrary is in *Mich. 2. 1. Gen. 31. 29.*

Verſ. 33. eat up] or, devour: this judgement came upon Iſrahel by the heathens, *Eſay 1. 7. Jer. 5. 17. and 8. 16.*

Verſ. 34. for the ſight] in Greeke, for the ſights (or viſions) meaning that they ſhould ſee ſuch heavy troubles, as ſhould make them mad through feare and ſorrow, being without faith, comfort, and patience. Theſe are the lively and powerfull effects of the Law upon the conſcience of finners, that it bereaveth them of all ſenſe of Gods favour: for the Law is not of faith, *Gal. 3. 12.*

Verſ. 35. evil boyle] ſore, or, malignant ulcer: ſuch a plague ſpiritual God ſendeth on the Antichriſtians, *Rev. 2. 6. 2.* And in body Iob was afflicted with ſuch from the ſole of his foot unto the top of his head, for the trial of his faith and patience, *Iob. 2. 7.*

Verſ. 36. bring] or lead, make goe into captivity. This foretelleth the overthrow of their ſtate, which was accomplished by Aſſyria and Babylon, 2 *King. 17. 6.* and 25. 1. &c. thy King] in Greeke, *thy Princes*: both were fulfilled, 2 *King. 24. 14, 15.* other gods] as in their owne land they ſerved other Gods, that is, Idols of wood and of ſtone, *Jer. 2. 27.* ſo God threatneth to ſend them as ſlaves into other lands, where they would doe the like, though by his Prophets hee warned them not to doe ſo, *Eſay 44. 8, 9.* &c. *Rom. 10. 2, 3.* 11. So for making an Idoll in the Wilderneſſe, God had before given them up to worſhip the boſſ of heaven, *Ad. 7. 41, 42.* The Chaldee here tranſla-

27 not imparted unto them. And the angel of
 28 Jehovah was kindled against this land, to bring
 upon it every curse that is written in this
 29 book. And Jehovah rooted them out of
 their land, in anger, and in wrath, and in great
 indignation, and cast them into another land,
 as it is this day. The secret things belong
 30 unto Jehovah our God, and the things revealed
 belong unto us, and to our sons for ever, to
 do all the words of this Law.

Annotations.

TO strike] or, to cut, whereof see the notes on
 Gen. 15. 18. Here the covenant is renewed
 between God and the people; and it is the same
 in effect with the covenant made at Horeb, Exod.
 19. and 24. save that Christ, who is the end of the
 legal covenant, is here more clearly revealed, es-
 pecially in Chap. 30. vers. 11, 14. of Moab
 the country on the our side of Jordan, whereof see
 Deut. 1. 1, 5. in Horeb] or Chobab, that is,
 3 mount Sinai, where the covenant was given, Ex.
 20. and the blessings and curses for confirmation
 thereof, Lev. 26. 3, 46.

3 Vers. 3, temptations] or trials, whereby God tried
 the Israelites faith, and the hardness of the Egyp-
 tians in letting Israel go: see Deut. 4. 34, and 7.
 19. From Gods former benefits, whereof they had
 experience, he exhorteth them unto the keeping
 of the covenant.

4 Vers. 4. not given unto you] This sheweth the un-
 ability of man to understand the things of God,
 without the gift of God. And long after this, Paul
 complaineth of the Jewes, even unto this day, when
 5 Moses is read, the veil is laid over their hearts,
 2 Cor. 3. 15. and Christ saith, that to them it was
 not given to understand the mysteries of the kingdom
 of heaven, Mat. 13. 11, 13, 14.

5 Vers. 5. upon you] or, from upon you, that is, so as
 you should put them off and cast them from you.
 Compare Deut. 8. 4.

6 Vers. 6. bread] or, ordinary bread out of the
 earth, but God hath nourished you with Maana,
 the bread of heaven, Psal. 78. 24, 25. Deut. 8. 3.

7 Vers. 7. Sion] in Greeke, *Sion king of Elbon*.
 Of this history see Num. 21.

8 Vers. 8. wee took] in Chaldee, wee submitted,
 to the Rebubenites] in Chaldee, to the tribe of Reu-
 ben; &c. See the performance hereof in Num. 32.

9 Vers. 9. wisely doe] or, prudently carry, and
 with understanding, and consequently prosper: so
 in 1 Kings. 2. 3. 10. 1. 7. &c.

Here beginneth the one and fiftieth
 section of the Law: see the notes on
 Gen. 6. 9.

10 Vers. 10. your heads of your tribes] that is, your
 heads, or chiefe men, which are the heads of your

tribes: the Greeke translatheth them by one word
 Archiphol, that is, the chiefe, or Rulers of the
 tribes.

Vers. 11. thy stranger] in Greeke, the proselyte
 which is in the midst of your campe. Such of that
 mixed multitude as came out of Egypt with Israel,
 Exod. 12. 38. and others that had joyned them-
 selves to the Church. *hewer of thy wood*] such
 as shewed wood, and drew water; the faithful
 servants or slaves of Israel, (as afterward was the
 case of the Gibeonites, 10. 9. 21, 27) who also
 by faith were admitted into the Church and cove-
 nant of Israel.

Vers. 12. That thou shouldest passe] He speaketh to
 them all, as to one man, and to passe into the cove-
 nant, is a phrase taken from the manner of making
 covenants, when they passed between the parts of
 the sacrifices, Gen. 15. 17. 1er. 34. 18, 19, 20.
 his oath] or, his excommunication, in Greeke, his cur-
 se, because they took the curses of the Law upon
 them, if they kept not the Covenant. This is cal-
 led the oath of God, Eccles. 8. 2. So this people
 returned from the captivity of Babylon, entered
 into a curse, and into an oath, to walkein Gods
 law which was given by the hand of Moses, Neh.
 10. 29.

Vers. 13. a God] or, for a God: this is the sub-
 stance of the Covenant, even such as is made with
 us in Christ, 2 Cor. 6. 16. Heb. 8. 10. Rev. 11. 3.
 See the Annotations on Gen. 17. 7.

Vers. 15. not here] meaning their posterity
 throughout all generations, to whom this cove-
 nant did alike belong. So in Thargum Jonathan it
 is expounded, and with every generation that
 shall rise up unto the worlds end, &c. But this to be
 understood with exception of the new Cove-
 nant, which God promised, and hath now stabi-
 lished unro us in Christ, 1er. 31. 31, 32, 33. Heb. 8.
 7, 8, 9, 10.

Vers. 16. how wee have dwelt] or, that which we
 have dwelt, which Jonathan expoundeth, the num-
 ber of years that wee have dwelt. This their pere-
 grination in Egypt, and deliverance thence, with
 Gods gracious conduct of them thorow the wilder-
 nesse, are named as motives to perswade unto obe-
 dience.

Vers. 17. filthy idols] in Hebr. *Gilimim*, (where-
 of see Levit. 26. 30.) in Greeke, *Idols*.

Vers. 18. Left there should be] or, as the Greeke
 and Chaldee explaine it, That there be not
 whose heart] the heart is to be kept with all dili-
 gence, because out of it are the chiefes of life, Prov.
 4. 23. According therefore to this, Paul warneth
 the Israelites, Take heed brethren, lest there be in any
 of you an evil heart of unbelief, in departing from
 the living God, Heb. 3. 12. from Leboah] in
 Chaldee, from the feare of the Lord. the gods
 in Chaldee, the idols of the peoples. *arot* an
 evil heart forementioned, which is hidden from
 fruits after doe appeare. The Chaldee translatheth
 it, a man, *beareth* or, fructifieth, be-
 areth fruit: in Greeke, *springeth up*; which
 word Paul useth in Hebr. 12. 15.

word] the Greeke translatheth, with gall and
 bitterness; whereby is meant sinnes, (as the Chal-
 dee explaineth it,) and as it was said to Simon Ma-
 thew, *Thou art in the gall of bitterness*, and in the
 land of iniquity, Mat. 8. 23. The Apostle respect-
 ing this place, faith, *lest any root of bitterness
 spring up trouble you*, Heb. 12. 15, (for enco-
 loy, with gall, laying, encochle, trouble.) Gall (or Hem-
 lock) was a bitter and poisonous weed, growing
 in the East countries, as appeareth by Hoj. 10. 4.
 and wormewood likewise: which are applied
 sometime to sinnes, as here and in Amos 6. 12.
 Deuteronom. 32. 32. sometime to bitter punish-
 ments, as in 1er. 9. 25. and 23. 15. Lament. 3.
 15, 19.

Vers. 19. of this oath] or, as the Greeke faith,
 of this curse: see vers. 12. *I shall have peace*] or,
 peace shall be unto me, that is, safety and prosperity,
 without hurt or punishment. *imagination*] or
 contemplation, that which the heart hath spied out,
 and looketh unto. So the Chaldee translatheth it,
 imagination, (or conceit) but the Greeke calleth it
 aberration. This sinne Jeremy often imputeth
 to this people, 1er. 3. 17. and 7. 24. and 9. 14.
 and 11. 8. and 16. 12. and 18. 12. and 23. 17.

to add the drunken] to wit, the drunken soule
 to the thirsty, or, the moist to the dry; meaning, to
 add sinne unto sinne in abundance, as in Esay 30.
 1. The soule that desireth is said to thirst, Psal. 63.
 1. and as the godly doe hunger and thirst after
 righteousness, Mat. 5. 6. so doe the wicked after
 unrighteousnesse, and drinke it up like water, Job
 34. 7. which when he hath gladded himselfe there-
 with, he may be said to have added drunkennesse
 to his thirst. Some understand it also of punish-
 ment for sinne, which the Chaldee favoureth, trans-
 lating, that I may add unto him the sinnes of igno-
 rance, unto (the sinnes of) presumption. The
 Hebrew *Sephth*, to add, is sometime used for to
 conquer or destroy, (as in Psal. 40. 15.) in which
 the Greeke Interpreters tooke it here, saying,
 the sinner destroy not also him that is without
 sin.

Vers. 20. not spare] or, not forgive him in mercy.
*He that were walk in the light, as God is in the light,
 the blood of Iobu Christ his Sonne cleanseth us from
 all sinne*, 1 Iob. 1. 7. But God will not be merciful
 to any that unfaithfully commit iniquity, Psal.
 51. 6. *jealousie*] which is the rage of a man, that
 he will not spare in the day of vengeance, Prov. 6. 34.
 here unto the Lord, as in Exod. 20. 5.
 in Greeke, *burne*: a signe of great displea-
 sure, as in Psal. 74. 1. *shall lie upon him*] the
 Greeke and Chaldee translatheth, shall cleave unto him.
 This word in Gen. 4. 7.

Vers. 21. out of all the tribes] in Greeke, from all
 the tribes of Israel, that is, from the communion
 of the Church (whereof hee addeth daily such as
 shall be saved, Alb. 2. 47.) even as before in v. 20.
 the man was separated from communion with
 God. So he threatneth against the false Prophets,
 they shall not be in the secret of my people, neither shall
 they be writ in the writing of the house of Israel, nei-
 ther shall they enter into the land of Israel, Ezek. 3. 9.

And this is a separation unto evil, or for his hurt;
 as on the contrary the Levites were separated for
 their good when they were designed to stand be-
 fore the Lord, to minister unto him, &c. Deut.
 10. 8. *that is written*] in Chaldee, that are writ-
 ten: meaning all and every one.

Vers. 22. made it sick] in Greeke, which he hath
 sent upon it. God here signifieth such a certainty of
 his judgments, as all peoples (within the Church
 and without) should be witnesses of them.

Vers. 23. salt] which maketh the land bar-
 ren, as saltnesse is used for barrennesse in Psal. 107.
 34. So Abimelech sowed the city with salt, which
 hee made utterly desolate, Judg. 9. 45. and the
 wicked man shall dwell in a salt land, and not inha-
 bited, 1er. 17. 6. and of myrie places, which should
 not be heald, it is said, they shall bee given to salt,
 Ezek. 47. 11. *any grasse*] or, any herbe: in
 Greeke, *any greene thing*; which phrase is used in
 Rev. 9. 4. This signified a spiritual barrennesse in
 mens hearts, that they should not bring forth the
 fruits of the Spirit, Heb. 6. 7, 8. *overthrow of
 Sodom*] whereof see Gen. 19. 24, 25. with the An-
 notations.

Zebajim] by the letters, *Zebim*,
 but read *Zebajim*, as is noted on Gen. 14. 2. in
 Greeke, *Sabotim*. These two cities were destroyed
 with Sodom and Gomorrah; and to another Pro-
 phet faith unto Israel, *How shall I make thee as Ad-
 mah*? I shall thee as Zebajim: Hos. 11. 8.
 in his anger] to their condemnation, 2 Pet. 2. 6. he
 overthroweth them, and repenteth not, 1er. 20. 16.

Vers. 24. shall say] every man to his neighbour, as
 1er. 22. 8. that is, one to another.

Vers. 25. stroke] Hebr. cut, that is, made with
 them; which the Greeke translatheth, *covenanted* (or
spiced) with their fathers. For things done to the
 fathers are applied to the children: see v. 14, 15.
 The like speech is in 1 King. 9. 8, 9. *they shall say*,
 Why hath Jehovah done thus unto this land, and to
 this house? And they shall answer, Because they have
 forsaken Jehovah their God, who brought forth their
 fathers out of the land of Egypt, &c. which another
 Prophet recordeth thus, *Because they have forsaken
 Jehovah the God of their fathers, who brought them
 forth out of the land of Egypt*, 2 Chron. 7. 22. So in
 1er. 22. 8, 9.

Vers. 26. other gods] in Chaldee, the idols of the
 peoples. gods whom they knew not] or gods which
 knew not them. and he had not imparted] that is,
 and hee, to wit, any of those gods, had not imparted
 or bestowed any good thing upon them. Thus the
 Chaldee Paraphrast expounds it, and they had not
 done good unto them: and Jonathan in Tharg, and
 they had not divided unto them. Or it may be refer-
 red to the true God, that he had not imparted, that
 is, taught them to have any part or fellowship with
 those gods, or their services. The Greeke transla-
 teth; neither had hee distributed unto them. And
 whereas it is said of the Sunne, Moone, and Stars,
 that God hath imparted them unto all nations, Deut.
 4. 19. this here may aggravate their idolatry, that
 not onely worshipped such, but even the fictions
 of the heathens, gods which they never saw,
 knew, or had any manner of benefit by them;
 M m m m m 2 whereby

whereby their sinne was the more odious. *Every man of Israel is bound to learn the Law, day & night.* The Greeke paraphrase, according to all the curses of the commandments which are written in this booke of this Law. The accomplishment of this is acknowledged by Daniel. The curse is poured upon us, and the nation that is written in the Law of Moses the servant of God, because we have sinned against him. Dan. 9. 11. &c. Ver. 28. *Called them out* or, *plucked them up*: which is contrary to planting. *Jer. 24. 6. and 42. 10. and 45. 4.* Thus the Law of Moses leaveth sinners under the curse, and to send out of the Lords land: his grace in Christ towards repentant and believing sinners, planteth them upon the land, and they shall up more be plucked up. *Amos 9. 15.* for they be kept by the power of God through faith unto salvation. *1. Pet. 1. 5.* and cast them out, sent them: in the Hebrew the word cast hath an extraordinary great letter, to signifie the great effe of this punishment. And Baal Haramism noteth upon it, there is a great Lament, and a great of Iod, to teach, that there is no casting away, like that of the Gentiles. *Whence of Ios. 2. Kings. 19. 18. 23.*

Ver. 29. The secret things belong to hidden things, are to be hid from Iehovah. This is to be understood generally of all secret things which God hath revealed in his word, as the times or seasons which he hath put in his own power. *Alt. 1. 7. the day and hour of judgments. Alt. 24. 36.* and all these like things. Particularly it may be applied to those counsels concerning the Israelites; in punishing, and casting them off for their sinnes, and afterward calling a remnant of them: which the Apostle treating of in *Rom. 9.* saith 3. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his wayes past finding out!* *Rom. 11. 33.* The Hebrew *Nissanuth* (here used) sometime meaneth secret sinnes, as *1. Pet. 1. 13.* Unto which some of the Hebrewes referre this speech, that secret sinnes God will punish, but open sinnes are for manifest punishment. *Chazkuni* on *Deut. 29.* & so *Iona-* than in *Thargum* explaineth it; Hidden sinnes are manifest before the Lord our God, and he will take vengeance on them, &c. and the things revealed for, but open (or manifest) things belong to us, unto our sinners: upon which last words, the Hebrew text hath extraordinary pricks, to stir up attention to the matter here spoken, as it is indeed worthy of all observation, for it reacheth the continual duty of Gods people in all ages, to learne his Law, to doe the same, and to have care that true religion may be continued among their posterity. The Hebrewes say, Every man of Israel is bound to learn the Law, he be poor or rich, be he in health or lame, or under chastiments: be he young, or old and decrepit: though he be so pure as that he live on almes: yet, though he be a wife and children, he is bound to see himselfe a time to learne the Law, by day and by night, as it is said, and thou shalt meditate therein day and night. The great wise men of Israel, some of them were herbers of wood, and some drawers of water, and some blinde: notwithstanding they impleyed themselves in learning the Law, day & night.

How is a man bound to learne the Law? Until the day of his death, as it is said, and lest they depart from thine heart, all the daies of thy life. *(Deut. 4. 9.)* and all the while that he employeth not himselfe in learning, he forgetteth. Maimony in Thalmud Torah, chap. 1. sect. 8, 9, 10.

CHAP. XXX.

Great mercies promised to the repentant sinners. 11 The commandment is manifest, and word meere. 15 Life and death are set before them, with an exhortation to chuse life.

And it shall be when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt cause them to returne unto thine heart, in all the nations whither Iehovah thy God hath driven thee: And thou returne unto Iehovah thy God, and shalt hearken to his voice, according to all that I command thee this day, thou and thy sonnes, with all thine heart, and with all thy soule: Then Iehovah thy God will returne thy Captivity, and have compassion upon thee, and will returne & gather thee from all the peoples, whither Iehovah thy God hath scattered thee. If any of thine bee driven out unto the utmost part of the heavens, from thence will Iehovah thy God gather thee, & from thence will he take thee. And Iehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and hee will doe thee good, and multiply thee above thy fathers. And Iehovah thy God will circumcise thine heart, and the heart of thy feed, to love Iehovah thy God, with all thine heart, and with all thy soule, that thou maist live. And Iehovah thy God will pur all these curses upon thine enemies, and upon thy haters which persecuted thee. And thou shalt returne and hearken to the voice of Iehovah, and do all his commandments which I command thee this day. And Iehovah thy God will make thee plenteous in every worke of thine hand, in the fruit of thy wombe, and in the fruit of thy cattell, and in the fruit of thy land for good; for Iehovah will returne to rejoyce over thee for good, as hee rejoyced over thy fathers. If thou shalt hearken unto the voice of Iehovah thy God, to keep his commandments, & his statutes, that which is written in this booke of the law, if thou shalt

returne

returne unto Iehovah thy God with all thine heart, and with all thy soule. For, this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in the heavens, to say, Who shall goe up for us to the heavens, and take it for us, and cause us to heare it, that wee may doe it? Neither is it beyond the sea, to say, Who shall goe over to beyond sea for us, and take it for us, and cause us to heare it, that wee may doe it? But the word is very nigh unto thee, in thy mouth, and in thy heart, to doe it. See, I have set before thee this day life and good, death and evil. In that I command thee this day to love Iehovah thy God, to walke in his wayes, and to keepe his commandments, and his statutes, and his judgments, that thou maist live & multiply, and Iehovah thy God maye bless thee in the Land whither thou goest in to possess it. But if thine heart turne away, and thou wilt not heare, but shalt be drawne away, and bow downe thy selfe to other gods, and serve them; I denounce unto you this day, that perishing ye shall perish, yet shall not prolong your daies upon the land, which thou art passing over Iordan to goe in thither to possess it. I take the heavens and the earth to witness against you this day, life and death I have set before thee, the blessing and the curse, therefore chuse thou life that thou maist live, thou and thy feed. To love Iehovah thy God, to hearken to his voice, and to cleave unto him; for hee is thy life, and the length of thy daies, to dwell upon the land which Iehovah swaie unto thy fathers, to Abraham, to Isaac, and to Iakob, to give unto them.

Annotations.

To these things: Hebr. these words, that is, things before spoken of. Here follow promises of grace in Christ to repentant and believing sinners. The blessing: that is, as the Chaldee explaineth it, the blessings and the curses. After the experience of the Law, and weakeneth thereof, that he cannot keepe men in the state of blessednesse, nor deliver them from the curse, they are as by a Schoolemaster brought unto Christ. *Gal. 3. 24. Rom. 8. 3. 4.* have set: Hebr. have given. So in *v. 15.* and 19. cause them to returne: or, re-
turne, bringing me to thine heart, that is, call to minde, consider seriously. So in *Deut. 4. 39.* This is the beginning of repentance and turning to the Lord; by calling to minde their sinnes, and Gods words and workes, as in *1. King. 8. 46, 47.* If they sinne

against thee, &c. and thou bee angry with them, and deliver them to the enemy, &c. If they shall make it returne to thine heart, in the land whither they were carried captives, and returne and make supplication unto thee, &c. So in *Ezra 4. 6.* Shew your selves men, make it returne to heart, O ye transgressors: and in *Lam. 3. 21.* This I make to returne to my heart, therefore have I hope. A like phrase is of the prodigall sonne, in *Luk. 15. 17.* that hee came to himselfe.

Ver. 2. unto Iehovah: the Chaldee expoundeth it, unto the feare of the LORD. This is true repentance, both to leave the evil, and to turne unto the good, from which they departed. So in *Lament. 3. 40.* Let us search and try our wayes, and turne againe to the Lord. The contrary is complained of in *Hos. 7. 16.* they returne, but not to the most high. And here faith also is implied; for as to come unto Christ, is to believe in him, *Ioh. 6. 35.* so to turne unto the Lord with all the heart, is to believe in him: for with the heart man believeth unto righteousness, *Rom. 10. 10.* and by faith the heart is purified, *Alt. 15. 9.* unto which obedience and good workes are adjoined, *Lam. 2. 14.* & 26.

Ver. 3. will returne thy captivity: will bring thee againe out of bondage under thine enemies, which figured the bondage under sinne, *2. Pet. 2. 19, 20.* Therefore the Greeke translate it; will heale thy sinnes, that is, will forgive them; as healing, in *Mark. 13. 15.* is expounded, forgiving of sinnes, *Mark. 4. 12.* This is a promise of grace to be performed by Christ, who preached deliverance to the captives, *Luk. 4. 18.* and it is the joy of his people, *Psal. 14. 7.* and *126. 1, 2.* and a figure of their salvation, *Ezra 10. 12.* compared with *Rom. 9. 27.* Him hath God exalted with his right hand, to bee a Prince and Saviour, for to give repentance to Israel, and forgiveness of sinnes, *Alt. 5. 31.* have compassion: or, show tender mercies; this is the cause of the former grace & deliverance. It is of Iehovahs mercies that we are not consumed, because his compassions faile not, *Lament. 3. 22.* So the father of the Prodigall sonne, seeing him a far off, had compassion, *Luk. 15. 20.* And this compassion or mercy respecteth mans misery, *Matth. 9. 36.* and 14. 14. and gather thee: So after the captivity of Babylon, God promitteth, He that scattered Israel, will gather him and keepe him as a shep-herd doth his flocke, *Jer. 31. 10.* This worke Christ hath spiritually accomplished, of whom it is said, that hee should die, not for the nation of the Jewes only, but that also he should gather together in one the children of God that were scattered abroad, *Ioh. 11. 51, 52.* Therefore this gathering is often celebrated, as in *Psal. 107. 1, 2, 3.* and 147. 1, 2. and 106. 47, 48.

Ver. 4. If any of thine bee driven: Hebr. If thy driven out; speaking of every particular person, and of all, as one man. The Greeke translate it; If thy dispersion be, that is, thy dispersed; which word is used in this sense, in *Ioh. 7. 35.* 1. Pet. 1. 1. out of the part of the heavens: that is, of the world, which is termed to bee bound by the heavens. The Greeke translate it; from the end of the

outmost part) of heaven, unto the end of heaven: which phrase Christ useth, of gathering together his Elect at the last day, *Matt. 24. 31.* See the notes on *Deut. 4. 32.* This promise Nehemiah looked unto, in his prayer alleging Gods words, *If ye transgress, I will scatter you abroad among the nations:* But if ye turn unto me and keep my commandments, and doe them, though any of thine were driven out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to let my name dwell there, *Neh. 1. 8. 9.* *thy God gather thee.* The Thargum called Ionathans expoundeth this to be the word of the LORD, and the performance thereof by the hand of Elias, and by the hand of the King Christ. Respecting (as it seemeth) the promise of Elias, *Mal. 4. 5. 6.* which was to *loose the Baptist*, the Ever-runner of Christ, *Luk. 1. 16, 17.*

Verf. 5. shalt possess] or, shalt inherit it. This is a promise of restoring them unto his Church, figured by the land of Canaan, *Psal.* 69. 36, 37. *Exod.* 36. 8, 11, 12, 24, 28, &c.

Verf. 6. willcircumcise thine heart. The Greek
translateth, will purge; (or cleanse round about) thine
heart; and both the Chaldee Paraphraſts expound
it, will take away the fooliſhneſſe of thine heart, and
the fooliſhneſſe of the heart of thy ſonnet. This is
the promiſe of ſpiritual bleſſings in regeneration at
the diſſection by Chriſt, in whom we are circum-

sanctification by
 fed with the circumcision made without hands, in prising off, the body of the sinners of the flesh, by the crucifixion of Christ, buried with him in baptism.
 &c. Col. 2. 11. 12. And of this it is said, Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men but of God, Rom. 2. See the Annot. on Gen. 17. The Hebrew Doctors in the Midrash or Commentary on Song 2. from these words, The time of pruning (or of cutting the vines) is come, give this exposition, For the time is come that [Israel shall be redeemed, & the vine becomes that the superfluous foreskin shall be cut which is spoken of in Deut. 30. 6. and the Lord God will circumcise thine heart, &c. where they say this worke of grace unto Christ whom we look for so love] this is the effect of Christ

circumcision; that it taken from us ^{being} ^{with}
with good; Love being the fulfilling of the
Rom. 7. 12, 10. and implying all other graces;
ⁱⁿ flesh. I will give them one heart, and one way,
that they may all do alike; &c. Jer. 37. 39.
I will give them one heart, and I will put a new
spirit within you; and I will take the stony heart out of
flesh, and will give them an heart of flesh, that
they may walk in my statutes, and keep my ordina-
ces, and do them. &c. Ezek. 11. 19-20. — that
may live] to the Greeks translateth the
phrase, for thy life, meaning the life of God,
by faith and holiness, Rom. 6. 11, 12. and he
will be ever in heaven: as to enter into life, Ad-
d. 1. expounded, ^{to} ^{be} ⁱⁿ ^{the} ^{kingdom} ^{of} ^{God}.
Mark 9. 47. — 3. That which is here

7 Ver. 7. will put
earthly blessings, which God of his grace
adde unto the former spiritual. Of y

one is the curses upon their enemies, concerning which it is said, *Thou wilt render unto them a recompence, O LORD, according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the LORD.* Lam. 3. 64, 65, 66.

Verf. 8. *hearken to* *or, obey the voice;* which the Chaldee interpretteth, *receive the Word of the LORD:* so in *vers. 10.* The condition of obedience is set before the temporall blessings; for godlineffe hath the *promise of the life that now is, and of that which is to come,* 1 Tim. 4. 8.

Verf. 9. make thee pteousio 30, make thee ex-
cellent 3, unto which Thargum Jonathan added,
for good, that ye may prosper in all the works of your
hands. rejoyce over thee [This Christ taught in
parables, of rejoycing for the lost sheepe that
was found, Luk. 15. 6, 7 and of the Prodigal found
saith, Luk. 15. 24 was that we should make merry and
be glad, for this thy brother was dead, and is alive
again 3 and was lost, and is found, Luk. 15. 31. So
in the other Prophets, I will rejoyce in Jerusalem
and joy in my people, Ezay 65. 19, and, I will rejoyce
over them to doe them good, Ier. 32. 41. See all
Deut. 28. 63.

Verf. 10. *that which is written* meaning all and every thing written; fo reaching us exact obedience. *unto Iehovah* in Chaldee, *unto the feare the Lord.*

Ver 1. *this commandment* [which] alter in
14. he calleth the Word; and the Apollie expound
eth it, the Word of faith, Rom. 10. 8. So this pre-
cept is not of the Law only, neither sheweth it
man can doe by the Law, much lesse by nature;
it is the speech of the righteousness of faith. Rom. 10.
6. Though Moses teacheth them also, not being
the Law of hardnesse to be learned, since C
had now caused it to be written & expounded
to them. *not hidden from thee* [for] *not too man-
ious and hard for thee* to know; and fo, *not im-
possible*, through faith in Christ, as is the Law with-
out faith, in that it is *made through the flesh*, Rom.
The Chaldee tranlateth it, it is not *(separated
there; and* Thargum Ionathan expoundeth,
not covered (or hid) from you. The holy
Greece tranlateth this word *marvellous*, Matt.
42: from Pl. 1. 18. and *impossible*, Luk. 1. 37.
the Annorators on Gen. 18. 14. and 22. 1.
by Elias also God faith; *I have not spoken in
in a darkle place of the earth*, Ely 45. 19.

Yer. 12. 10 say] that is, that thou hast
so in v. 13. see the Annotations on Gen. 6
where sundry like speeches are shewed. This
ing is meant of the heart also; wherefore thou
fle cireth it thus; Say not in thine heart, w
see us up into heaven? Rom. 10. 6. Who lo

up for us) the Jerusalem Targum explains
O that man had one like Moses the Prophet
might go up into the heavens, &c. but the
applies it more heavenly to Christs incarnation
Who shall go up into heaven, that is, to bring
down from above? Rom. x.6. Vnto which
hee opposeth the confession with the

that Iesus is the L O R D, ver. 9, that is, that God
was manifested in the flesh, 1 Tim. 3. 16, for no man
hath ascended up to heaven, (of which we may learne
the true understanding of the Law,) but hee that
came downe from heaven, even the Son of man which
is in heaven, Iohn 3. 13. and cause us to beare
it, that is, preach it unto us. that wee may do
it, for, and we would do it.

Yerf. 13. *beyond the fea*] Thargum Ionathanan *explains it, beyond the great fea* 3 and Thargum Jerusalem addeth, *Neither is the Law beyond the great fea, that thou fhouldeft fay, O that we had one like Ionas the Prophet, that might go downe to the bottom of the great fea, and bring it to us, &c.* All things hidden from men, which they cannot attain, are either in heaven above, or beyond fea in the farre places of the earth : but the Law of God is in neither of thefe, but nere unto every one, to learne and to doe. *who fhall goe over*

to beyond Gen. Paul allegorith this place thus, *Who shall goe downe into the deepe, that is, to bring up Christ from the dead?* Rom. 10. 7. unto which hee answered in vers. 9. beleefe in the heart, that God hath baptised him from the dead. Now, Ionas the Prophet, to whose example the Ierusalem Targum applieth this, was a figure of Christ, as himselfe hath said, *As Ionas was three daies and three nights in the Whales belly* 5/0 *shall the Sonne of man be three daies & three nights in the heart of the earth*, Matt. 12. 40. And as the Sea in Ionas case is called the *Deepe*, *Psalm 104.6* and *107.24, 26*. *Exodus 5.5*. *David* (prophesying of Christ) saith that God had brought him up *from the deepest of the earth*, *Psal. 71. 20*. So the Apostle speaking of Christ rising out of the grave, useth the word *Abyss* or *Deepe*, which is spoken both of earth and sea.

Ver. 14. *But the Word* (This the Apostle expounded thus: *But what faith* [the righteousness which is of faith?] *The Word is righteousness*, &c. that the word of faith is which we preach, Rom. 10. 8. by which it appeareth that Moses wrote of Christ, John 1. 45. and that he was closely taught in the Law, *For Christ is the end of the Law* for righteousness to every one that believeth, Rom. 10. 4. And the Jews, which cleaving to the Law refused the Gospel, or word of faith, *had a zeal of God, but not according to knowledge*, Rom. 10. 2. *in thy mouth* [or, for thy mouth], that is, for thee to confesse with thy mouth; *that I am the Lord*, as Rom. 10. 9. So likewise I do for in Dem. 4. 4. and 24. 15. *in thine heart* [or, for thine heart]: that thou must believe in thine heart, that God hath almighty Christ &c.

the Law, which is fulfilled by believing in Christ; it is said, This is the work of God, that believe on him whom he hath sent, John 6:29.

and which believeth true obedience followeth

John 14: I have [et] Hebr. I have given; that

propoied and confirmed by my doctrine.

in ver. 19. life and good } life as the

good, and good as the means leading to life : or

that is, 'God himselfe, for whom we faith

and good, thais, ie

licity following. The Greeke version changeth the order thus, *life and death, good and evil.* Thargum Ierusalem explaineth it, *the Law of life, which is a good Law; and the Law of death, which is an evil Law.* And Thargum Ionathan thus; *The way of life, for which a good reward shall be recompensed to the just; and the way of death, for which an evil reward shall be recompensed to the wicked.*

Verf. 16. *to love*] this is a declaration of the *life* and *good* fore-mentioned, which they; whose hearts God would *circumcise*; *verf. 6.* should come unto by the faith that is in Christ. *in his wa-¹* the Chaldee faith, *in the ways* that are right before him. *keep* his commandments] which is an effect of love; *as, If ye love me, keep my commandments, Iohn 14. 15.* and, *This is the love of God, that we keep his commandments, 1 Iohn 5. 3.* And this is his commandment, that we should believe on the name of his Sonne Iesus Christ, and love one another. &c. *1 Iohn 3. 23.*

Veril. 17. But if] or, And if thine heart turne,
&c. This is the death and evil fore-spoken of: see
Dent. 29. 18. other gods] in Chaldee, the idols
of the peoples.

Verf. 18. *perishing yee shall perish*] that is, assuredly and speedily perish; as the Greeke saith, *perish with perdition*. So in *Deut. 4.26*.

Verf. 19. *I call the heavens, &c.* This obsecration of heavens and earth, (used also before in *Deut. 4. 26.*) may be understood of God and the Angels in heaven, (as Paul expresth them in *1 Tim. 5. 41.*) For of other creatures also in heaven and in earth; as Iohsa said, *This stone shall be a witness against you, if it hath beard all the words of the Lord, &c. Isa. 24. 27.* So in *Deut. 32. 1. Eja. 1. 2.* Give ear O heavens, & hear O earth: In *Ps. 50. 4.* He will call the heavens from above, and to the earth to judge his people; and in *Iob 20. 27.* the heavens shall reveal his iniquity, and the earth shall rise up against him. *I have [et] Hæbe I. have given, that is; faithfully professing by doctrine, and discharged my duetie: so in verf. 35. The life and blessing which he bestowed upon me, was by the faith of Christ, Gal. 2. 16. and 3. 9. the death and curse was by refusing Christ, and seeking to be justified by the works of the Law; for as many as are of the works of the Law, are under the curse, Gal. 3. 10.*

therefore *chm[2]* Hebr. and *chmfe* then 3 or, and *thou shalt chmfe* : which is the dutie of all God's people, to be performed by grace in Christ: So David *chse* the way of truth, the precepts of God, *pl[ak]* 119. 39. 173. Compare also *lef. 24. 15, 22*. Thargum Ionathan explaineth this speech thus, and *chse* ye the way of life, which is the Law, that ye may live in the life of the world to come, you and your posterity. This is true, if it be understood not of the Law of works, but of the Law of faith, as *Rom. 3. 27. 28. and 9. 21. 22.*

Verſe 20. *to hearken to his voice*] in Chaldee, *to receive his word.* unto him] Chalde. *unto his ſeare.* he is thy life] that is, the author of thy life and ſalvation through Chriſt, as in *Iohn 17. 3.* *This is life eternall, to know thee the onely true God,* and *Ieſus Chriſt whom thou haſt ſent:* yea, **Chriſt** himſelfe

himselfe is the resurrection and the life, Joh. 11. 25. and 14. 6. And in 1 John 5. 20. We know that the Sonne of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true; even in his Son Iesus Christ this is the true God, and eternal life.

CHAP. XXXI.

1 Moses being ready to die, encourageth the people that should goe into Canaan. 7 He encourageth Iosua that should be their Governour. 9 He delivereth the Law unto the Priests, which was to be read in the seventh yeere unto the people. 14 Moses and Iosua present themselves before the Lord, 16 who foretelleth the peoples falling from him, and his anger against them therefore. 19 He commandeth a song to be written, to testify against the people. 24 Moses delivereth the booke of the Law to the Levites, to be kept in the side of the Arke, for a witness against them and their rebellion. 28 He maketh a protestation to the Elders.

DDDD

1 **A**ND Moses went and spake these words unto all Israel. And hee said unto them, I am an hundred & twenty yeeres old this day, I can no more goe out and come in: and Iehovah hath said unto me, thou shalt not goe over this Iordan. Iehovah thy God he goeth over before thee; hee will destroy these nations from before thee, and thou shalt possesse them: Iosua he shall go over before thee, as Iehovah hath said. And Iehovah will doe unto them as hee did to Sihon, and to Og, Kings of the Amorite, and unto the land of them whom hee destroyed.

5 And Iehovah will give them before you, and yee shall doe unto them according to every commandment which I have commanded you. Be ye strong and courageous, feare not, neither be discouraged because of them: for Iehovah thy God, he it is that goeth with thee, he will not faile thee, nor forsake thee.

7 And Moses called unto Iosua, and said unto him, in the eyes of all Israel: Be thou strong and courageous, for thou shalt goe in with this people into the land which Iehovah hath sworn unto their fathers to give unto them, and thou shalt cause them to inherit it. And Iehovah, he it is that goeth before thee; hee will be with thee, hee will not faile thee, nor forsake thee; feare not, neither be dismayd.

9 And Moses wrote this Law, and gave it unto the Priests, the Sonnes of Levi, which bare the Arke of the covenant of Iehovah, and unto all the Elders of Israel. And Moses commanded them, saying; at the end of seven

yeeres, in the solemnity of the yeere of release, in the feast of Boothees, When all Israel is come to appeare before Iehovah thy God in the place which he shall chuse, thou shalt readethis Law before all Israel in their eares.

12 Gather together the people, men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and may feare Iehovah your God, and observe to doe all the words of this Law. And that their sonnes which have not knowne may heare, and learne to feare Iehovah your God all the daies that yee shall live on the land, whither ye are going over Iordan, to possesse it.

14 And Iehovah said unto Moses, Behold thy daies approach to die; call Iosua, and present your selves in the Tent of the congregation, that I may give him a charge. And Moses and Iosua went and presented themselves in the Tent of the congregation. And Iehovah appeared in the Tent, in a pillar of a cloud, & the pillar of the cloud stood over the doore of the Tent. And Iehovah said unto Moses, Behold, thou liest downe with thy fathers, and this people will rise up, and goe a whoring after the gods of the strangers of the land, whither they are going in to be amongst them, and will forsake mee, and breake my covenant which I have stricken with them. And mine anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them, and they shall be devoured, and many evils and distresses shall finde them; and they will say in that day, have not these evils found us, because our God is not amongst us. And I, hiding will hide my face in that day for all the evils which they shall have done, in that they are turned unto other gods. And now write ye this song for you, and teach it the sonnes of Israel, put it in their mouths, that this song may be a witness for mee against the sonnes of Israel. For I will bring them into the land which I swore unto their fathers, that floweth with milke and honey, and they shall eat and be filled, and be fat, and they will turne unto other gods, and serve them, and despitefully provoke me, and breake my covenant. And it shall be when many evils and distresses have found them, that this song shall answer before them for a witness; for it shall not be forgotten out of the mouth of their seed: for I know their imagination, which they doe this day, before I have brought them in unto the land which I swore. And Moses wrought this song

13 song in that day, and taught it the sonnes of Israel. And he charged Iosua the sonne of Nun, and said; Be strong and courageous, for thou shalt bring in the sonnes of Israel unto the land which I swore unto them, and I will be with thee. And it was when Moses had made an end of writing the words of this Law in a booke, untill they were finished, That Moses commanded the Levites which bare the Arke of the covenant of Iehovah, saying: Take this booke of the Law, and put it in the side of the Arke of the covenant of Iehovah your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiffneck: Behold, while I am yet alive with you this day, yee have beene rebellious against Iehovah, and how much more after my death? Gather together unto mee all the Elders of your Tribes, and your Officers, that I may speake in their eares these words, and call the heavens and the earth to witness against them. For I know, that after my death, corrupting yee will corrupt (your selves,) and will turne aside from the way which I have commanded you, and evil will befall you in the latter daies, because yee will doe evil in the eyes of Iehovah, to provoke him to anger through the worke of your hands. And Moses spake in the eares of all the Church of Israel the words of this song, untill they were ended.

Annotations.

Here beginneth the two and fiftieth Section or Lecture of the Law: See the notes on Gen. 6. 9. And here Moses setteth the state of Israel in order before his death.

1 **O**LD] Hebr. sonne of an hundred and twenty yeeres; of which phrase see Gen. 5. 32. So long while Noe preached to the world, building the Arke, Gen. 6. 3. 14. 1 Pet. 3. 19, 20. Of these 120. yeeres, Moses lived 40. in Pharaohs court in Egypt; Acts 7. 20, 23. forty in the land of Midian, Acts 7. 29, 30. Exod. 7. 7. and 40. yeeres he governed Israel. I can no more goe out] that is, no more administer in my office: see the Annotations on Num. 27. 17. This inability of Moses was not so much for his age, (for his eye was not dim, nor his natural moisture fled, Dent. 34. 7.) as for the ordinance of God next mentioned, (and Iehovah) or, for Iehovah hath said; as is shewed in Num. 20. 12. Dent. 3. 25, 26. And is often instead of For, as is noted on Gen. 12. 19. Or it may be taken as another reason, why Moses might no longer governe them.

Verf. 3. Iosua] in Greeke, Iesus, who was substitute in Moses place, Num. 27. 16, 17, 18. &c. A figure of our Lord Iesus, who by grace and truth bringeth us into Gods eternal rest, after the ending of Moses Law, John 1. 17. Rom. 10. 4. Thus the people are comforted in respect of their sorrow for Moses death, by promise of the Lords presence among them, and Iosuaahs succeeding government under him.

Verf. 4. of the Amorites] that is, of the Amorites, as the Greeke translareth: by whose destruction (before mentioned in Numb. 21. 23. &c. Dent. 2. and 3.) Israel is encouraged against their other enemies. the Land] that is, the people of the land.

Verf. 5. commanded you] which was, to root them out, and let none remaine, Dent. 20. 16, 17.

Verf. 6. Be ye strong] or, Be confirmed, Hold fast, to wit, your faith in God: in Greeke, Quia you like men; which word Paul useth in 1 Cor. 16. 13. So after, in verf. 7. courageous] or, be hardy, strong, valiant in heart and carriage. This word is applied to the heart in Psal. 27. 14. and armes, in Prov. 31. 17. and signifieth an increase and steadfastness, Prov. 24. 5. Quia 1. 18. The like exhortation is often used, as Ios. 10. 25. 1 Chron. 22. 13. 2 Chron. 32. 7. hec it is] in Chaldee, his Word it is. So in verf. 8. faile thee] or, let thee goe, leave thee to thy selfe, but will hold thee fast. So verf. 8. and Ios. 1. 5. Heb. 13. 5.

Verf. 7. strong and courageous] or, confirmed and strong, as verf. 6. Iosua being to beare the charge and toile of the people; hath the same exhortation and promise in particular, that was before unto all; and it was in the eyes of all, left any after Moses death should deny his authority. A like speech Davide made to Salomon; 1 Chron. 28. 20.

Verf. 8. he will be with thee] the Chaldee paraphraseth, his Word will be thy helpe.

Verf. 9. this Law] in Greeke, all the words of this Law in a booke. which bare the Arke] they had the chiefe charge to looke to the Arke, and other holy things; and though the Levites bare it, as appeared by Num. 3. 31. and 4. 15. and 10. 21. yet sometime the Priests themselves also bare it, as when they passed over Iordan, Ios. 3. 6, 17. When they compassed Iericho, Ios. 6. 12. So after in v. 25. Moses spake to the Levites, the Elders] the Magistrates: as the Priests by teaching, so the Elders by governing are to looke that the Law of the Lord be observed, Mal. 2. 7. Hof. 4. 6. Mich. 3. 1. 2 Chron. 19. 6, 8, 9, 10.

Verf. 10. of seven yeeres] that is, of every seventh yeere, which was a yeere of release, Dent. 15. 1. the solemnity] or, the set time; as the Greeke and Chaldee translate it, the time. release] of debts, Dent. 15. 1. 2. &c. that being freed from worldly cares, they might apply their mindes to Gods Law. A figure of the yeere of grace, and remission of our debts by Christ; whereupon wee should give our selves to holinesse, Luke 4. 18, 19, 21. Rom. 6. 10, 11, 12, 13. Boothees] or Tabernacles, whereof see Lev. 23.

Verf. 11. which he shall chuse] to set his Arke and

and Tabernacle, and so to place his name there. *Deut. 16. 2.* thou shalt read [speaking to Israel generally, and it was performed in special by the chiefest of them, either the high Priest, as Ezra (the chiefest of them that returned from Babylon) read it, *Nehem. 8. 1. 2. 3.* &c. or as the Hebrews say, the King himselfe (when they had a King) used to read. For this Commandement was to Iosua, and therefore the King read it, saith Chazkuni upon this place. Which is by others of them declared thus, The King was he that read in their eares, and they read in the womens Court; (which was the outer Court-yard of the Temple.) And the King read sitting, and if he read standing, it was the more commendable. He read from the beginning of Deuteronomy, &c. When he read, they blew trumpets through all Ierusalem, for to assemble the people. And they set up a great Pulpit of wood, (as is mentioned also in *Nehem. 8. 4.*) and set it in the midst of the Court-yard, and the King went up and sat thereon, that they might heare him read; and all Israel that went up to the feast, gathered round about him. And the Minister of the Synagogue (such as wee read of in *Luke 4. 17. 20.*) took the booke of the Law, & gave it to the Ruler of the Synagogue, (such as is mentioned in *Luke 13. 14.*) and the Ruler of the Synagogue gave it to the Sagan, (or second chiefest Priest, called in *Acts 5. 24.* the Captaine of the Temple,) and the Sagan gave it to the High Priest, and the High Priest to the King for to honour him before the multitude. And the King took it standing, and if he would heate downe and opened it, and seeing it, he blessed God, (as is recorded of Ezra in *Neh. 8. 5. 6.*) and after read it became an end: Then hee is up, and blessed (God) againe after it, as the manner was to blesse in the Synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their eares attentive to heare with feare and reverence, and with joy and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to heare with great attentiveness, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath, because of the blowing with Trumpets, &c. which might not put away (the keeping of) the Sabbath. Maimony in *Misneh. com. 3.* in Chagigah, chap. 3. f. 2. 3. 4. &c. in their eares that they may heare and understand it, as the Chaldee translateth, and cause them to heare it, as which hearing is often used for understanding, as is noted on *Gen. 11. 7.* So in *Neh. 8. 8.* they read in the booke, in the Law of God distinctly, and gave the sense, and caused them to understand in the reading.

Verf. 12. women and children] which though they were not bound to come up at the yearly feasts, *Exod. 23. 17.* yet to this reading they were bound, such as could understand, *Neh. 8. 3.* The Hebrew canons say, Whosoever is free from appearing (before the Lord, *Exod. 23. 17.*) is free from the commandment of gathering together, (*Deut. 31.*

12.) except women and children, and the unclean, sacrificed; but the unclean is free from this commandment, as it is written (in *vers. 11.*) when all Israel is come; but the (unclean) was not fit to come. And it is cleare, that such as were of neither sex, or of both sexes, were bound to come, seeing women were bound, Maimony in Chagigah, chap. 3. f. 2. thy gater] in Greeke and Chaldee, thy cities.

Verf. 14. thy dayes approach] or, are nigh, at hand: and so the terme of his life fulfilled; as where it is written, the kingdome of heaven approacheth, *Matth. 4. 17.* another explaineth it, The time is fulfilled, and the kingdome of God approacheth (or, is at hand,) *Marke 1. 15.* to die] understand, for thee to die: of such want of the person, (easie to be understood by the context,) see the notes on *Genf. 6. 19.* and *23. 8.* and *47. 29.* The Greeke translateth, Behold, the dayes of thy death approach. and I will give] or, that I may command him, or charge him: which being done in the Tabernacle, and by Gods appearing in the cloud, *vers. 15.* served both for Iosua's own confirmation, and to assure all Israel that he had authority from God over them. Compare *Nam. 27. 18. 19.*

Verf. 15. Iehovah appeared] that is, a glorious signe of his presence as in Thargum Ionahut is expounded, the glory of the divine majesty of the Lord, pillar of a cloud] out of which he was wont in favour to speake: see *Exod. 33. 9. P. 59. 7.*

Verf. 16. lest downe] to wir, to sleepe, that is, to die: as *Iob 14. 12.* *Acts 7. 60.* 1 *Thess. 4. 13.* thy fathers] the faithfull of former times, signifying the immortality of the soule, as is noted on *Gen. 25. 8.* Wherefore Thargum Ionathan paraphrasteth on this place thus; thou shalt downe in the dust with thy fathers, and thy soule shall be treasured up in the treasury of eternall life with thy fathers: goe a whoring] or fornicate, that is, commit idolatry, as the Chaldee explaineth it. gods of the strangers] in Greeke, the strange gods of the land; in Chaldee, the idols of the peoples of the land. they are going] Hebr. he is going, speaking of the people as of a man; so after often in this Chapter. Thereupon hereof is noted on *Gen. 22. 17.*

Verf. 17. will hide my face] in Chaldee, will take away my divine presence. So in *vers. 18.* decurre] or eaten up, to wir, of their enemies, made a prey, Hebr. to eat, which is used passively, as to prey, *Ecclef. 3. 2.* that is, to be borne. See the notes on *Gen. 6. 20.* and *16. 14.* finde them] that is, on *Gen. 6. 20.* and *16. 14.* found us] Hebr. found one, because my God is not in the midst of us.

Verf. 18. other gods] in Chaldee, idols of the peoples: so in *vers. 20.*

Verf. 19. this song] in Greeke, the words of this song after described in Chap. 32. containing a prophetic of their falling away, & of Gods judgments following. It was given in a song, that it might be more easie to be learned, and kept in memory, with delight, & might move their affections. against] or in, that is, among the finnes of Israel: so in *vers. 26.*

Verf.

Verf. 20. and be fat] the like is prophesied in *Deut. 32. 15.* and shewed to have come to passe in *Neh. 9. 25. 26.*

Verf. 21. answer before them] that is, testifie before (and against) them. their imagination] the thing forged in their heart; which the Greeke translateth, their maliciousnesse (or naughtynesse). This imagination is before the thoughts or cogitations, as appeareth by 1 *Chron. 28. 9.* and *29. 18.* See *Gen. 6. 5.*

Verf. 23. I will be with thee] in Greeke, he will be with thee; as being the words of Moses (whom the Greeke before named) concerning God. The

Chaldee translateth, my Word shall be thy helpe: See *vers. 8.*

Verf. 25. the L. writer] especially, the Priests, the sons of Levi, as in *vers. 9.*

Verf. 26. in the side] or, by the side: which in Thargum Ionathan is expounded, in a coffer by the right side of the Arke.

Verf. 27. stiffe necke] or, hard necke; which elsewhere is likened to an iron sinew, *Esay 48. 4.* See *Exod. 32. 9.*

Verf. 28. Elders of your Tribes] in Greeke they are named by one word *Phylarchai*, that is, Rulers (or Princes) of your Tribes.

CHAP. XXXII.

1 Moses song, which setteth forth Gods mercies unto Israel, their sinnes, and his chastisements by sword, famine, pestilence and captivity. 36 His mercie in Christ towards them in the end, 46 Moses exhorteth them to set their hearts upon his words. 48 God sendeth him up to mount Nebo, to see the land of Canaan, and die.

1 I love eare ye heavens, and I will speake, and let the earth heare the sayings of my mouth.

2 My doctrine shall drop as the raine, my spech shall distill as the dew, as the small rain upon the tender herbe, and as the showres upon the grasse.

3 For I will proclaime the name of Iehovah, give yee greatnesse unto our God.

4 The Rocks, perfect is his worke, for all his wayes are judgement: God is faithfullnesse, and without iniquity; just and righteous is he. They have corrupted themselves, their spot is not (the spot) of his finnes, (they are) a crooked and perverse generation.

5 Do ye thus requite Iehovah, O people foolish and unwise? Is not hee thy Father that hath bought thee? hath he made thee, & established thee?

6 Remember the dayes of old, consider the yeeeres of generation and generation; aske thy Father, and he will shew thee; thy Elders, and they will tell thee. When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the peoples, according to the number of the finnes of Israel.

1 G I love eare O heavens to that which I declare, and beare, O earth, what my mouth sayings are. Drop downe as doth the raine shall my doctrine; distill as dew so shall my spech divine: as on the tender herbe the small raine powres, and as upon the grasse the greater showres: For I Iehovahs name proclaime abroad; O give ye greatnesse unto him our God.

2 The Rocks, most perfect is his action, because his wayes are judgement every one: God is most faithfull, and iniquity in him is none, but just and right is he.

3 They on themselves have brought corruptions, their spot is not of (those that be) his finnes, they are a generation which is turned to perversnesse, and to crookednesse.

4 Doe ye Iehovah in thus wiseward, O foolish folke, and wanting wise regard? thy Father that hath bought thee, is not hee? hath he not made thee, and established thee?

5 Remember thou the dayes that were of old, minde ye the yeeeres of ages manifold: aske thou thy Father, and hee shew will hee, thine Elders (aske) and they will tell it thee.

6 When the Most high deals to the Nations their heritage, and severed Adams finnes; the borders of the peoples set he then, as number was of Israels children.

For

9 For Iehovahs portion is his people;
 10 Hee found him in a land of wilder-
 ness, and in an empty place, and show-
 11 ing of the desert, hee led him about,
 he instructed him, he kept him as the
 apple of his eye.

12 As an Eagle stirreth up her nest,
 13 fluttereth over her young, spreadeth
 abroad her wings, taketh them, bea-
 14 reth them on her wings, Iehovah a-
 lone did leade him, and there was no
 strange god with him.

15 He made him ride on the high pla-
 ces of the earth, that he might eat the
 fruits of the field, and he made him to
 sucke honey out of the rocke, and
 16 oil out of the flinty rocke. Butter
 of kine, and milke of the flocke, with
 fat of Lambes, and of Rams of the
 breed of Bashan, and of Goat-bucks,
 with the fat of the kidneies of wheat,
 and the blood of the Grape, thou did-
 17 dest drinke pure wine. But Iesurun
 waxed fat, and kicked; thou art Iesur-
 en fat, thou art growne grosse, thou
 art covered with fatnesse: then hee for-
 18 took God which made him, and
 lightly esteemed the Rocke of his sal-
 vation. They provoked him to jea-
 lousie with strange gods; with abomi-
 nations they provoked him to anger.

19 They sacrificed to devils, not to God;
 to gods whom they knew not, to new
 gods that came lately up; of whom
 20 your fathers were not afraid. Of the
 Rocke that begat thee thou art un-
 mindfull, and hast forgotten God
 that formed thee. And Iehovah saw
 21 it, & contemptuously abhorred them,
 because of the provoking of his sons,
 and of his daughters. And he said, I
 will hide my face from them, I will
 see what their end shall be: for they
 are a very froward generation, sonnes
 in whom is no faith. They have pro-
 22 voked me to jealousy with that which
 is not god; they have provoked mee
 to anger with their vanities: and I
 will provoke them to jealousy with
 those which are not a people; I will
 provoke them to anger with a foolish
 nation. For a fire is kindled in mine
 anger, and shall burne unto the lowest
 bell, and shall consume the land, and
 her increase, and set on fire the foun-

For his folke is Iehovahs portion,

Iakob the line of his possession.

*Him in a land of wilderness he found,
 in empty place, and howling desert ground:
 about he led him, taught him pendency;
 he kept him as the apple of his eye.*

*Like as an Eagle stirreth up her nest,
 she moveth fluttering over her youngest;
 she spreads abroad her wings, taketh soft
 upon her wings she beareth them aloft:*

*So did Iehovah leade him all alone,
 and other strange god with him was there none.*

*He made him ride on the earths places hie,
 that he might eat the fields fertilitye;
 he made him also from the rocke to sucke
 honey, and oile out of the flinty rocke:*

*Butter of kine, milke also of the flocke,
 with fat of Lambes, and Rams of Bashan flocke,
 and Goats, with fat of wheatie kidneies fine,
 and of the Grapes-blond thou didst drinke red wine.*

* * *

*But Iesurun did wax fat, and did kicke,
 thou art waxt fat, art covered art growne thicke;
 the God which made him, then did hee forsake,
 and of the Rock which sav'd him, light did make.*

*With strange gods they to jealousy him mov'd;
 with loathsome idols they his anger prov'd.*

*They sacrific'd to devils, not to God;
 to gods of whom themselves no knowledge had:
 unto new gods, which up but lately came,
 such as your fathers feared not the same.*

*The Rocke that thee begat thou mindest not,
 and God that formed thee thou hast forgot.
 And of his sonnes and daughters, when the Lord
 did see the provocation, and abhor'd.*

*And I will hide my face from them, said he;
 I will behold what their last end shall be:
 for a most froward generation
 they children are, in whom faith there is none.*

*They have me unto jealousy mov'd
 with that which is not God, have me stirr'd
 to indignation with their idols vaine:
 I them will move to jealousy againe
 with those which are no folke; to indignation
 I will provoke them with a foolish nation.*

*For, in mine anger kindled is a fire,
 and to the lowest hell shall burne in ire,
 and shall consume land, and fruits of the same,
 and the foundations of the mounts inflame.*

Upon

23 dations of the mountaines. I will
 24 heape evils upon them, I will spend
 mine arrows upon them; They shall
 be burnt with hunger, and devoured
 with the burning coale, and with a
 bitter stinging plague, and I will
 send upon them the reeth of beasts,
 with the poyson of Serpents of the
 25 dust. Without, the sword shall be-
 reave; and from the chambers, ter-
 rour: both the young man and the
 virgin, the suckling with the man of
 26 gray haire. I said I would scatter
 them into corners, I would make the
 remembrance of them to cease from
 27 among men. Were it not that I fea-
 red the wrath of the enemy, lest their
 adversaries should behave themselves
 strangely; lest they should say, Our
 28 high hand, & not Iehovah hath done
 all this. For they are a nation voyd
 of counsels, and there is no understan-
 29 ding in them. O that they were wise,
 that they understood this, that they
 would consider their latter end.

How should one chafe a thousand, &
 30 two put ten thousand to flight, ex-
 cept their Rocke had sold them, I
 31 Iehovah had shut them up. For their
 Rocke is not as our Rocke, even our
 32 enemies being judges. For their vine
 is of the vine of Sodom, and of the
 33 blasted fields of Gomorrah: their
 Grapes are Grapes of gall, they have
 34 most bitter clusters. Their wine is
 the poyson of dragons, and the cru-
 35 ell venom of aspes. Is not this laid
 up in store with me, and sealed up in
 36 my treasures?

To mee belongeth vengeance and
 37 recompence; in the time that their foot
 shall slide; for the day of their ca-
 lamity is neere, and the things that
 shall come upon them make haste.
 38 For Iehovah will judge his people,
 and repent himselfe for his servants,
 when hee shall see that the band is
 39 gone, and there is none shut up, or
 left. And hee shall say, Where are
 their gods, the Rocke in whom they
 trusted for safety? Which did eat
 the fat of their sacrifices, did drinke
 the wine of their drink-offerings? let
 them rise up, and helpe you, let him
 be an hiding-place for you. See now
 that I, I am he, and there is no God

*Upon them I will heape up evil sorrowes,
 upon them I will spend my piercing arrows.
 They shall be burnt with hunger, and devour'd
 with burning coales, and bitter plague out-pour'd:
 and reeth of beasts upon them I will bring,
 with poyson of serpents in dust creeping.*

*Without, the sword it shall bereave them quite;
 and from the inmost chambers fearefull fright;
 both the choise young man, and the virgin faire,
 the suckling, with the man of hoary haire.*

*I said, I would them into corners drive,
 I would men of their memory deprive.*

*Were it not that the wrath of th' enemy
 I feared, lest behave themselves strangely
 their adversaries should, lest they should say,
 our high hand hath done all this, and not Iah.*

*For they a people whose counsels are gone,
 and understanding in them there is none.*

*O that they wise were, would this understand,
 that they consider would their latter end.*

* * *

*How should one make a thousand flee in chase,
 and two make even ten thousand flee apace,
 except their strong Rocke had them sold a way,
 Iehovah had them shut up to decay.*

*For their Rocke is not like our Rocke mighty,
 and judge let be our very enemy.*

*For their vine of the vine of Sodom is,
 and of Gomorrah's blasted vine branches:
 their Grapes they be the Grapes of poyssed gall,
 the clusters that they have are bitter all.*

*Their wine is of the dragons poison sell,
 and of the aspes whose venom is cruel.*

*Is not this same laid up in store with mee,
 even sealed up within my treasure?*

*To mee belongs vengeance, and to repay
 in time, when as their foot shall slide away:
 for day of their calamity is neere,
 and things that come on them, come hastily.*

*For Iah will to his people doe judgement,
 and for his servants will himselfe repent;
 when he shall see that their strong hand is gone,
 and shut up, or remaining there is none.*

*And he shall say, where doe their gods abide,
 the rocke on whom for safety they relide?*

*They which their sacrifices fat devour'd,
 which drank the wine on their oblations pow'd?*

*Let them arise, and shew you helpfull grace,
 let him be unto you an hiding place.*

*Behold yee now, that I, even I am he,
 and God there is not any beside me:*

Nnnnn

with

water out of the rocks in the wilderness, *Exod. 17. 6. Num. 20. 11.* whereto this here also may have reference, and meane waters sweet as honey and oil. This honey and oil figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a *Rocke*, *1 Cor. 10. 4.*) and which he would continue, if men would hearken unto his Law, *Psal. 81. 14. 17. and 119. 103.*

Song 4. 11.

14 *Verf. 14. Butter of fine* or, of the herd, that is, made of Cowes milke: these things were a signe of the fruitfulness of the land, as is observed by the Prophet, *Ezai. 7. 21. 22.* And as soft and smooth words are sometimes likened to butter, and oil, *Psal. 55. 22.* so here they figured the soft and comfortable words of grace, wherewith God satisfieth the foules of his people. The Chaldee paraphrast, *He gave them the spoiles of their kings and rulers, with the riches of their great and strong men, &c.* and so in *Amos 4. 1.* Princes of Samaria are called *kine of Basan* [of the flocke] of sheepe and goats, *Levit. 1. 10.* for the food of them and of their household, as *Prov. 27. 27.* fat of lambs] that is, fatted lambs, rams, &c. of the breed of Basan] Hebr. *sonnes of Basan*, that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattell, *Num. 32. 1. 3. 4. 33.* fat of the kidnies of wheat] that is, fine flower of the kernels of wheat. The flower which is the best and the principall, is called the fat, here and in *Psal. 81. 17. and 147. 17.* and the kernels are called kidnies, because when they are full, they resemble kidnies in shape. *bloud* [that is, juice of the grape, which is red coloured like bloud. Hereupon Christ killing his enemies, and having his cloths sprinkled with bloud, is described like one treading grapes in the wine-fer, *Ezai. 63. 2. 3. Rev. 14. 19. 20. and 19. 13.* And this sense the Chaldee keepeth here, translating it, *the bloud of their mighty men shed like water.* But literally it is meant of the wine that was plentifull in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, *Ezai. 55. 1.* thou didst drinke] he turneth his speech to Israel: the Greeke for more plainnesse translateth as before, *they drinke.* pure wine] or red wine, as in *Psal. 75. 8.* and in *Ezai. 27. 2.* In that day sing ye unto her, a vineyard of red wine; and such was the best wine in that land: the Greeke translateth it onely wine. Thus Moses, by honey, oil, butter, milke, fat, sheele, fine bread, and wine, (seven things under which number all other are comprehended,) significth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdome of Christ, and the heavenly comforts of his Word and Spirit, wherewith he satisfieth his people. And of these, some are food for children to sucke, as honey, oil, butter, and milke, *Ezai. 7. 15. 16.* theret are stronger meats for men: so the faithfull have in their infancy easie instruction, the sincere milke of the Word, to grow thereby; and in their ripe age, the higher mysteries of the Gospell, as *1 Pet. 2. 1. 2 Cor. 3. 1. 2. Heb. 5. 12. 13. 14.*

15 *Verf. 15. Iesurun* or *Iesurun*, that is, as the

Chaldee explaineth it, *Israel*; the Greeke, *Be. loved*; so in *Deut. 33. 5. 26.* where the Chaldee againe translates it *Israel*; the Greeke, *Beloved*; and in *Ezai. 44. thou Iesurun whom I have chosen*, the Chaldee saith, *thou Israel*: the Greeke, *thou beloved Israel*. It hath the name of *Iosher*, Righteousnesse, as being a righteous people by calling, having Lawes right and equall, if they had walked in them. Or it may be derived of *Schor*, which is to Looke or See, because this people saw the glory of God at the giving of the Law. The same word *Schor* is also a Bullocke, which somethinke Moses here alludeth unto, as if Israel were waxed like a fat bullocke which kicked. But the other places wherethis this word is used, imply no such thing. *waxed fat*] in Chaldee, *waxed rich*. This was the occasion of their falling from God, the prosperitie and blessings which they had in Canaan, as is also shewed in *Neb. 9. 25. 26.* They took strong cities, and a fat land, and possessed houses full of all goods, Wells digged, Vineyards, and Oliveyards, and fruit trees in abundance; so they did eat, & were filled, and became fat, and delighted themselves in their great goodnesse. And they turned disobedient, & rebelled against thee, and cast thy law behind their backs, &c. The like complaint is in *Jer. 5. 27. 28.* Though this may imply also the fatnesse of their heart, wherof see *Ezai. 6. 10. Matth. 13. 15.* kicked] that is, behaved themselves contemptuously, and waxed wanton: and it significth their contemptuous abuse of Gods holy ordinances, as he complaineth of Priests, *Wherefore kicke ye at my sacrifice, and at mine offering, which I have commanded, &c.* *1 Sam. 2. 29.* This word Paul seemeth to reprove, when he speaketh of such as tread under foot the Sonnes of God, *Heb. 10. 29.* thou art covered] or, thou hast covered, thy selfe, thy face, or thine heart with fatnesse, as is explained in *Iob 15. 27.* thus; hee covereth his face with his fatnesse; and maketh callops of fat on his flanks. And in *Psal. 17. 10.* They are inclosed in their owne fat; with their mouth they speake proudly: and in *Psal. 73. 7.* Their eyes stand out with fatnesse. he forsooke God] in Chaldee, he forsooke the service of God: hee turneth his speech away from the people, as they that would not heare: and speaketh to heaven and earth for to witness; as in *verf. 1.* And this is the first part of their sinne, to forsake the good God. made him] by creating, and advancing him, as in *v. 6.* lightly esteemed] or, vilely and foolishly despised; Hebr. *abhorred*; or, *Nabal*, foolish, as he called them in *v. 6.* The Chaldee expounds it, hee provoked to anger. the Rocke] the mighty God Christ; as *verf. 4.* So the Greeke translateth, he departed from God his Saviour.

16 *Verf. 16. provoked him to jealousy* or, made him jealous, that is, exceeding angry: for jealousy is the rage of a man; therefore he will not spare in the day of vengeance, *Prov. 6. 34.* strange gods] the Chaldee explaineth it, the service of Idols, or idolatry. So in *Psal. 78. 58.* they provoked him to jealousy with their graven images. And in *1 King 14. 22. 23.* the Iewes provoked him to jealousy with their sinnes, &c. for they also built them high places,

and images, &c. And this is the second part of their sinne, to turne to idols and devils. abominations] that is, abominable idols, or false gods, and other sinnes, as *Levit. 18. 26. 27. Deut. 7. 25. 2 King. 23. 13.*

17 *Verf. 17. to devils* that waste and destroy mankind, as their name *Shedim* here significth; see *Levit. 17. 7.* and these are in this respect opposed to God, who maketh and saveth his people, *v. 15.* So Ieroboams calves are called *Devils*, *2 Chron. 11. 15.* and all the Gentiles idols are Devils, *1 Cor. 10. 20.* and Antichrists, *Revel. 9. 20.* And unto devils the Israelites sacrificed their sons & their daughters, when they sacrificed them unto the Idols of Canaan, *Psal. 106. 37. 38.* whom they knew not had no knowledge or experience of any good from them: or, gods which knew not them, that is, had done them no good; as on the contrary the true God saith, *I did know thee in the wilderness*, *Hos. 4. 5.* where the Chaldee explaineth, *I supplied their necessities.* came lately up] Hebr. came from neere, that is, from neere time: which when it is spoken of a thing past, meaneth lately; when of a thing to come, it meaneth shortly, as in *Ezek. 7. 8.* were not afraid] with horrour, lest they should be hurt by them. So the original word properly significth, and therein differeth from that *fear* or reverence which we owe to the true God. Hee meaneth, that they were such Gods as could neither doe good nor vill, as is said in *1 Cor. 10. 5.* Be not afraid of them for they cannot doe evil, neither also is it in them to doe good.

18 *Verf. 18. the Rocke* that is, as the Greeke saith, the God, and the Chaldee, the strong Feare, that is, the strong God: see *v. 4.* begat thee] with the word of truth, that thou shouldst be a kind of first-fruits of his creatures, as *Iam. 1. 18.* The Chaldee expoundeth it, created thee; which may also be applied to creating in Christ Iesus unto good works, as *Ephes. 2. 10.* womindfull] in Greeke, *baft forsaken*: this & the word following, *baft forgotten*, sheweth their long continuance in their sin, wherof God complaineth by the Prophet, *My people have forgotten me daies without number.* *Jer. 2. 32.* And is not only forgetfulness in minde, but in affection and action; as when they made a Calf in the wilderness, they forgot God their Saviour, *Pf. 106. 19. 21.* So God when he will punish them, threateneth, *I will utterly forget you, and forsake you.* *Jer. 23. 39.* Hereupon he saith, Remember these, O Iahab and Israel, for thou art my servant; I have formed thee, thou art my servant, O Israel, shew not thy selfe forgetfull of mee, *Ezai. 44. 21.* that formed thee] or, that brought thee forth: in Greeke, *that nourished thee*: in Chaldee, *that made thee*. God is here likened to a father that begat, and a mother that bare or brought forth; both which do reform his love, and the worke of his grace.

19 *Verf. 19. saw* the Chaldee saith, it was revealed before the Lord, God the ludge first taketh notice of the sinne, as in *Gen. 18. 20. 21.* contemptuously] abhorred] or, loathed, despised as loathsome; which the Greeke expresseth by two words, he was jealous, (or fervent) and he was provoked: the Chal-

dee, his anger was strong. This word, which is commonly used for mens contentious provoking or despighing of God, is here and in *Lam. 6. 6.* applied to God his despising and loathing of sinne and sinners. the provoking] or, the angering, the indignation or griefe, caused by his sons and daughters, that is, by them which had bene his children by his gracious calling of them, and would seeme to be still, but their spot was not such as his childrens, *v. 5.*

20 *Verf. 20. will hide my face*] the Chaldee expounds it, will take away my divine presence. It meaneth also the withdrawing of his favour; therefore his children often praised against this, *Psal. 17. 9. and 102. 23. Ezod. 33. 15. 26.* And when God threatneth judgment to his people, he saith, *I will shew them the backe and not the face in the day of their calamity*, *Jer. 18. 17.* And here their punishment is answerable to their sinne: as they first withdrew their love and obedience from God, so he withdrew his presence and grace from them; that though they sought him, they should not finde him, *Prov. 1. 28.* The contrary is promised to the faithfull, *They shall see his face*, *Rev. 22. 4.* will see] and let others see: as the Greeke saith, *I will shew what shall be to them at the last.* Now the last end of sinners, if they convert not, is their destruction, *Psal. 73. 17. 18. Prov. 14. 12. 13.* and 23. 32. very forward] Hebr. a generation of forwardness, or, of perversity, that is, a most forward and perverse people. This word Paul useth of hereticks, *Tit. 3. 11.* no faith] no firmnesse, truth, or stability: for faith hath the name of steadfastnesse: see the notes on *Exod. 17. 12.*

21 *Verf. 21. not god* or, no god: a prophetic of the rejection of the Iewes, with the cause thereof. They left the Lord their God, and took another, so they made him jealous and angry: the Lord also will leave them and take another people, so they shall be provoked. their vanities] that is, as the Chaldee translateth, their idols, or, as the Chaldee expounds it, their service of idols. So Idols are called vanities, *Jer. 8. 19. and 14. 22. 2 King. 17. 15.* because they are working, *1 Cor. 8. 4.* not a people] or, no people, that is, by the Gentiles which now are not my people, whom I will call to my faith and obedience by the Gospell, whereby the Iewes shall have occasion of jealousy and anger. So Paul expoundeth this in *Rom. 10. 19. &c.* And in *1 Pet. 2. 10.* which in time past were not a people, but are now the people of God. And in *Hos. 1. 10.* In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sonnes of the living God. Thus God threateneth to take his Kingdome from the Iewes, and give it to the Gentiles. a foolish nation] and therefore vile and despised: so this is a reward of their foolish despising of the Lord, forementioned *v. 15.* The Iewes understand these things of the Chaldeans, which carried them captive and grieved them; because it is written, Behold the land of the Chaldeans, this was not a people, &c. *Ezai. 23. 13.* But the Apostles exposition is heavenly, shewing the rejection of the Iewes for refusing Christ; and

and calling of the Gentiles, (esteemed of them
fooles) for which the Iewes were angry, as appea-
reth by Rom. 11. 14. 1 Thess. 2. 15, 16. which
Gentiles are called *foolish*, because they were car-
ried away after *dumbe* idols, 1 Cor. 12. 2. Whereup-
on it is said, They are altogether *brutish* and *foolish*:
the *stocke* is a doctrine of vanities, 1 Cor. 10. 8. They
became vaine in their imaginations, and their foolish
heart was darkened: professing themselves to be wise,
they became *fooles*, Rom. 1. 21, 22.

22 Ver. 22. *kindled in mine anger* [or, *burneth*] from
mine anger, or, *through my nostrill*, that is, by the
breath thereof. By fire is meant Gods fiery judg-
ments, which by the enemy, drought, blasting,
and otherwaies he would bring upon their land,
Amos 2. 2, 5. So in Ezek. 30. 8. God, faith hee,
will set a fire in Egypt, which the Chaldees there ex-
poundeth, *peoples strong as fire*; but here the Chal-
dee translateth, *For an East winde strong as fire com-
meth forth from before me in anger*. As before, God
withdrew his good things from them, so now he
threateneth to inflict evils upon their land, and up-
on their persons. *the lowest hell* or, *the hell of
lowness*, that is, the lowest part of the earth; for so
Sheol, or Hell, here and often meaneth, as Num. 16.
30, 32, 33. See the Annotations on Gen. 37. 35.
This meaneth a most vehement fire, which should
burne downward, even to the middelt of the
earth, *the earth* [or, *the land*, wherein Israel
dwelt, which should be wasted with war, drought,
&c. that no man should dwell, no fruits should grow
thereon: for God turneth springs of waters into
dry ground; a fruitful land into saltness (or barren-
ness) for the wickedness of them that dwell therein,
Psal. 107. 33, 34. So upon the famine in Israel,
the Prophet complaineth; *The fire hath devoured
the pastures of the wilderness, and the flame hath
burnt all the trees of the field*, Joel 1. 4. 19.
foundations of the mountains) that is, the strongest pla-
ces of the land, Jerusalem it selfe, founded on the
holy mountaines, was destroyed by the fire of
Gods wrath, Amos 2. 5. Lament. 2. 2, 3. So it
is said, The Lord hath kindled a fire in Sion, and
hath devoured the foundations thereof, Lam. 4. 11.

23 Ver. 23. *I will bearp* [or, *will add*]: *I will consume*,
will spend evils on them: the Greeke faith, *I will ga-
ther together evils against them*. These plagues con-
cerne the people, as the reformer did their land.

24 Ver. 24. *burnt* in Greeke, *consumed*: Moses
useth a word not elsewhere found in Hebrew, but
in the Chaldee it signifieth to *beat* or *burne*; and so
it may intimate their destruction by the Chal-
deans, at what time they were so burnt with famine,
that their visages were blacke as a cole, their skin
clay to their bones, Lament. 4. 8. Others transla-

it, *filled or mist*; so it answereth to their sinne,
who had filled themselves, and kicked, ver. 15.
and now for a punishment should be filled with
hunger. This the Chaldee favoureth, translating
it, *blowne up* (or *swollen*) with famine. And this
is the first evil arrow of famine, as Ezek. 5. 16.
the burning cole] hereby the lightning or hot
thunderbolt seemeth to be meant, as in Psal. 78. 48,
or the burning carbuncle, a fiery ulcer on the body,
as in Habak. 3. 5. this word is joyned with the pe-
stilence. Properly the word signifieth *fiery coles*,
Song 8. 6. figuratively it is applied to arrows that
sift, Psal. 76. 4. The Greeke and Chaldee here
expound it, *devoured with fowles*. *bitter* in
Greeke, *incurable*. *stinging plague* in Hebrew,
Kethib, which is the name of a deadly stinging dis-
ease, joyned with the pestilence, in Psal. 91. 6.
which the Apostle translateth *stinging*, in 1 Cor. 15.
55. from Hof. 13. 14. and so the Greeke there ex-
poundeth it. But here the Greeke calleth it the disease
Opisthotonos, which is a strange & vehement dis-
ease in the necke, when by the stiffness of the nerves
or sinewes, the necke is strained backward to the
shoulders, and killeth a man within foure daies,
as Cornel. Celsus sheweth in l. 4. c. 3. But first
meth here to be more generally, for the pest and o-
ther terrible sicknesses, whereby God seene cutteth
off the life of man with bitterness. The Chaldee
expoundeth it *evil spirit*. *the teeth* Hebr. *the
tooth of beasts*, wild beasts to devour men and cre-
ture: see Levit. 26. 22. Ezek. 5. 17. and 14. 21.
serpents, or creeping things, wormes: the Chal-
dee translateth it, *dragons that creep in the dust*.
The wild beasts kill by force; wormes and serpents
by secret subtilty.

Ver. 25. *Without* [abroad out of the cities,
the sword] of the enemy by warres. *terrors*
or rob, to wit, all sorts and fexes, as after followeth.
Thus God threateneth his foure fore judgments,
mentioned in Ezek. 14. 21. Revel. 6. 8. the sword,
and the famine, and the evil beast, and the pestilence,
to cut off from them man and beast. *terrors* in-
ward terrors of conscience, wherof see Job 15.
20. 24. terrors of death, as Psal. 55. 5. and so
the Chaldee translateth it, *dread of death* meaning
that they should even die through feare. *both*
the young man to wit, shall be bereaved: for all sorts
shall be cut off with these judgements.

Ver. 26. *Cast* them into corners, [or, drive them
from corner to corner: in Greeke, *disperse* them; in
Chalde, *destroy* them. Here God sheweth the me-
asure of their punishments, which though they de-
served to have in all extremity, yet hee would mo-
derate in mercy.

Ver. 27. *Were it not* [or, but that I feare the
wrath (or provocation) of the enemy. God speaketh
these things after the manner of men: and in re-
gard of his glory (that the enemy should not blas-
pheme) he would spare Israel from utter destruc-
tion. So God pleadeth also with them in Ezek. 20.
13, 14, 21, 22, 44. *behave themselves* [ran-
ge] [or, make strange of the matter, deny and disem-
ble the truth of the thing: which the Chaldee
expoundeth, *magnifie themselves*. Compare

Psal.

Psal. 140. 8. Or, it may mean the strange and in-
humane dealing of the enemies against Israel.

28 Ver. 28. For they] that is, the Israelites, as the
next verse sheweth, and it is a reason of the destru-
ction which God thought to have brought upon
them, v. 26. it may also be applied to their ene-
mies, *void of counsell* [or, as the Greeke transla-
teth, *which have lost counsell*], in that they have
forgot Gods Law, which should be their coun-
sellor, Psal. 119. 24.

29 Ver. 29. O that they were] or, as the Chaldee
translateth it, *if they were wise*. Compare Psal. 107.
43. Hof. 14. 9. *understand* which is the effect
of wisdom, wherof they deprived themselves.
consider their latter end [or, study and apply their
minds to Gods workes past, present, and to come:
this want of wisdom in them, the Prophet lamen-
teth, *She remembered not her latter end, therefore she
came downe wonderfully*, Lament. 1. 9.

30 Ver. 30. one chase a thousand] Seeing God pro-
mised Israel that they should chase their enemies,
and an hundred of them should put ten thousand
to flight, Levit. 26. 7, 8. how should on the con-
trary, one enemy chase a thousand of them, if God
had not sold the Israelites for their sinnes?
their Rock] that is, God, as the Greeke translateth:
see v. 4. *sold them* in Chalde, *delivered them*,
meaning to the enemies, to whom they were sold
even for nothing, as Psal. 44. Eysay 52. 3. and this
was for their iniquities, Eysay 50. 1. *sold them
up* in Greeke, *delivered them*; meaning, into the
enemies hand, as Psal. 31. 9. So God is said to *buy
up* [that is, deliver] his people to the sword, Psal. 78.
62. See this phrase in Deut. 23. 15.

31 Ver. 31. their Rock] the god on whom the
heathens relye: so the Greeke explaineth it, *For
our God is not like their gods*. The person is chan-
ged, as if Moses, or the people spake of the hea-
then idols, that they could never have given their
worshippers power over Israel, if God their Rocke
had not sold them. *Indiges* for the enemies
were afraid of the God of Israel, because of his for-
mer judgments on the Egyptians, 1 Sam. 4. 8. Ba-
alam confessed the power of God, and his good-
nesse unto Israel, Num. 23. 8, 12, 19, 20, 21. &c.
The Egyptians would have fled, for they percei-
ved that God fought for Israel, Exod. 14. 25.

32 Ver. 32. their vine] the vine of Israel, so other
Prophets compare Israel with Sodom and Gomor-
rah, Eysay 1. 10. Ezek. 16. 45, 46, 56. Although
therefore these things may be applied to the hea-
thens, yet chiefly they respect Israel in their ap-
plications, for what things] *cover the Law* faith, *it faith
that they are under the Law, that every mouth
be stopped*, and all the world may become *empty*
before God, Rom. 3. 19. By the vine here, the Chal-
dee understandeth punishment, translating, *Their
vinegar is like the vengeance of the people of So-
dom*. And that such was their sinne and punish-
ment, Jeremy complaineth in Lament. 4. 6. This may
also be applied to the apostatie of Antichrist,
of the vine] or, above the vine of Sodom, that is,
more than it. God had planted Israel a noble vine,
which is a right seed, but they turned it into a degene-

rate plant of a strange vine, Jer. 2. 21. So God
planted the Christian Church in Christ the true
vine, Job. 15. 1. but they degenerated, and wor-
shipped the beast Antichrist, whose citie is figurati-
ly called Sodom, Revel. 11. 8. *blasted fields* [or
blasted vines (or vine branches) that grow in Go-
morrah fields. So the Greeke translateth it here,
a vine branch. And the Hebrew *Shedemah*, which
is sometime used for a field, or vine, Eysay 16. 8. is
in Eysay 37. 27. *blasted corne*; and for it in 2 King.
19. 26. is written *Shedephah*, which properly sig-
nifieth *blasted corne*, or *blasting*, Deut. 28. 22.
which sense I thinke is to be retained here, as the
Chaldee translateth it, *their smiling or beating*, that
is, when Gomorrah was burnt with fire, Gen. 19.
and the fields and vines in them blasted, they
brought forth none but bitter and hurtfull grapes:
to did this people Israel, and to doe Antichristians.

their grapes] the grapes of them and him, that
is, of them all, and of every one, for so much the
Hebrew forme implieth; by grapes meaning their
workes, as in Eysay 5. 4. *gall* that is, bitter,
venomous, and hurtfull, as the Chaldee explaineth
it, *the gall of serpents*: see Deut. 29. 18. *most
bitter*] Hebr. *clusters of bitterness* [or, meaning, most
evil and noisome doctrines and actions: and as
sometime it is used for bitter afflictions, Job 13.
26. so here the Chaldee applieth it to the reward
of their evil workes. The *breasts* of Christs
Church (out of which the people sucke the wine
of Gods graces by the ministry of the Gospell)
are likened to clusters of grapes, Song 7. 7. So
here on the contrary is signified the corruption of
true doctrine by false Prophets and ministers of
Antichrist.

Ver. 33. their wine] wine is sometime used to
signifie the fruits and graces of Gods Spirit, Song
4. 10. and 5. 1. and 8. 2. Here it signifieth the
corrupt doctrine & heresies wherewith the Iewes
poisoned themselves and their disciples: and the
wine of fornications, that is, the heresies and ido-
latries of Antichrist, wherewith all nations have
become made drunken, as Rev. 17. 2. *poison of
dragons*] in Greeke, *fiery* [or *hot* wrath] of dragons;
that is, their doctrines and actions are venomous
and deadly to soule and body, as being doctrines
of devile, and the poison of the old dragon whom
Antichristians adore, 1 Tim. 4. 1. Rev. 13. 4. and
13. 3, 4. &c. So in Eysay 59. 5. *They hatch Cock-
atrice egges*. &c. *hee that eateth of their egges dieth*.
cruell] in Greeke, *incurable scurfe of aspes*; in
Chalde, *as the gall of aspes, the cruell serpents*;
which are venomous serpents: that will not be
charmed, Psal. 58. 5, 6. and so inoreth their in-
curable malignitie: and when it is used for pu-
nishment, it noteth also the grievousness of it, as,
*hee shall sucke the poison of aspes, the vipers tongue
shall lay him*, Job 20. 16.

Ver. 34. this] in Greeke, *the thing*; that is,
the sinnes of Israel here mentioned: as the Chal-
dee expoundeth it, *all their workes*. *laid up in store*
which the Chaldee interpreteth, *manifold before me*.
Their evil works, the grapes of Gomorrah; and of
gall, God laid up for so punish. *sealed up*] not to
be

be lost, or forgotten, or left unpunished; wherefore the Chaldee paraphraseth, *laid up against the day of judgment in my treasures*. According to this phrase Iob speaketh, *My transgression is sealed up in a bag, and thou shalt up my iniquity*, Iob 14. 17. speaking of his sins with God left unpunished: though the time and means of punishment is to man unknowne, as a sealed booke cannot be read, *Esay 29. 11.* in my treasures] or, among my treasures: meaning Gods secret wisdom & knowledge, when and how to punish them for it. So the Apostle speaketh of treasures of wisdom and knowledge, *Coloss. 2. 3.* and in Iob 38. 22, 23. the treasures (or treasures) of snow and of haile are mentioned, which God reserveth against the time of trouble, against the day of battell and warre.

35 Ver. 35. To mee vengeance] or, vengeance is mine, to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a general doctrine, and teacheth us to commit our injuries unto God; *Beloved, avenge not your selves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay*, saith the Lord, *Rom. 12. 19.* And by this hee would deterre us from sinne, *Heb. 10. 29. 30.* in the time] or, at the time, to wit, which I have appointed, that is, in due time; or as the Greeke translatheth, *in the time when their foot shall slide*: meaning, when their vengeance should becene. *their foot shall slide* or, shall bee removed; which the Chaldee expoundeth, *they shall bee caried captive out of their land*. But it is more general, and signifieth their fall into manifold afflictions, against which David praieeth, and comforteth himselfe in the mercy of God, *Psal. 17. 5.* and 38. 16, 17, and 121. 3. and 94. 18. calamity] The originall word properly signifieth a fogge, or thicke cloud, and is fitly applied to the time of affliction, and dismal day; which the Greeke translatheth, *day of perdition*; and the Apostle calleth the day of judgment, the day of perdition of ungodly men, *2 Pet. 3. 7.* that shall come upon them] or, that are ready for them and for him, that is, for every of them. make haste] Hebr. maketh haste: a word singular and masculine, joyed with the former word plural and feminine, to intimate a particular hastening of every judgment in fore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he saith, *their judgment now of a long time, singeth out, and their perdition slumbereth*, *2 Pet. 2. 3.*

36 Ver. 36. Judge his people] that is, punish the evill, and defend the good against the oppressors. So against Iudas for sake Christ Paul allegeth this sentence, *The Lord will judge his people*; and adde, *It is a fearful thing to fall into the hands of the living God*, *Heb. 10. 30. 31.* And for defence the Psalmist saith, *Judge mee, O God, and plead my cause against an unrighteous nation*, *Psal. 43. 1.* repent himselfe] change the counsell of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for he cannot repent, *Isa. 57. 19.*) but after the manner of men, as is noted on Gen. 6. 6,

For this repentance of God concerning his servants, Moses praieeth, in *Psal. 90. 13.* and God promitteth, if a nation turne from their evill, he will repent him of the evill that he thought doe unto them, *Ier. 18. 8.* and performed it towards the Ninevites, *Ion. 3. 10.* and towards the Israelites, *Amos 7. 2, 3, 6.* And hereupon men are exhorted to turne unto the Lord, *For hee is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evill*, *Joel 2. 13.* the hand of his people, that is, their strength; which the Greeke explaineth thus, *for hee seeth them feeble*. So hand is for strength, or power; as, the hand (or power) of the sword, *Iob 5. 20.* the hand of the dog, *Psal. 22. 21.* and there is none [but] up] or, and nothing is [but] up or left: or, and come to nothing (consumed) is hee that is [but] up, and that is left. And so it may be understood both of persons and of goods, that there is none [but] up in the enemies hand, as captive or prisoner, none left untaken by the enemy; or, none [but] up in houses, cities, towers, to escape them: my woe left escaped from destruction. I menten an utter overthrow of their state and kingdom, as the overthrow of Ieroboams house is threatned in these termes, *I will cut off from Ieroboam him that pisseth against the wall, him that is [but] up and left in Israel*, *1 King. 14. 10.* The like is threatned to Ahab, *1 King. 21. 21.* And this compellion here promised, was in some sort shewed to Israel in the daies of Ieroboams, sonne of Ioah, as it is written, *For the Lord gave the affliction of Israel*; that it was very bitter, *for there was not any [but] up, nor any left, nor any helper for Israel*, *2 King. 14. 16.*

Ver. 37. And he shall say] that is, the Lord shall say, as the Greeke version explaineth it. God here upbraideh the idols which Israel followed, as being vaine, and unable to helpe them: whereby Israel also receiveth a sharpe rebuke, and checke of conscience for leaving the Lord, to follow such. It may also be referred to the gods of the heathens, over whom God thus triumpheth, after he hath redeemed his people. But Ieremy useth the like speech against Israel, *Where are thy gods that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble*, *Ecc. 1. 28.*

Ver. 38. did eat the fat] that is, to whom they burned the fat of their sacrifices; which therefore are said to be eaten by those gods; as the sacrifices to the Lord, was called his bread, *Lev. 21. 6.* let him be] in Greeke, let them be: but this hath reference to the Rocks (the mighty God) forementioned, *ver. 37.* in whom they hoped for safety. So God said to Israel, *Go and cry unto the Gods which ye have chosen, let them save you in the time of your tribulation*, *Iudg. 10. 14.* It is a sharpe reproofe, with an upbraiding of their folly.

Ver. 39. See now] in Greeke, See see, God having manifested the vanity of false gods, provoketh all to come unto him, who is himselfe alone eternal, powerful, and gracious. Iohnan in his Thargum paraphraseth here thus; *When the word of the Lord shall be revealed for to redeeme his people, hee will say to all peoples; See now, &c.* I am be] in Greeke, I am: it is the more vehement by doubling the

the word I, as the like is found in *Esay 43. 25. Hef. 5. 14.* it meaneth also, *I am the same*, that is, eternal and unchangeable: so in *Psal. 102. 28.* Then utter, which the Apostle expoundeth, *thou art the same*, *Heb. 1. 12.* Iohnan also saith, *openeth it thus, I hee that am, and have bene, and I hee that shall be*. This accordeth with Gods detaching of himselfe in *Revel. 1. 4.* and 16. 5. And here the mystery of the Trinity is implied, as in *Deut. 6.* with mee] in Greeke, besides mee; and so in *Esay hee saith, besides mee there is no God*, *Esay 45. 5.*

I doe kill] none but I have power of death and life: so Anna in her Song saith, *I behaveth killeth and maketh alive, hee bringeth downe to the grave, and bringeth up*, *1 Sam. 2. 6.* Hereby Christ is knownto be very God, *For as the Father raiseth up the dead, and maketh them alive; even so the sonne maketh alive whom he will*, *Ioh. 5. 21.* Hee hath the keys of hell and of death, *Rev. 1. 18.* Gods killing and wondering, implieth the hatred which he hath in justice against sinne and sinners: his reviving and healing, sheweth his love out of gracie to his creature, and mercy in respect of their misery. I heale] so in *Iob 5. 18.* Hee maketh sore, and bindeth up; hee woundeth, and his hands doe heale, and in *Hef. 6. 1.* He hath torne, and hee will heale us: hee hath smitten, and hee will bind us up. Iohnan in his paraphrase saith, *I have smitten the people of the house of Israel, and I will heale them in the latter daies*. that delivereth] or, can deliver: so in *Esay 43. 13.* even before the day was I am hee, and there is none that delivereth out of mine hand: *I will worke, and who shall let it? It teacheth us the omnipotency which God only hath.*

Ver. 40. For I lift up, when I lift up my hand] which is a signe of swearing, as in *Gen. 14. 22.* *Exod. 6. 8. Num. 14. 30.* So the Greeke here explaineth it, *I will lift up my hand unto heaven, and swear by my right hand, and say, &c.* Though the lifting up, or stretching forth of the hand, is also for asigne, to make the hearers attentive, *Esay 49. 22.* *Alt. 2. 6. 1.* I live] understand, as I live: therefore the words of an oath, as in *Ier. 4. 2.* *thou shalt swear Iehovah liveth*. And because God can swear by no greater, he sweareth by himselfe, *Heb. 6. 17.* So the Angell lifted up his hand to heaven, and swore by him that liveth for ever and ever, *Rev. 10. 5. 6.* And as an oath is for confirmation, and to show the immutability of his counsell, *Heb. 6. 16, 17.* so here God confirmeth the former threatenings and promises by an oath; which Iohnan in his Thargum explaineth thus; *As I live, so will I not break mine oath for ever.*

Ver. 41. my glittering sword] Hebr. the lightning of my sword, that is, the bright glittering blade of my sword; which the Greeke translatheth, *If I whet my sword like lightning*, so in *Gen. 3. 24.* the flame of a sword, that is, a bright flaming sword; and in *Hab. 3. 11.* at the shining of the lightning of thy spear, that is, of thy glittering spear. This similitude sheweth Gods judgments to be swift, violent, powerful, terrible, as in *Zach. 9. 14.* his arrow shall go forth as the lightning. So in *Ezek. 21. 10.* his sword is furnished that it may glitter. on judg-

ment] that is, on weapons of judgment; the arrows after mentioned, *v. 42. et.* take hold of it (the sword) in judgment. Here judgment seemeth to be meant of rigour and severity, opposed unto mercy, *Iam. 2. 13.* *Esay 34. 5.*

Ver. 42. drunke with blood] this signifieth a great slaughter of the enemies, and a full satisfying of Gods justice upon them. Like this is the dipping (or embruing) of the foot in the blood of the enemies, *Psal. 68. 23.* shall devour, or, shall eat fle: which the Chaldee expoundeth, *shall kill among the peoples*. So the Lords sword is said to devour, in *Ier. 12. 12.* with the blood] or, from the blood. the flaine] or, the wounded; speaking singularly of one, but meaning every one, as the Greeke translatheth, *wounded ones*. the captives] Hebr. the captives; which word is often used for a multitude of captives, or prisoners taken in war: as in *Num. 21. 1.* *Deut. 21. 10.* *Iudg. 5. 12.* So the Chaldee translatheth, *of them that are killed, and of captives*. from the beginning] or, from the head: which word is sometime used for the first beginning, *Iudg. 7. 19.* but commonly for the head, chief, and principall; and so the Greeke here translatheth it, *from the head*; whereby the heads, captives, and chiefs of the enemies are meant, on whom God would take vengeance. Or, from the beginning, that is, from the first time that the enemies have oppressed Gods people, God will leave none of them unpunished. revenges of the enemy] that is, revenges shall be executed upon the enemy, for all their wrongs that ever they did to Israel since the beginning.

Ver. 43. Shout joyfully] or sing: in Greeke, rejoice. nations] or Gentiles, with his people] the Greeke addeh this word with, which the Apostle alloweth in *Rom. 15. 10.* So hee followeth not us, *Mat. 9. 38.* is explained, *hee followeth not with us*, *Luc. 9. 49.* The Chaldee expoundeth it, *I, and ye people, the judgment of his people*. It is an exhortatio to the Gentiles, to sing praises unto God, for his mercie to the & to the Iewes, as the Apostle saith, *that the Gentiles might glorifie God for mercie*; as it is written, *For this cause I will confesse thee among the Gentiles, and sing unto thy name*. And againe he saith, *Rejoyce ye Gentiles with his people*, *Rom. 15. 9. 10.* the blood of his servants] in Greeke, of his owners. So in *Rev. 19. 1. 2.* much people in heaven say *All praise, and glorifie God*, for judging the great Whore, and avenging the blood of his servants at her hand: meaning the blood that was shed, as in *Psal. 79. 10.* make atonement] and so be reconciled unto: in Greeke, will purge the land, to wit, from the sinne and uncleanness thereof; as the high Priest on Atonement day did make atonement for the holy place, because of the uncleanness of the finnes of Israel, and because of their transgressions, in all their sins, *Lev. 16. 16.* So it is a prophesie of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained to be a propitiation through faith in his blood, *Rom. 3. 25.* for his people] the Greeke translatheth it, the land of his people: the Chaldee better, for his land and for his people, speaking according to the types of old;

where the Land of Canaan was the inheritance, the people of Israel the heires, that was called, the Lords Land, *Hof. 9. 3.* and they the Lords people.

Verf. 44. *[Moses came]* the Greeke addeth, unto the people, and Ionathan in his Thargum addeth, from the tabernacle the house of doctrine. *this song* in Greeke, *this Law*, as in *v. 46.* So Aſaph called his song, a Law, *Pſal. 78. 1.* *Hofiah* in Greeke, *Leſus*: elsewhere called after the Hebrew, *Joſana*: see *Num. 13. 17.* and *Deut. 31. 14. 19.*

Verf. 46. *ſet your heart* that is, *your hearts*; as, *harden not your heart. Pſ. 95. 8.* is interpreted, *your hearts. Heb. 3. 8.* in Greeke, *attend with your heart.* It meaneth diligent consideration & application, which elsewhere God explaineth thus, *Behold with thine eyes, and heare with thine eares, and let thine heart upon all that I ſhall ſhow thee, Ezek. 40. 4. and 44. 5.*

Verf. 47. *a vaine word* or, *a vaine thing*; that in doing thereof you ſhould loſe your labour; but in keeping it, there is great reward, *Pſal. 19. 12. your life* to Paul ſaith, *Moses deſcribeth the righteousneſſe which is of the Law, that the man which doth theſe things ſhall live by them, Rom. 10. 5. 6.* where he oppoſeth it to the righteousneſſe of faith. And by life is meant eternall life, as our Saviour answered the Lawyer, asking what he ſhould doe to inherit eternall life, &c. *Doe this and thou ſhalt live, Luk. 10. 25. 28.*

Verf. 48. *in that [eſſe] ſame day* Hebr. *in the body* (or strength) of this day. See this phraſe in *Gen. 7. 13.* and *17. 23.*

Verf. 49. *Nobo* the performance of this commandement, ſee in *Deut. 34. 1. &c.* See alſo *Num. 27. 12.*

Verf. 50. *unto thy peoples* thy godly forefathers: in Greeke, *thy people.* See the Annotations on *Gen. 25. 8.* *mount Hor* whereof ſee *Numb. 20. 23. &c.*

Verf. 51. *trespaſſed* in Greeke, *diſobeyed my word.* Of this treſpaſſe, ſee *Num. 20. 10. 11. 12.* Here Moſes at his death naketh a commemoration of his ſinne, for an acknowledgment of Gods juſtice againſt him, and a warning to all people, not to diſobey by his example. *Meribah* or, contention of Cadeſh: ſo the Greeke tranſlateth it, *contradiction.*

Verf. 52. *before thee* or, *over againſt thee*, that is, *aſſure off*, for ſo this phraſe often ſignifieth, as is noted on *Numb. 2. 2.* So that may be ſaid here of Moſes, which Paul ſpeaketh of the godly fathers, *Theſe alſo lived in faith, not having received the promiſes, but having ſeene them aſſure off, and were perſuaded of them, and ſaluted them, &c. Heb. 11. 13.*

CHAP. XXXIII.

1 Moſes bleſſing Iſrael before his death, ſhowing the Maieſty of God, and his love to the people, in giving them his Law, and guiding them thorow the

wilderneſſe. 6 The bleſſing of Reuben; 7 Of Judah; 8 Of Levi; 12 Of Benjamin; 13 Of Iſaſhar; 18 Of Zabulon and Iſaſhar; 20 Of Gad; 22 Of Dan; 23 Of Naphtali; 24 And of Aſer. 26 The excellencie of God, and of Iſrael under his protection, who ſhould dwell in a fruitful land, and through his helpe ſubdue their enemies.

And this is the bleſſing wherewith Moſes the man of God bleſſed the ſons of Iſrael, before his death. And hee ſaid, Iehovah came from Sinai, and roſe up from Seir unto them; hee ſhined forth from mount Pharan, and hee came with ten thouſands of Saints: from his right hand the fire of the Law for them. Yea, the lover of the peoples, all his Saints, are in thine hand, and they ſate downe at thy feet, every one ſhall receive of thy words. Moſes commanded us a Law, the inheritance of the Church of Iakob. And hee was in Ichurun a King, when the heads of the people gathered themſelves together, the tribes of Iſrael.

Let Reuben live, and not die, and hiſ men be a number.

And this (is the bleſſing) of Judah: and he ſaid, Heare, Iehovah, the voice of Judah, and unto his people bring thou him: his hands be enough for him, and an helpe for his diſtreſſers be thou.

And of Levi he ſaid, Thy Thummim and thy Vrim, with the man thy gracious ſaint, whom thou templeſt in Maſſah, contendedſt with him at the waters of Meribah. Who ſaid of his father, and of his mother, I reſpect him not, and his brethen hee acknowledgeth not, and his ſonnes he knoweth not, for they obſerve thy ſaying, and keep thy Covenant. They ſhall teach thy judgments unto Iakob, and thy Law unto Iſrael: they ſhall put incenſe in thy noſtrill, and the whole burnt ſacrifice upon thine Altar. Bleſſe, O Iehovah, his power, and the worke of his hands favourably accept thou: ſmite thorow the loines of them that riſe againſt him, and of them that hate him, that they riſe not againe.

Of Benjamin he ſaid, The beloved of Iehovah ſhall dwell in confident ſafety by him: he ſhall cover him all the day, and betweene his ſhoulders he ſhall dwell.

And of Ioseph he ſaid, Bleſſed of Iehovah be his land: for the precious things of the heavens, for the dew, and for the deepe that coucheth beneath. And for the precious things,

things, the revenues of the Sunne; and for the precious things, the thruſting forth of the Moons; And for the chiefe things of the ancient mountaines; and for the precious things of the everlaſting hills. And for the precious things of the earth, and the plenty thereof; and the favourable acceptation of him that dwelt in the bramble-buſh, let it come on the head of Ioseph, and on the crowne of the head of the ſeparated among his brethen. His glory (be like) the ſtirling of his bullock, and his hornes the hornes of an Vnicorne: with them he ſhall puſh the peoples together, at the ends of the land; and they are the thouſands of Ephraim, and they are the thouſands of Manafſes.

And of Zabulon he ſaid, Rejoyce Zabulon in thy going out, and Iſaſhar in thy tents. They ſhall call the peoples to the mountaine, there they ſhall ſacrifice the ſacrifices of Juſtice, for they ſhall ſuck the abundance of the ſeas, and treaſures hid in the land.

And of Gad he ſaid, Bleſſed be he that enlargeth Gad; as a couragious Lyon he dwelleth and teareth the arme with the crowne of the head. And he provided the firſt part for him, becauſe there in a portion of the Law-giver was he protected; and he came with the heads of the people, he did the juſtice of Iehovah, and his judgments with Iſrael.

And of Dan he ſaid, Dan is a renting Lions whelp, he ſhall leap from Baſhan.

And of Naphtali he ſaid, Naphtali ſatiſfied with favourable acceptation, and full with the bleſſing of Iehovah, poſſeſſe thou the Sea and the South.

And of Aſer he ſaid, Bleſſed with ſons be Aſer, let him be favourably accepted of his brethen, and dipping his foot in oyle. Iron and braſſe thy ſhoes, and as thy dayes thy ſtrength.

There is none like God, Ieſhurun, who rideth upon the heavens for thy helpe, and in his excellency on the ſkies. The God of antiquity is thy manſion, and underneath are the armes of eternitie, and he will thruſt out the enemy from before thee, and will ſay deſtroy. And Iſrael ſhall dwell in confident ſafety alone, the fountaine of Iakob, upon a land of corne and new wine, alſo his heavens ſhall drop down dew. O happy art thou Iſrael! who is like thee o people? Saved by Iehovah the ſheild of thy helpe, and whoſe ſword is thy excellency, and thine enemies ſhall ſaſily deny unto thee, and thou ſhalt tread upon their high places.

Annotations.

Here beginneth the 54. and laſt Section, or Lecture of the Law: ſee *Gen. 6. 9.*

The man of God] which the Chaldee expoundeth, the Prophet of the Lord. So Samuel is called a man of God, *1 Sam. 9. 6. 7.* and in *v. 9.* hee is alſo called a Seer, and this is added, *be that is now* (called) a Prophet, *was before time called a Seer.* So theſe three names are one: though a man of God is ſo named in reſpect of his divine calling to the miniſterie (wherefore the miniſter of the New Teſtament is alſo called, a man of God, *1 Tim. 6. 11. 2 Tim. 3. 17.*) a Seer is in reſpect of the Viſions which they ſaw, *Eſay 1. 1.* and a Prophet, for uttering the things ſeene and taught of God, See *Gen. 20. 7. Exod. 7. 1.*

Verf. 2. from Sinai] for, as the Greeke tranſlateth it, unto Sinai: for the Hebrew *Sinai*, which uſually ſignifieth *From*, is ſometimes put for *unto*, by the interpretation of the Holy Ghoſt himſelfe, as, from Baale of Iudah, *2 Sam. 6. 2.* is by another Prophet explained to Baaleth, *1 Chron. 13. 6.* So the Deliverer ſhall come from (or out of) *Sion, Rom. 11. 26.* is the ſame that hee ſhall come unto *Rom. 11. 26.* *10. Mt. baſhamajim, from heaven, 2 Chron. 6. 21. is Elbaſhamajim, unto (or in) heaven, 1 King. 8. 30. Thus Mikkedem is to the Eaſtward, Gen. 13. 11. Miſſiphoſon is Northward, 1 Sam. 14. 5. and ſundrie the like. Sinai is a mountaine in Arabia, Gal. 4. 25. where God gave his Law; Exod. 19. from (or out of) that mountaine, God came unto Iſrael, and (as the Chaldee interpreteth) was revealed there unto them; and from thence came with his people to conſult them towards Canaan. Or came unto Sinai, and to his people there. And this is the firſt chiefe bleſſing unto Iſrael, Gods Law, Tabernacle, Statutes, and Judgments given them at Sinai: after which hee called them to journey towards the Land of promiſe, *Deut. 2. 6. 7. roſe up* as the Sunne ariſeth; for of chariſing the Hebrew word is properly uſed. The Chaldee tranſlateth it, the brightneſſe of his glory from Seir appeared unto us. So Eſias prophelying grace to the Church, ſaith, The glory of Iehovah is riſen (as the Sunne) upon thee, And of the heavenly Jeruſalem which Chriſt hath built, it is ſaid, The Citie hath no need of the Sunne, neither of the Moone to ſhine in it; for the glory of God doth lighten it, and the Lambe is the light thereof, *Revi. 21. 23. from Seir*] the mountaine of the Edomites, *Deut. 2. 4. 5.* As Iſrael compaſſed Edoms land, they were ſlung with fiery ſerpents for their murmuring: then God appointed the Brazen ſerpent (a figure of Chriſt) to be ſet up to heale them, *Numb. 21. 4. 9.* And here was a ſecond degree of grace, whereby God ſhined unto them, as he doth unto us by his Goſpell, after wee have beene under the Schoolemaſter of his Law, *Rom. 7. 4. 25. Gal. 3. 23. 24. 26. unto them**

or, unto him, meaning Israel; therefore the Chaldee expoundeth it, *unto us*. *joined forth* or, *joined bright and clear, as the sunne shineth in his strength*. This word is used for the clear manifestation of Gods power, in saving his people, or punishing their enemies, *Psal. 82. and 94. 1. and 50. 2.* The Greeke here translateth, *hee hastened from mount Pharan*; the Chaldee, *hee was revealed in his might upon mount Pharan*. Pharan, or Paran, the name of a mount, and of the wilderness of the Israelites, *Gen. 21. 21.* thorough which Israel travelled, *Num. 10. 12.* Neere it, Moses by the Spirit of God explained the law more clearly, & repeated this booke of Deuteron. *Deut. 1. 8. &c.* So the Prophet after speaker, *the Holy-one (came) from mount Pharan*; *Isaiah. 40. 3.* Some of the Hebrewes understand these things otherwise thus, *Hee rose up from Sinai unto them*; that is, to the *sonnes of Esau*, that they might receive the Law, but they would not. From thence hee went to the *sonnes of Israel*, that they might receive it, but they would not. And then hee came unto Israel. *R. Sol. Iarchi on Deut. 33.* So Ionathan in his Thargum on this place, and R. Eliezer in Pirkei, *chap. 41.* But unto us it sheweth the third degree of Gods grace, who after we are come unto Christ by faith, doth sanctifie us by his Spirit, informing us in his truth and waies, and so prepareth us to enter into his heavenly rest, as by Moses he prepared Israel to enter into the Land of Canaan, *Rom. 8. 23. 3. 1. Gal. 3. 12, 14. and 4. 6. and 5. 16, 18.* : of *Sams* Hebr. of *familiarity*; meaning *spirits of familiarity*, which Ionathan in his Thargum expoundeth, *holy Angels*. So Stephen saith, that *Israel received the Law by the disposition of Angels*, *Act. 7. 53.* and Paul, calleth the Law, *the word spoken by Angels*, *Heb. 2. 2.* So wee by grace in Christ are come to receive *spirits of Angels*, *Heb. 12. 22.* which are all ministering spirits, sent forth to minister for them who shall be heires of salvation, *Heb. 1. 14.* Compare *Psal. 68. 18.* Or by *Saints* wee may understand the Israelites (as in *9. 3.*) with whom, or for whom God came from Sinai : *from his right hand* to wit, went, or, at his right hand, was, : the *fire of the Law* or of the ordinance; *Hebr. Elo dat* (of which word *Dath*, the Greekes borrowed their word *Tato*, to order, or ordaine the *legal fire*, or the *fiery Law*) and it is so called, because the Lord spake those words out of the midst of the fire, *Deut. 5. 22. and so shew the nature and effect of the Law, which is like fire*, *Lev. 23. 29.* The Greeke translateth it, *Angels Angels with him*; the Chaldee thus, *his right hand wrote out of the midst of fire, the Law he gave unto us*. Answerable to this, *Legal fire* is that fire of the Law of the Spirit, which was given with *cloven tongues like fire*, *Act. 2. 3. 4.* The Hebrewes say by tradition, that the Law appeared, written with *blacke fire upon white fire*, before the Lord R. Moses Gerundenf, and Sol. Iarchi on *Deut. 33.* which seemeth to be either mytlicall or fabulous. Vnto us the fire of the Law is the Spirit of God, whiles wee being baptized with the holy Spirit, *And with fires* *Matth. 3. 11.* are by the Law of the Spirit of life in Christ Iesus made free from

the Law of sinne and death, *Rom. 8. 2.*

Verf. 3. *See the lover of the people* : that is, *yea* (or certainly) *hee loveth, or thou (O God) loveth the peoples, or protectest them*. The Hebrew *Chobeb* significth allowing embracing, or hiding, as in the bosome; and to implyeth *Love and Protection*. And the peoples are meant of the tribes of Israel, as in *Judg. 5. 14.* after these *Berithim*, among thy peoples; and in *Act. 4. 17.* the people of Israel. The Greeke translateth, *And hee loved his people*; the Chaldee, *yea, hee loved them for tribes*, that is, of his love choise and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is neither Jew nor Greeke, neither bond nor free, for we are all one in him; *Gal. 3. 28.* : all his *Saints*; that is, the *Saints of Israel*, as the Chaldee expoundeth, *all the Saints of the house of Israel*, or, the *Saints of God*, as in *Psal. 34. 10.* *Fearre Iehovah ye Saints*. So his *Saints* may be used for thy *Saints* as his commandments, *Dan. 9. 4.* for thy commandments : see the notes on *Deut. 5. 10.* : in *thine hand* in thy power and custody, under thy guidance, care, and protection. Hand is often for power; to the Chaldee here translateth, *with power hee brought them out of Egypt* : and in the hand, under the guidance and direction, *Num. 4. 28. 33.* to the Greeke here translateth, *and hather (misfold) ones are under thine hand*. It noteth the fidelity of Gods people, as Christ saith of his sheepe, *none shall plucke them out of mine hand, my Father which gave them mee is greater than all, and none able to pluck them out of my fathers hand*, *Ioh. 10. 18. 29.* (ate downe) or, were set downe, were joyed : the Hebrew word *Tnach* here used, is not found elsewhere; but after the Arabicke, it significth to sit downe; and the Greeke word *Thaboe* to sit, seemeth to be borrowed of it. And in that reference here to the Israelites abiding at the foot of mount Sinai, to receive the Law, *Exod. 19.* and to the manner of Disciples sitting at their Masters feet, to be taught; as Paul saith, *hee was brought up at the feet of Gamaliel*, *Act. 22. 3.* The Greeke translateth, *and they are under thee*; the Chaldee, *and they were led under thy cloud*; respecting the guidance of Israel thorough the wilderness, *Num. 10. 11. 13.* Other Hebrewes refer it to the peoples coming into the Sanctuary, to learne Gods commandments, for that is called the *footstole of his feet*, (*Psalme 99. 5. Ezek. 43. 7.*) Chazkuni on *Deut. 33.* every one shall receive : which the Greeke translateth, *he received*; the Chaldee, *they received*.

Verf. 4. *Moses commanded us* : these are his words of the people, therefore Ionathan in his Thargum prefixeth, *The (sonnes of Israel) said, Moses commanded*. &c. The Law was first and properly of God; but being given by Moses ministry, it is called *The Law of the Lord* by the hand of Moses, *2 Chron. 34. 14.* and therefore upon the *Law of Moses*, *1 King. 14. 6. Luk. 24. 44. Ioh. 7. 23. 1 Cor. 9. 9.* And the particular things commanded of God in the Law, are said to be commanded by Moses, *Mat. 1. 44.* and *10. 1.*

The Scripture it selfe openeth this phrase, for that which in *2 King. 21. 8.* is written, *Moses commanded them*, is in *2 Chron. 33. 8.* expounded, *by the hand of Moses*. inheritance] or, possession, to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David saith, *7 by testimonies have I taken up an heritage for ever, for they are the joy of mine heart*, *Psal. 119. 111.* So men are said to inherit the promise, *Heb. 6. 12.* to inherit the blessing, *Heb. 12. 17. 1 Pet. 3. 9.* to inherit eternal life and salvation, *Mat. 19. 29. Heb. 1. 14.* the Church] or congregation; in Greeke, the Synagoge of Iakob; that is, of the posterity of Iakob, the twelve tribes; as Ionathan in his Thargum saith, *The Church of the tribes of Iakob*.

Verf. 5. *beare*] *Moses was in Iesurun a King*; which the Greeke translateth, *a Prince*. So the Hebrewes (as Chazkuni on this place) say, *Moses was the King; and Maimony in Mifn. in Beth habchirah*, *chap. 6. sez. 11.* *Moses our master was a King*. So Princes are called Kings, in *Psal. 105. 30. Ier. 19. 3.* Or it may be understood of God himselfe, that hee was their King, as *1 Sam. 12. 12.* *Iesurun*] in the Chaldee, *Israel*; see *Deut. 32. 15.* the heads] that is, the chiefs, the Governours, together with the people, as was at the giving of the Law, *Exod. 19. 7. 17.*

Verf. 6. *Let Reuben live*] the Chaldee addeth, *life eternal*. This blessing may respect Reubens sinne with his fathers Concubine, for which hee lost his birthright of his father, *Gen. 35. 22.* and *49. 4.* and the sinne of the Princes of that tribe, which rebelled with Korah, *Num. 16. 1. &c.* But mercy is here promised in Christ, that hee should live before God among his brethren. So hee went armed before them against the Canaanites, *Iof. 4. 12.* and not die] the Chaldee expounds it, *and let him not die the second death*; (by which name the Scripture calleth eternal damnation, *Revel. 20. 6. 14.*) So Ionathan in his Thargum paraphraseth, *Let Reuben live in this world, and not die with the death wherewith the wicked shall die in the world that is to come*. It is very viall in the Scripture, to set downe things of importance and earnestnesse, by affirmation of the one part, and deniall of the other; as in *Esey 38. 1.* *thou shalt dye and not live*, *Num. 4. 14.* that they may live & not die, *Ps. 118. 17.* *I shall not dye but live*, *Gen. 43. 8.* that wee may live and not die, *Ier. 20. 14.* *Cursed bee the day, &c.* *Let not that day be blessed*, *1 Iob. 2. 27.* *it is true, and is not lying*, *1 Iob. 2. 4.* *he is a liar, and the truth is not in him*, *1 Iob. 20.* be confessed and denied, *1 Sam. 1. 11.* and remember mee, and not forget thine handmaid, *Deut. 9. 7.* Remember, forget not, *Deut. 32. 7.* O people foolish, and not wise; and many the like. a number] by a number may be understood few; as in *Deut. 4. 27.* *Gen. 34. 30.* men of number is a few men, soone numbred; and in *Esey 10. 19.* a number meaneth few; and then the former deniall not, is againe to be repeated to this sense, and his men be not few in number. Examples of such understanding the word not are shewed in the Annotations upon *Num. 4. 15. O.*

therwise, by a number is meant a great number; as the Greeke translateth, *many in number*. Onkelos the Chaldee Paraphrast expoundeth it, *and let his sonnes receive their inheritance by their number*; and Ionathan paraphraseth, *Let his young men be numbered with the young men of his brethren of the house of Israel*.

Verf. 7. the blessing of Iudah] the word blessing is to be understood from *2. 1.* And Ionathan in his Thargum supplieth it. So doth the Scripture often, as in *1 King. 22. 24.* *what way went the spirit*; the word way is supplied from *2 Chron. 18. 23.* and sundry thelike, as is noted on *Gen. 4. 20.* and *24. 33.* Here Iudah the fourth brother is in the second place, for the honour of the kingdom which was to be in this tribe, *Gen. 49.* and hee marched foremost of all the tribes, *Num. 10. 14.* so he is set before Levi here, (as he is also by his precious stone, in *Revel. 21. 19.*) Simeons name is quite omitted in this blessing, for by his sinne of old hee lost his honour, and was to be scattered in Israel, *Gen. 49. 5. 7.* and his posterity for their sinne in the wilderness were greatly diminished, thar being as the first muster fifty nine thousand and three hundred men, *Num. 1.* he was at the latter muster but twenty two thousand and two hundred, *Num. 26. 14.* Neither were there any Iudges of his tribe, as God raised up of sundry others, *Judg. 2. 16. &c.* Yet so far as Simeons inheritance was in the midst of the inheritance of the sonnes of Iudah, *Iof. 19. 1.* and hee went with his brother Iudah to fight against the Canaanites, *Judg. 1. 3.* it is thought that his blessing was implied in Iudahs; and so Ionathan in his Thargum completh Simeon with Iudah, in this place. Howbeit the Greeke in many copies joynes Simeon with Reuben in the former blessing thus; *Let Reuben live and not die, and let Simeon be many in number.* the voice] when he praieeth, as the Chaldee translateth, *Receive, O Lord, the prayer of Iudah, when hee goeth forth to warre*. This blessing is to be compared with Iakobs, who liketh Iudah to a Lions whelp, come up from the prey, &c. *Gen. 49. 9.* and it had accomplishment in David, who was of Iudah, and a fighter of the Lords battels; in which hee often praised, as his Psalmes testify. Likewise in Abijah and the Iewes against Israel, *2 Chron. 13. 14. 18.* In Asa, warring against the Ethiopians, *2 Chron. 14. 11. 12. 13.* in Iehoshaphat fighting against the Ammonites, *2 Chron. 20. 5. 6. 18.* in Ezekias against the Assyrians, *2 Chron. 32. 20. 21. 22.* and others. Briefely in Christ, the Lion of the tribe of Iudah, *Revel. 5. 5.* him God did here alwaies, *Iob. 11. 42.* bring thou him] the Chaldee addeth, *in peace*; and Thargum Ionathan addeth, *from the battell in peace*. This had accomplishment, as otherwise, so in Davids returne to his people and kingdom, *2 Sam. 19. 11. 15.* and Christs returne unto Israel, whereof see *Rom. 11. 26. 31.* be enough for him] when he fighteth, as God taught Davids hands to warre, and his fingers to fight, *Psalme 144. 1.* and girded him with strength to battell, *2 Sam. 22. 35. 40.* The Greeke translateth, *judge for him*; the Chaldee, *execute*

vengeance for him on them that hate him, So in Gen. 49. 8. thine hand (Judah) shall be in the neck of thine enemies. be thou for by his own strength no man shall prevail. 1 Sam. 2. 9. Therefore David often acknowledged God to be his helper, Psal. 18. 7. and 40. 17. and 54. 4. and 63. 7. and 118. 7. &c.

8. Verſ. 3. of *Levi*, that is, the tribe or posterity of *Levi*: as in Thargum Jonathan it is said, And *Moses* the Prophet blessed the tribe of *Levi*, and said, thy *Thummim* and thy *Vrim* by interpretation, thy perfections and thy Lights: these were mysteries put into the high Priests breast-plate; whereof see the Annotations on Exod. 28. 30. for they signify here the graces and office of the Priesthood, which was committed to Aaron and his seed, till Christ came, who had the Priest-hood for ever, after a more excellent order, Heb. 6. 20. And the speech here may be directed unto God, who gave the mysteries to the Priest: and so the Chaldean explaineth it, *Thummim & Vrim thou didst put upon the man that was found holy before thee*; and Sol. Iarchi saith, *Hee speaketh as to the Majesty of God*. Or it may be spoken to the tribe of *Levi*, who had the *Vrim* and *Thummim* among them, but appropriate to one man only, who was the high Priest, a figure of Christ. with the man] understand, be with the man, or to the man, that is, they belong to him, with him they are, and so let them remaine. thy gracious saint] thy merciful, pious, or holy one; or, of thy holy one: which title is given to God himselfe, (1er. 3. 12.) to Christ, (Psal. 16. 10. with *Act.* 13. 35, 36, 37.) and to all godly men (Psal. 149. 5.) And here referring it to Aaron, or to Christ, the man thy holy one, may mean one thing, thy holy man, (as a man a Prince, in Exod. 2. 14.) or, if we read it, the man of thine holy one, it is meant the man of God: and in Psal. 106. 16. Aaron is called the Saint of the LORD. temptedst] or triedst. This word is sometime spoken of God, as hee tempted Abraham, Gen. 22. 1. and the Israelites in the wilderness, Deut. 8. 2, 5, 16. Sometime of men who are said to have tempted God and Christ, Exod. 17. 2. 1 Cor. 10. 9. in *Malſab* or in the temptation; a place so called because there Israel tempted God, Exod. 17. 7. or, with temptation, and so it is no proper name. contentedst] or fervedst, pleasedst: this also is sometime spoken of God, whose contenting with men, is the blaming and punishing of them, *Eſay* 49. 25. *Iob* 10. 2. *1er.* 2. 9. sometime of mens contending, as Israel did with the Lord at the waters of *Meribah* (or of Contention) *Numb.* 20. 13. By reason of this diverse use of these words, the understanding of this blessing is also divers: thus; Thy *Thummim* and thy *Vrim* (O God) be with the man thy gracious Saint, (Aaron and his seed) whom thou temptedst with temptation; contentedst with him (for his sinne) at the waters of *Meribah* (*Numb.* 20. 12, 13. Or, thy *Thummim* and thy *Vrim* (O *Levi*) be with (Aaron and his seed) the man of thy gracious (God) whom thou (with the other Israelites) temptedst in *Malſab*, &c. Exod. 17. 2. *Numb.* 20. Or thus, Thy

Thummim and thy *Vrim* (O *Levi*) is with (or belongs unto) the man thy gracious Saint (Christ Jesus) whom thou temptedst in *Malſab*, &c. 1 Cor. 10. 9. In this last sense, the weakness of the Levitical Priesthood is implied, which kept not *Vrim* and *Thummim*, but lost them at the captivity of Babylon, *Eſra* 2. 63. and it is not knowne that they ever had them more, untill by Christ (our High Priest after the order of Melchizedek) they were restored by the Light and Truth of the Gospell. The Chaldean interpreteth it in Aarons or Levies praise, *Thummim* and *Vrim* thou didst put upon the man (or clothedst with them the man) that was found holy before thee, whom thou predest with temptation, and hee was perfect; thou provedst him at the waters of contention, and hee was found faithful. This may seeme not well to accord with the history in *Numb.* 20. touching Aarons person: yet the Hebrews (as Sol. Iarchi on this place) say of the Levites, that they murmured not with the other murmurers. And of *Levi* God saith by his Prophet, My covenant was with him, life and peace, and I gave them to him for the sakes wherewith he feared me, &c. *Mal.* 2. 5. And againe, They kept his testimonies and the ordinance that hee gave them, *Psal.* 99. 7. The Greeke translaeth, And of *Levites* said, Greeke *Levi* his Manifest-ones and his Truth, (that is, his *Vrim* and his *Thummim*) to the holy man whom they tempted in temptation, they reviled him at the waters of Contradiction. This interpretation may well be applied unto Christ also, as before is shewed.

Verſ. 9. who saith] or, who said. of his] or, unto his father, &c. I respect him not] I fear not, or, looke not upon him. The Greeke translaeth, That saith to his father and to his mother, I have not seen (or, I respect not) thee. This is meant either of the Priests continuall duty, who by the Law, if his father, mother, brother, or child died, hee might not mourne for them, but carry himselfe as if hee did not respect, know, or care for them; as is said of the High Priest, that was anointed and clothed with the ornaments, and had *Vrim* and *Thummim* upon his heart for his father or for his mother he shall not be defiled, neither shall hee goe out of the Sanctuary, &c. *Levit.* 21. 11, 12. Neither might Aaron mourne for his sonnes, or Eleazar and Ithamar for their brethren Nadab and Abihu that were slain, neither might they goe out from the doore of the Tabernacle, on paine of death, *Lev.* 10. 2, 7. For God would have them more to regard their function, and duty in his service, than any naturall affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth) who when hee was told, that his mother and his brethren stood without to speake with him, hee answered, Who is my mother? and who are my brethren? &c. Whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother, *Mat.* 12. 46, 50. This may also have reference to the Levites fact, who being commended of Moses, killed every man his brother, friend,

neighbor, and sonne, that had sinned in making and worshipping the golden Calfe, & so filled their hand (or consecrated themselves) unto the LORD, that hee might give upon them a blessing, *Exod.* 32. 26, 29. acknowledgeth not] or, acknowledgeth not: the first respecteth the Law, *Lev.* 21. the other their fact, *Exod.* 32. To this latter the Chaldean referreth it, translating thus, Who had no compassion on his father, or on his mother, when they were guilty of judgement; and accepted not the faces (or persons) of his brother, or of his sonne. his sonne] or, his sonne, that is, any of his sonnes or children: see the notes on *Deut.* 2. 33. knoweth not] or, knew not. Here knowledge is used for care or regard, as in *Iob* 9. 21. knowing is opposed to disposing; and in 1 *Theſſ.* 5. 12. know them which labour among you, that is, regard them: and in *Prov.* 12. 10. a righteous man knoweth (that is, regardeth, or hath care of) the life of his beast. for they observe] that is, by Law are bound to observe, *Levit.* 21. or, they have observed in their practice, *Exod.* 32. The Greeke translaeth it singularly, He hath observed thine oracles, and kept thy covenant.

Verſ. 10. They shall teach] or, Let them teach, As in *v. 8.* hee mentioned their gifts and calling, in *v. 9.* their sanctification; so here he teacheth their administration in the Word, Prayer, and other ministerial duties. For it is said, They shall teach my people (the difference between the holy and profane, and cause them to discern between the nucleare and the cleane) and in controversy they shall stand in judgement, &c. *Exod.* 44. 23, 24. Compare also *Levit.* 10. 11. *Deut.* 17. 9, 10, 11. and 24. 8. and the commendation which God giveth of *Levi*, in *Mal.* 2. 6, 7. The Law of truth was in his mouth, and iniquity was not found in his lips: hee walked with mee in peace and equity, and did turne many away from iniquity. For the Priests lips should keepe knowledge, and they should seeke the Law at his mouth, for hee is the Angell of the LORD of Hosts. unto Jakob] by Jakob and Israel, are meant, all the posterity of Jakob, and the weak with the strong: for the Church in respect of her infirmity is called Jakob, *Amos* 7. 2. 5. 8. and for her valour by faith is named Israel: see the Annotations on *Gen.* 32. 28. Thus Christ commanded Peter to feed both his Lambs and his Sheepe, *Ioh.* 21. 15, 16. incense] the sweet perfume which the Priests burned daily upon the golden Altar; a figure of Christs mediation with the prayers of the Saines, *Revel.* 8. 3, 4. See the notes on *Exod.* 30. This was the peculiar worke of the Priests, whereto it is written, It pertained not unto thee *Vaziah*, to burne incense unto the LORD, but to the Priests, the sonnes of Aaron, that are consecrated to burn incense, &c. *2 Chron.* 26. 18. in thy nostril, or nose, that is, before thee; or, as the Greeke translaeth, in thine anger: for the Hebrew *Aph* lignifieth both Nose and Anger: and both agree well with the Priests worke; for when God in anger sent a plague among the people, Aaron put incense in his censor, and made atonement for the people, so the plague was staid, *Numb.*

16. 46, 47, 48. the whole burnt-offering] Hebr. the Calit; whence see *Lev.* 6. 22, 23, the Greeke here translaeth it the continuall (oblation). Hereby all other sacrifices are meant, which the Priests offered on the Lords Altar, *Levit.* 1. and 2. and 3. wherein the worke of Christ, offering himselfe for his Church, was figured.

Verſ. 11. his power] the Greeke translaeth, his strength; By power, is meant sometime an army of men, as *Ezek.* 37. 10. so here the first prier is for a blessing upon the persons which administered, that they might be increased and strengthened in number and in knowledge. Wherefore the company of Levites is called an host or armie, *Numb.* 4. 3. &c. In this sense Maimony (in treat. of the Resale and Jubile, chap. 13. *ſect.* 12.) expoundeth it, saying, The Levites are separated from the waters of the world, they wage not warre like the other Israelites, neither have they inheritance, &c. but they are the power (or armie) of God, as it is written, Blessè Lord his power. Sometime by power, riches and substance is meant, as in *Deut.* 8. 18. and so the Chaldean expoundeth it here. For whereas *Levi* had no inheritance among the tribes, but had the Lord, and his first-fruits, tithes, and offerings for their inheritance and livelihood, *Numb.* 18. 20, 21. &c. Moses prayeth for a blessing on this means of theirs. worke of his hands] all his administration, in doctrine, burning incense, sacrificing, &c. Compare *Exod.* 43. 27. that life againt him] as Korah, Dathan, and Abiram, that rose up againt Moses and Aaron, were all destroyed with their afflictions, *Numb.* 16.

Verſ. 12. Of Benjamin] or, Unto Benjamin, who is blessed here before the other Tribes, and before his elder brother Joseph, because the lot of his inheritance was betweene the sonnes of Judah and the sonnes of Joseph; and Jerusalem (where the Levites after administered in the Temple) belonged to Benjamin, *Ios.* 18. 11. 28. And in delicately Jerusalem (the Church of Christ) the first foundation is a Iaffer, which was Benjamins Stone, *Rev.* 21. 19. *Exod.* 28. 20. And when the other Tribes fell away from the Kingdom of Judah, and Priesthood of *Levi*, Benjamin continued with them in the truth, 2 *Chron.* 11. 13. 12. 13. Beloved] meaning the tribe of Benjamin, who as their father was beloved of Jakob, *Gen.* 44. 20. 22. 29. 30. so his posterity should be beloved of the Lord. shall dwell] or prairie-wise, let him dwell.

in confident safety] that is, boldly, securely, safely, by him] by the Lord, who would tender this little tribe, as Jakob tendered Benjamin, whom he kept at home with him, *Gen.* 42. 4. So Benjamins posterity dwelt in Jerusalem and the coasts thereabout, by the Temple of God. hee shall cover him] or let him, meaning God, cover him: to the Greeke translaeth, God over shadoweth him. The word meaneth a covering or protection from evil, as in *Eſay* 4. 6. The Chaldean expoundeth it, hee shall be a shield over him. all the day] or, every day; in Greeke, all daies, that is, continually and for ever. his shoulders] that is, Benjamins; and by shoulders are meant the coasts of his land, as

Num. 34. 11. the shoulder of the sea of Chinnereth is the side or coast thereof. So this is a prophesie, that the temple (wherein God dwelt amongst his people) should be builded in Benjamins lot, and in the head or chiefe citie, which was Ierusalem.

he shall that is, God shall dwell: so the Chaldee translatheth, *and in his land the divine Majesty shall dwell.* And when God had chosen mount Sion for his habitation, he said, *This is my rest for ever; here will I dwell.* Psal. 132. 14.

Verf. 13. of Ioseph, unto Ioseph. Hee is next blessed, because the first birthright was derived unto him, *1 Chron. 5. 2.* And his posterity were many and great in Israel, *Ios. 17. 14.*—18.

his land Iosephs inheritance in Canaan. And as the Land which the Lord curieth, yeeldeth not fruit, or bringeth forth thornes and briars, *Gen. 4. 11, 12.* and *3. 17, 18.* so the land which hee bleisseth, bringeth forth much and good increase, *Psal. 65. 10.*—14. The Hebrewes say, *There was not of all the inheritance of the tribes, a land so full of all good things as Iosephs was.* Sol. Iarchi on *Deut. 33.* for the precious things, or, with dainty fruits.

Of this word, see the Annotations on *Gen. 24. 53.* of the heavens) which God by the influences and moisture of the heaven and aire causeth the land to bring forth. And these were figures of spirituall blessings in heavenly things by Christ, whereby the barren nature of man is made fruitful.

for the dew or, by the dew, and raine which maketh the earth to fructifie. So Isaac blessing Iakob, said, *God give thee of the dew of the heavens, Gen. 27. 28.* On the contrary, David said for a curse, *ye mountains of Gilboa, let there be no dew, neither let there be raine upon you, 2 Sam. 1. 21.*

that coucheth beneath or, that lieth under; whence waters spring out of the earth: so the Greeke translatheth, of the deepes of the fountaines beneath. Likewise the Chaldee, for the melting fountaines and deepes that proceed from the deep places of the earth beneath. See *Gen. 7. 11.* and *Deut. 8. 7.* This is another meane of fruitfulness, as in *Ezek. 31. 4.* The waters made him great, the deepe set him up on high, with her rivers running about his plants. And with this blessing Iakob blessed Ioseph, in *Gen. 49. 25.* but Moses here enlargeth it.

Verf. 14. the revenues) that is, the fruits which by the warmth of the Sunne are brought forth. It is said by the Hebrews, that Iosephs land lay open to the Sunne, which made the fruits sweet. Sol. Iarchi on *Deut. 33.* the thrifling forth of the Moone) that is, fruits which every Moone thrusteth forth, or causeth to grow every month: for all fruits grew not at once; in one month they gathered summer fruits, in another Olives, in the third Dates, saith Chazkuni; and Sol. Iarchi addeth, *There are some fruits which the Moone ripeneth, as Cucumbers, and Gourds.* As the Sunne by warmth, so the Moone by moisture maketh the earth fruitful.

Verf. 15. chiefe things) Hebr. the head, that is, principall; the Greeke translatheth it, the top of the mountains. There fruits are first ripe. avei-

cut mounts) Hebr. mountaines of antiquity, or, prioritie, which were from the beginning: so utter, hills of eternitie, that is, everlasting hills; which are so called, because they are unmovable and lasting, have beene from the beginning, and shall continue to the end of the world; or because of their continuall fruitfulness. So in *Hobak. 3. 6.* Compare this with Iakobs blessing, *Gen. 49. 26.* Iosephs heritage in Canaan had many fertile mountaines and hills often mentioned, as Mount Ephraim, *Iudg. 17. 1.* the mountaines of Samaria, *Amos 3. 9.* and *4. 1.* and *6. 1.*

Verf. 16. the plenty thereof) all creatures that fill the same, *Psal. 24. 1.* the favourable acceptance) or, the good will, favour. The Greeke translatheth, and the things acceptable unto him that appeared in the Bramble-bush: the Chaldee thus, and the good will of him whose dwelling is in heaven, and unto Moses he appeared in the Bramble-bush, of him that dwelt) or, of my dweller, that is, of my God that dwelt in the bramble, that is, God who appeared unto Moses there, *Ex. 3. 2.* where the Angel Christ appeared unto him in a flame of fire out of the midst of a bramble-bush, which burned, but was not consumed: a figure of Christs presence with his people in afflictions, that they perish not in them.

let it that is, let this blessing come, or, it shall come; the Greeke saith, let them come; the Chaldee, let all these things come: and the original word come, implieth an abundant and speedy coming. Compare *Gen. 49. 26.* from whence Moses teacheth this blessing. the crowne of the head) whereby is meant an open, apparent, and plentiful pouring out of these blessings, as the like phrase is used also in curses, *Psal. 7. 17.* the separated among his brethren) or, the Nasirite of his brethren, meaning Ioseph, who was separated and exempted to be a choise and chiefe man among his brethren: as the Greeke translatheth it, the honoured, (or glorified) among his brethren: see the notes on *Gen. 49. 26.* So Chazkuni here explaineth it, Ioseph that was prince of all his brethren.

Verf. 17. His glorie) or, Hee hath glory (or beauty, comeliness) like his first-borne bullocke. The Chaldee expoundeth it, The chiefe of his somes, his glory, &c. And Chazkuni applieth it to Iosua, the first King which the holy blessed (God) chose him of Iosephs seed, was Iosua, &c. and a king is likened to a bullocke, which is king of beasts. borne) which signifie strength, and glory, and kingdom, *Psal. 75. 5, 11.* and *112. 9.* and *89. 18. 25.* Luk. 1. 69. whereupon Princes are used to denote kings, *Dan. 8. Revel. 17.* of an Fricorne) that is, of a Princes, the singular put for the plural: it is a beast which will not be tamed, *Iob 39. 9, 10, 11.* See the notes on *Num. 23. 22.* pull) in Chaldee, the notes on *Num. 23. 22.* end of the land) or, Iosua the earth, to wit, the land of Canaan, for Iosua with his hornes and armes conquered all the land, with his hornes forementioned. So Chazkuni on this place saith, the hornes are the ten thousand of Ephraim, &c. And here hee giveth to Ephraim the younger, ten thousand, & to Manasseh the elder, but thousand, according to Iakobs prophesie,

that Ephraim should be greatest, *Gen. 48. 19.* and so was his increase greater than his brothers, in *Num. 1. 33. 35.* though in the last multering of them, and now when Moses blessed them, the men of Manasse were many more than of Ephraim, *Num. 26. 34. 37.* See the notes on *Gen. 48. 19.* The ten thousand of Ephraim, are referred to Iosua and his men that conquered Canaan; the thousand of Manasse, to Gedon and his men, (*Iudg. 7.*) by Sol. Iarchi, on *Deut. 33.*

Verf. 18. of Zabulon) or, to Zabulon; and with him hee joyneth Issachar his brother, (both sonnes of Lea,) as partner of his blessing. So these two joyned in one, and the four next (the sonnes of the handmaids) are set and blessed together next after Ioseph. And it is a tradition of the Hebrewes, that these five, Zabulon, Gad, Dan, Naphtali and Aser, were those five mentioned in *Gen. 47. 2.* when Iosephooke of his brethren five men, and presented them before Pharaoh. Sol. Iarchi on *Deut. 33.* and Thargum Ionathan on *Gen. 47. 2.* Rejoyce Zabulon) that is, God do bleisse thee, as thou maist have cause to rejoyce in thy prosperitie, they going out) to trade in merchandise by shipping; for Zabulon, by Iakobs blessing, was to dwell at the haven of the Sea, &c. *Gen. 49. 13.* to here Moses bleisseth him with good successe in his traffique, or going out to warres, as *Gen. 14. 8. 2 Sam. 11. 1.* and to the Chaldee here expoundeth it, in thy going out to warre against thine enemies. And in *Iudg. 5. 18.* Zabulon is commended for jeopardizing their lives unto the death, in the high places of the field. And Issachar) to wit, rejoyce thou also.

Issachar was elder brother to Zabulon, *Gen. 30. 18. 20.* yet Iakob blessed Zabulon first, *Gen. 49. 13.* and so doth Moses here; and God in parting their inheritance preferreth Zabulon, giving him the third lot, and Issachar the fourth, *Ios. 19. 10. 17.* in thy tents) that is, in thy dwelling at rest, or tarrying at home; so for the remaining in tents, is opposed unto going forth to warres, or traffique, or hunting abroad, *Ios. 22. 4.* *Iudg. 7. 8.* and *5. 24.* *Gen. 25. 27.* And rent is often used for ones home, house or citie, as, the tents of Iakob, *Mal. 2. 12.* where the Chaldee translatheth, the cities of Iakob: so these tents of Issachar, meane his quiet life at home, differing from Zabulons going abroad to trade. Chazkuni (on this place) noteth, that Issachars land was good to sow, and hee sate in tents to keepe his fields; and Moses prayeth that hee might prosper and rejoyce in his fields. And so Iakob said unto him (in *Gen. 49. 14.*) couching betweene two bounds; betweene the limits, to keepe his fields. The Chaldee translatheth, and Issachar in thy going to appoint the times of the solemn feasts in Israel: having reference to that which is written in *1 Chron. 12. 32.* of the sonnes of Issachar, that had understanding for the times, to know what Israel ought to doe, &c. which some of the Hebrewes understand of the times and seasons of the yeare, new moones, and feasts. So Sol. Iarchi here expoundeth it, and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the years, & appointing the new moones; as it is said (in *1 Chron. 12. 32.*)

And of the sonnes of Issachar, that knew much understanding for the times, &c. the heads of them were 200, they were heads of the Counsell, employed about: &c.

Verf. 19. They shall call) or, let them call, and so shew their thankfulness to God, by inviting others to Gods house, and shewing them a good example, by their owne frequenting the Lords mountaine. the mountaine) mount Sion, where Moses by the Spirit, forelaw Gods Temple should be builded. The Chaldee paraphraseth, They shall gather the tribes of Israel to the mountaine of the house of the Sanctuary. Though by peoples the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in *Ezai. 2. 2, 3.* All nations shall flow unto it, and many people shall goe and say, Come ye, and let us goe up to the mountaine of the house of the Lord, &c.

of justice) that is, just, righteous and acceptable sacrifices, offered in faith, according to Gods Law: as the way of justice, is a just and righteous way, *Matt. 21. 32.* So David exhorteth, Sacrifice ye the sacrifices of justice, and trust unto Iehovah, *Psal. 4. 6.* the abundance) in Greeke, the riches of the Sea; which the Chaldee expoundeth, they shall eat the riches of the peoples: taking less figuratively for peoples, as is often in the Prophets. So in *Ezai. 60. 5. 16.* The abundance of the sea shall be converted unto thee, &c. & thou shalt also sucke the milke of the Gentiles. treasures hid in the sand) or, hidden treasures of the sand. The Greeke translatheth, the merchandises of the nations, that dwell by the sea coast.

Verf. 20. enlarge Gad) this may be understood of Gads inheritance, which the blessed God would enlarge, as he promised Israel, *I will enlarge thy border.* *Exod. 34. 24.* Or understood of his person, and then his enlarging is his deliverance out of distresse, as in *Psal. 4. 2.* thou hast enlarged mee when I was in distresse. So it hath reference to Gads troubles, prophesied in *Gen. 49. 19.* see the Annotations there; and the historie of Gads enlargement by Iephthah, in *Iudg. 11.* a courageous Lion) see this word in *Gen. 49. 9.* There were of the Gadians in Davids time mighty warriors, whose faces were like the faces of Lions, and were as swift as the Roes upon the mountaines, *1 Chron. 12. 8.* the arme) this noteth strength, as the crowne of the head, principallie; meaning that none should be so strong or excellent, but Gad should overcome them. The Greeke translatheth, hee shall breake the arme and the ruler: the Chaldee, he shall kill rulers with kings. This may have reference both to his warres in subduing the Canaanites, giving armed before his brethren, *Ios. 1. 12, 13, 14.* and to that famous victorie which hee got over the Hagarims, *1 Chron. 5. 18, 19, 21, 22.* as also to the courageous acts of Iehu, *1 King. 9.* and *10.* chapters.

Verf. 21. he provided the first part for him) or, as the Greeke translatheth, he saw his first-fruits: or, he provided in the beginning (at the first) for himselfe. Gad, with Reuben, saw the Land of Iazer and Gilead, that it was a place for cattell; and the sonnes of Gad and of Reuben asked of Moses and of the Princes, that the land might be given them for

Jericho: and Iehovah caused him to see all the land from Gilead unto Dan. And all Naphthali, and the land of Ephraim, and Manasseh, and all the land of Iudah, unto the hindmost sea. And the South, and the plaine of the valley of Jericho, the Citie of Palmecrees, unto Zoar. And Iehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Iakob, saying; unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not go over thither. And Moses the servant of Iehovah died there in the land of Moab, according to the mouth of Iehovah. And he buried him in a valley in the land of Moab, over against Beth-peor, and no man knoweth of his Sepulchre unto this day. And Moses was an hundred and twenty yeeres old when he died, his eye was not dimme, nor his naturall moisture fled. And the sonnes of Israel wept for Moses in the plaines of Moab, thirty daies: and the daies of weeping, of mourning for Moses, were ended. And Ioshua the sonne of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him, & the sonnes of Israel hearkened unto him, and did as Iehovah commanded Moses. And there arose not a Prophet since in Israel like Moses, whom Iehovah knew face to face. In all the signes and the wonders which Iehovah sent him to doe in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all the mighty hand, and in all the great terrour which Moses did in the eyes of all Israel.

Annotations.

Moses went up as God commanded him, Deut. 32. 49. *plaines of Moab* in the wilderness where Israel pitched, and where Moses had explained all this Law unto them. See Num. 22. 1. Deut. 1. 1. 5. The Greeke retaineth the Hebrew name, *Araboth Moab*. *mount Nabo* or, of *Nabo*, that from thence he might view the holy land, as Iohn from an high mountaine was shewed the holy Ierusalem, Rev. 21. 10. and Ezekiel likewise before him, Ezek. 40. 2. *Nabo* was the name of a mountaine, and of a Citie by it, which was given for a possession to the Reubenites, Num. 32. 37, 38. 1 Chron. 5. 3, 8. *Pisgab* in Greeke, *Phasga*: in Chaldee, *Ramatha*: so named of the highnesse of it: See Deut. 3. 27. *Ierecho* in Greeke *Iericho*, a Citie within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall downe; Ios. 6. Heb. 11. 30. See after on vers. 3. *caused him to*

[see] as in vers. 4. or, *shewed him*, as the Greeke translatheth. *from Gilead* in Greeke, *the land of Galaad*: But Gilead was on the outside of Jordan, and given to Reuben, Gad, and half Manasseh, Deut. 3. 12. 13. being conquered by Moses himselfe; so that there was no need to view that, but from that Countrey forward he viewed all the rest. Therefore the Hebrews expound the word *Eth*, by *Min*, *From*; saying, *From Gilead which was on the outside of Jordan towards the Sunne rising, wherein Moses was standing; unto Dan, which is the border of the land of Israel, as it is written, from Dan even to Beerseba*, (1 Sam. 3. 20.) Chazkuni on Deut. 34. Others referre it to a spiritual vision of things to be done after in this Countrey; as Ionathan in his Thargum paraphrasteth, *The Word of the Lord shewed him all the Mighties of the Land, the valiant acts which should be done by Iephie of Gilead, and the victories of Samson son of Manah of the tribe of Dan*. Likewise Sol. Iarchi expoundeth it, *He shewed him the finnes of Dan committing idolatry, as it is written in Iudg. 18. 30.* *and the finnes of Dan set up the graven image*: and he shewed him *Samson, that should come out of him for a Saviour*. By *Dan* here we are to understand *Lechem or Laili*, a Citie in the furthest part of the land Northward, called also *Dan*, Ios. 19. 47. Iudg. 18. 27, 29.

Vers. 2. *all Naphthali* in Greeke, *all the land of Nephthali*, which lay also Northward in Chilie, Matth. 4. 15. of *Ephraim and Manasseh* meaning the halfe tribe of Manasseh that dwelt within Jordan; this was in the middle of the land in Samaria: see Ios. 16. and 17. 7, 11. of *Iudah* which was the Southerne part of the Countrey, Ios. 15. 1. &c. for the land was farre more long than broad: and by naming thiese few chiefe countries, he implieth all the rest with them. These also in Thargum Ionathan, and Sol. Iarchi, are applied to the captaines of the house of Naphthali, that were joynted with Barak, and the Kings which Iosua the sonne of Nun, of the tribe of Ephraim, should kill; and the valiant acts of Gedeon sonne of Ioadi, of the tribe of Manasseh, and all the Kings of Israel, and kingdome of the house of Iudah, that should rule in the land, untill the Sanctuary should be destroyed at the last. *the hindmost* or, *west* [see] that is, the maine sea, which was the uttermost coast: see the notes on Deut. 11. 24.

Vers. 3. *the south* in Greeke, *the wilderness*: the utmost Cities of the tribe of the sonnes of Iudah, towards the coast of Edom, described in Ios. 15. 21. &c. So in Num. 34. 3. *your south quarter shall be from the wilderness of Zin, along by the coast of Edom, &c.* Thus Moses viewed the land after the order that Abraham did at the first: see Genes. 12. 6, 7, 8, 9. with the Annotations there. God here sheweth Moses all the kingdomes, and glory of Canaan, from an high mountaine, for his comfort and strengthening of his faith, who law the fort and strengthening of his faith, and died, as did his godly forefathers, Heb. 11. 9, 13. On the contrary, the Devil taketh Christ up into an exceeding high mountaine, & sheweth him all the kingdomes of the world, and the glory of them, to draw him

him (if he had beene able) from the faith and service of God, unto the worship of Satan; Matth. 4. 8, 9. *the plaine of the valley of Iericho* in Greeke, *the regions about Iericho*: this last part which Moses viewed, was the first, which the Israelites possessed, Ios. 2. 1, and 3. 16. and 4. 13, 19. Sol. Iarchi here saith, God shewed to Moses, Solomon causing the weft of the fault, *as it is said, In the plaine of Jordan did the King cast them*, 2 Chron. 4. 17. *Citie of palme-trees* to Iericho is called here, and in 2 Chron. 28. 15. Iudg. 1. 16. and 3. 13. and of them and other tagrant fruites there growing, as Balam and the like; the Citie had the name *Ierecho*, by interpretation, *Odoriferous*, or *Fragrant*. *unto Zoar* in Greeke, *Seger*. Thus the last part which Moses viewed, was both neere unto him, and the pleasantest of all the land of Canaan: for all the plaine of Jordan was well watered, it was in the garden of the Lord, Gen. 13. 10.

Vers. 4. *I swore* that is, I promised by oath: see Deut. 12. 7. and 2. 16, 17. *Pal. 10. 9, 10, 11.* *thy seed* in Greeke, *your seed*: in Chaldee, *thy sower*: *caused thee to see* in Greeke, *I have shewed it to thine eye*. This view was by the marvellous worke and grace of God towards his servant, that in one place and time he should behold so large a Countrey; and in it (by the eye of his spirit) to many mysteries as in that *holy-land* (so called in Zach. 2. 12.) were comprehended: and it being the land of *Iommekel*, (or of Christ) *Esa. 8. 8.* the beholding thereof was the beholding of the blessings to be enjoyed by Christ Iesus; unto whom Moses and his Law is a Schoolemaster, Gal. 3. 24. *not goe over* to wit, over the river Iordan, because Moses had not believed to sanctifie the Lord in the eyes of the sonnes of Israel, Num. 20. 12. And as hee and others could not enter into the good land, because of their unbelief, Heb. 3. 19. so all that are of the workes of the Law, and not of the faith of Christ, though they may behold the blessing a farre off, yet shall they not enter in to enjoy the same, Gal. 3. 9, 12. Rom. 9. 31. 32.

Vers. 5. *servant* to he is often called, even of God himselfe, Ios. 1. 2. and in the new Testament, as Rev. 15. 3. *the song of Moses the servant of God*. This title he had in respect of his office, being governor of Israel: as David also had, in Psal. 138. 1. and 50. 1. See Num. 12. *did there* in the mountaine, Deut. 32. 50. as Aaron died on the top of mount Hor, Num. 20. 28. In that the death of Moses immediately followed after his viewing of the promised land, it foreshewed the end and abrogation of Moses Law, when men are come to the Gospel of Christ: for, after that Faith is come, we are no longer under the Schoolemaster, Gal. 3. 25. *The Law hath dominion over a man as long as he liveth: for the woman which hath an husband is bound by the Law to her husband so long as hee liveth; but if the husband be dead, she is loosed from the Law of the husband*: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead, Rom. 7. 1. 2. 4. Therefore upon this death of Moses, God speaketh

unto Israel, to go over Jordan into the Land; Ios. 1. *according to the mouth* in Greeke and Chaldee, *by the word*. The day of his death, by the Iewes tradition, was the seventh of Adar, (which we call February:) to Ionathan in his Thargum on this place saith; *On the seventh day of the month of Adar, Moses the Master of Israel was born, and on the seventh day of the month of Adar he was taken out of the world*.

Vers. 6. *he buried him* that is, Iehovah buried him, or *Michael* (that is, Christ, who is Iehovah, one with the Father,) *Iude vers. 9.* Signifying that none but Christ should abolish the Law and Ordinances given by Moses, Rom. 8. 3. Gal. 3. 13, 14. *Coloss. 2. 14, 16, 17.* Heb. 9. 9, 10, 11. &c. and 10. 1, 9. And this was a speciall honour unto Moses person, whom the Lord loved when he was dead, and buried his corps (which we finde not done to any man else in the world,) which he will also raise up incorruptible and glorious, at the day of his appearing. *in a valley* he died in the mountaine, Deut. 32. 50. but was buried in a valley. *over against Beth-pehor* the Greeke saith, *neere to the house of Phogor*; of which place, see Deut. 32. 8. *no man knoweth* God would not have Moses Sepulchre to be knowne, (though the devill contended with him heretofore, *Iude vers. 9.*) because there should be no occasion of superstition or idolatry thereby; as is thought of some. Chazkuni saith, *that none which inquire of the dead* (as Deut. 18. 11.) *might seeke unto him*. The chiefe cause seemeth to be a myserie, that the Law (whereof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live & reigne alone. See Gal. 4. 9, 10, 11. and 5. 4. Also that the legall rudiments should by the coming of the Gospel be taken away from Israel, never to be found or enjoyed by them any more. For Christ destroyed both their Citie and Sanctuary, as was foretold in Dan. 9. and they have been many daies without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim; and so shall be untill they returne and seeke the Lord their God, and (the sonne of) David their King, Hof. 3. 4. 5.

Vers. 7. *yeeres old* Hebr. *sonnes of 120. yeeres*: so the yeere of his death fell out in the 255. yeere of the world: and his yeeres accord with Noes preaching and preparing of the Arke, Genes. 6. 3. *his eye* in Greeke, *his eyes*: his eye-sight failed him not, as did Isaacs, Gen. 27. 1. *The eye* is also used for the outward appearance and colour of a thing, as Exod. 10. 5. Num. 11. 7. so it may be meant here also, his visage was not wrinkled. Chazkuni here expoundeth it, *the fading of his face, mentioned in Ex. 34. 30.* *his naturall moisture* his radical humour, wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dieth. The Greeke translatheth, *his lips were not corrupted*: the Chaldee saith, *the brightness of the glory of his face was not changed*: having reference to Exod. 34. 30. &c. *fled* that is, departed

parted from him. Thus outwardly and inwardly Moses regained his vigour, beauty and natural strength; that he died not through feebleness, or defect of nature, as most men did at his age, though he had been a man of sorrows, and broken with many cares for the people. And hereby the continuall care of the Law is signified; the power wherof decaith not in the conscience of sinners by number of daies, or multitude of workes, till God take it away, and abolish it by grace in Christ. *The Law hath dominion over a man as long as he liveth*: whilst we are in the flesh, the passions of sinnes which are by the Law, do worke in our members, to bring forth fruit unto death, Rom. 7. 1. 5.

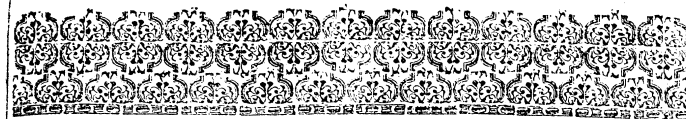
Verf. 8. *the plaines of Moab* in Greeke, *Araboth Moab* by Iordan, over against Iericho; as v. 1. *thirty daies* [so long they mourned alio for Aaron: see Num. 20. 2. 8.]

Verf. 9. *Iofua* in Greeke, *Iesus the sonne of Nave*. of wisdom in Greeke, of understanding the spirit of wisdom, meaneth wisdom ministered by the spirit of God, wherein he was a figure of Iesus Christ, who being full of the holy Spirit, entred upon the worke of his ministration here on earth, Luke 4. 1, &c. On him the spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the feare of the Lord, E[sa]. 11. 2. [said] or, imposed his hands upon him: of this see Num. 27. 18. 23. As Moses by imposition of hands authorized Iesus the sonne of Nun, and bare record unto him: so the Law of Moses which was in the heart and bowels of Iesus the sonne of God, gave authority and bare record unto him, Heb. 7. Alt. 26. 22. 23. & Moses himselfe appeared talking with Iesus, and speaking of his decesse, which he should accomplish at Ierusalem, Luke 9. 30. 31. *hearkened unto him* [that is, obeyed him: as after also they promised, in Ios. 1. 16. 17. 18. See the notes on Num. 27. 20.]

Verf. 10. *know face to face* [the Chaldee saith,

was revealed unto him face to face. So in Exod. 33. 11. it is said, *Iehovah spake unto Moses face to face, as a man speaketh unto his friend*: and in Num. 12. 8. he said, *with him will I speak mouth to mouth*. See the Annotations there.

Verf. 12. *the mighty hand* [that is, workes wrought with a mighty hand, and powerful government, and administration; according to that which is said, *Humble your selves therefore, under the mighty hand of God*, &c. 1 Pet. 5. 6. *great terrors*] that is, workes done with great terrors; which the Greeke translates, *great marvels*: the Chaldee, *great visions*. These things doe magnifie Moses office and administration, that the Lawes which he hath written & confirmed by such signes and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himselfe, Num. 12. 7. 8. approved and expounded by all the Prophets after him, by Christ himselfe and his Apostles; so that they which heare not him, will not be persuaded, though one rise from the dead, Luk. 16. 31. But unto us God hath raised up a Prophet like unto Moses, as he promised, Deu. 18. 18. Alt. 3. 21. even Iesus the sonne of the Most high, a man approved of God among the Israelites, by miracles, wonders, and signes, which God did by him in the middelt of them, Alt. 2. 22. Heb. 2. 4. in whom God was reconciling the world unto himselfe, 2 Cor. 5. 19. who God buried not, as he did Moses, but raised him from the dead, that he saw no corruption. Of him Moses wrote, and so him give all the Prophets witness, that through his name, who for ever beleeve in him, shall receive remission of sin, Alt. 20. 40. 43. And by him, all that beleeve are justified from all things, from which we could not be justified by the law of Moses, Alt. 13. 39. This is the true God, eternall life, 1 Ioh. 5. 20. To him be honour, and glory, and praise, throughout all generations; and let all the earth be filled with his glory, Amen, and Amen.



A TABLE OF SOME PRINCIPALL THINGS OBSERVED IN THE ANNOTATIONS ON THE FIVE BOOKES OF MOSES,

A

Aron and his sonnes made Priests, Exod. 28. their first offerings, Lev. 9. *Arons death*, Num. 21. 24. 28.

Ab-b, the moneth which we call March, Exod. 13. 4. and 23. 15. Deut. 16. 1.

Abrahams name interpreted, Gen. 17. 5.

Accepting the face what it is, Gen. 19. 21.

Adultery punished with death, Lev. 20. 10. Deut. 22. 22.

Afflicting of the soule, by fasting, &c. commanded unto all Israel one day in the yeere, Lev. 16. 29. It was to be from evening to evening, Lev. 23. 32.

All, or every, for all sorts, Exod. 9. 6. 25.

Almighty, or All-sufficient, Shaddai, Gods name, Gen. 17. 1.

Altar, Gen. 8. 20. *Altar of incense*, Exod. 30. 1.

&c. called the Altar of gold, Exod. 40. 26. *Altar of Burne-offering*, or Brazen Altar, Exod. 27. 1.

&c. and 40. 29. The Princes Offerings at the dedication of the Altar, Num. 7.

Amalek, Gen. 36. 12. His destruction commanded, Exod. 17. 16. Deut. 25. 19.

Amen, what it signifieth, Num. 5. 22.

Amids, for which, Gen. 2. 9.

Ammonites, Gen. 19. 38. Israel might not fight with them, Deut. 2. 19.

Amorites, used for all heathens in Canaan, Gen. 48. 22.

And for bars, Gen. 2. 17. for that, Gen. 12. 12. and 27. 4. Exod. 8. 29. for for, Gen. 12. 19. Exod. 15. 2. for or, Gen. 15. 8. and 19. 12. for then, Gen. 3. 5. for that is, Gen. 13. 15. or namely, 1 Chron. 1. 36. for a passion of the munde, Gen. 27. 28. And for both: (or superfluous) Gen. 36. 24. and 40. 9. (and 8. 6.) for who, which, &c. Gen. 49. 25. or that which, Deut. 32. 1. for therefore, Gen. 3. 14. 4. for if, or and if, Gen. 18. 30. Exod. 4. 23. Levit. 26. 40.

Angell, what it signifieth, Gen. 16. 7. and 32. 1.

Christ called an Angell, Gen. 26. 24. and 48. 16.

Exo. 3. 2 and 14. 19. and 23. 20. The heathens opinion of Angells, Gen. 32. 1.

Anointing what it signifieth, Exod. 29. 7. and 30. 26. The Anointing oile described, Exod. 30. 23.

&c. who were anointed therewith, Exo. 30. 33.

Answering, what it is from God, Gen. 36. 3.

Appearing before God with three things, Exod. 23. 15.

Arke, Teba, Gen. 6. 14. *Arke*, *Arkon*, Exod. 25. 10.

Arabia, whereof it was named, Gen. 10. 7.

Arav, called Syria, Gen. 24. 10. and 25. 20.

Armies or hosts of Israel, Exod. 6. 26.

Arrows for plagues, Dent. 32. 23.

Asses, of what use, Gen. 49. 11.

Assembly, or Church, for multitude, Gen. 18. 3.

Ascending, for burning, Exod. 27. 20.

Assured saying, Gen. 22. 16.

Atonement, Exod. 29. 36. Levit. 4. *Atonement day*,

with the Law for making reconciliation for the Church, once in the yeere, Levit. 16.

Avening, and bearing grudge, for forbidden, Levit. 19. 18.

B

Babylon, the Idoll wherewith Israel joyned, Num. 25.

Babylon, Gen. 10. 10. and 11. 9.

Back-parts of God, what they meane, Ex. 33. 23.

Balaam and Balak with their floric, Num. 22. &c.

Balaams prophesies, Num. 24. his death, Num. 31. 8.

Baldness made for sorrow for the dead, forbidden, Lev. 19. 5.

Banquet, named of drinking, Gen. 19. 3.

Battlements to be made on houses, Dent. 22. 8.

Beer-sheba, The Well of the oath, Gen. 21. 31. and 26. 33.

Before one, exposed to him, Gen. 13. 9. and 20. 15. and 34. 10.

Begin, how it is used for the doing of any thing, Gen. 9. 20.

Beleb, an habellickell, Exod. 38. 26.

Beleb, what it signifieth, Dent. 13. 13.

Belt on the Hugu Priests garments, Ex. 28. 34. 35.

Beleepe, or faith, what it meaneth, Gen. 15. 6. Exod. 17. 12.

Bending the head, what it meaneth, Exod. 4. 31.

Benjamin, *Benoni*, Gen. 35. 18. for before the children of the bond-woman, Exod. 1. 3. Shoulders of Benjamin what they meane, Dent. 33. 12.

Bethel, a Citie, Gen. 12. 8. and 28. 19.

THE TABLE.

Bethlehem, Gen. 35. 16, 19.
Betrothing of a wife, the manner of it among the Jews, *Deut.* 22. 13. The punishment for lying with a betrothed woman, *Deut.* 22. 24, &c.
Binding a Chariot, for making ready, *Gen.* 46. 29.
Bishops, whereof named, *Num.* 3. 34.
Biting usurie forbidden, but allowed upon strangers, *Exod.* 22. 25. *Deut.* 23. 19, 20.
Blasphemers to be put to death, *Lev.* 24. 16.
Blemishes might not be in any sacrifices, *Lev.* 1. &c. *Deut.* 17. 1.
Bless, what it meaneth, *Gen.* 1. 22. and 2. 3. and 12. 2. and 14. 19, 20. and 27. 4. Blessing for gift, 33. 11. for salvation, *Gen.* 47. 7. Blessings for them that keep Gods commandments, and curses for the transgressors, *Lev.* 26. *Deut.* 28. The Priests blessing of Israel, *Numb.* 6. 23, &c. Blessing God for meat, drink, &c. *Deut.* 8. 10. Blessings and Curses, where to be pronounced, *Deut.* 27. Moses Blessings of the tribes, *Deut.* 33. Blew, what colour it was, *Exod.* 25. 4.
Blond, for life, *Gen.* 9. 4. Blonds for murder, *Gen.* 4. 10. Blond of the sacrifice put on the Priests ears, thumbe and toe, *Exod.* 29. 20. Blond of fowles and beasts might not be eaten, *Lev.* 7. 26. & 17. 10, 11, 12. Blond of wilde beasts and fowles must be covered with duff, *Lev.* 17. 13.
Book of God, or of life, *Exod.* 32. 32.
The feast of Bookes, or Tabernacles, *Lev.* 23. 34. Borrowing, and lawes concerning it, *Ex.* 22. 14. 15. *Bowing* down for worship, *Gen.* 22. 5. *Ex.* 4. 31. *Brasse*, what it signifieth, *Exod.* 27. 2.
Bread for all food, *Gen.* 3. 19. and 21. 14. & 31. 54. *Breath*, *Neshamah*, what, *Gen.* 2. 7. *Breastplate* of the high Priest, *Exod.* 28. 15. *Bribes* forbidden, *Exod.* 23. 8. *Bringing* neere, and offering, used for the same, *Lev.* 1. 2. *Brother*, for kinsman, *Gen.* 13. 8. for the same humane nature, *Gen.* 19. 7. *Buildings*, how used, *Gen.* 22. 2. *Building* for having children, *Gen.* 1. 6, 8. and 30. 3. *Bullocke*, of the second yeere, as a Calfe of the first, *Exod.* 29. 1. *Burnt* offerings, *Gen.* 8. 20. The Law concerning it, whether it were of the herd, flocke, or fowles, with the signification, *Lev.* 1. and 6. 9, &c. *Butter*, what it signifieth, *Deut.* 32. 14.

C

Calfe of the first of the dough to be given to the Lord, *Numb.* 15. 20.
Calfe of the first yeere, a bullocke of the second yeere, *Exod.* 29. 1.
Calling for praying, *Gen.* 12. 8.
Camp of Israel, described, *Numb.* 2. *Burning* of some sacrifices without the Campe, what it signified, *Lev.* 4. 12. *Jerusalem* answerable to the Campe of Israel, *Numb.* 2. 27.
Canaan, *Chanaan*, from whence descended, *Gen.* 9. 25. *Canaanites* with their brethren to be rooted out, *Exod.* 22. 20. *Deut.* 7. 1. *Canaan* land, described, *Gen.* 12. 5. *Deut.* 8. 7, &c. and 11. 29, 12. The

Canaanites smite Israel, *Numb.* 14. 45. and 21. 1. The borders of the land of *Canaan* which Israel should inherit, *Numb.* 34.
Candlesticks in the Tabernacle, *Exod.* 25. 31. &c. the order of trimming the lamps thereof daily, *Exod.* 27. 21.
The captive woman how to be used, *Deut.* 21. 10. *Sc.* *Captivity* for captives, *Numb.* 21. 1. *Deut.* 32. 42.
Carkasses and some things might not be eaten, *Lev.* 17. 15.
Chaldees, *Gen.* 11. 28.
Change of garments, *Gen.* 45. 22.
Charming forbidden, *Deut.* 18. 11.
Chabron a Citie called *Kirjath Arba*, *Gen.* 13. 18. and 23. 2.
Cherubim, or Congregation of Israel, who might and might not enter into it, *Deut.* 33. 1, 2, &c.
Choosing for loving, *Gen.* 6. 2.
Cinnamon, *Exod.* 30. 23.
Circumcising what it was, *Gen.* 17. 10. *Circumcising* the heart, *Deut.* 10. 6.
A Citie revolted to Idols, to be destroyed, *Deut.* 13. 12, &c.
Cleaving to the Lord, what it meaneth, *Deut.* 10. 10. *Clouds*, signifie troubles, *Gen.* 9. 14. *Cloud*, a token of Gods presence, *Exod.* 40. 34. 38. The Cloud conducting the Israelites, *Numb.* 9. 17, &c.
Commanding, how used, *Gen.* 50. 16. *Lev.* 25. 21. *Commandments* imply also forbidings, *Deut.* 2. 37. and 4. 23.
Compassing for honour, *Gen.* 37. 7.
Conceiving of child, *Gen.* 4. 1.
Concubine, what it meaneth, *Gen.* 22. 23.
The Congregations offering for their sinne, *Levit.* 4. 13, &c.
Consecration of the Priests, with the rites thereof, *Exod.* 29. *Lev.* 8.
Continuall or daily sacrifice, *Exod.* 29. 42.
Corners of the field to be left for the poore, *Levit.* 19. 9. *Corners* of the head and beard not to be marred, *Lev.* 19. 27.
Corrupting, for sinning, especially idolatry, *Gen.* 6. 11. for destroying, *Gen.* 6. 13.
Covenant, *Gen.* 6. 18. The covenant of the Law at mount Sinai, *Exod.* 19. &c. The renewing of the Covenant before Moses death, *Deut.* 29. 10, &c.
Covering mercy seat, what it signified, *Ex.* 25. 17.
Coveting forbidden, *Exod.* 20. 17.
Court of Gods Tabernacle, *Exod.* 27. 9. and 40. 33.
Create, what it meaneth, *Gen.* 1. 1.
Cubit, what measure it is, *Gen.* 6. 15.
Cunning workman, *Exod.* 26. 1.
Curfing, what it meaneth, *Gen.* 3. 14. and 4. 11. and 12. 3. *Curfes* pronounced upon the transgressors of the Law, *Deut.* 27.
Cush, father of Ethiopians, *Gen.* 2. 13. and 10. 6.
Cutting of a covenant, for making, *Gen.* 15. 18. *Cutting* off, *Gen.* 17. 24. *Lev.* 20. 2. *Cutting* of sacrifices into peeces, and what it signified, *Lev.* 4. 6. *Cutting* in the flesh may not be made for the dead, *Lev.* 19. 28. *Deut.* 14. 1.

Damus

THE TABLE.

D

Damasus, *Gen.* 14. 15.
The Dam and the young may not be taken together, *Deut.* 22. 6.
Dan, a place called *Lehem*, *Gen.* 14. 14.
Dan, sonne of *Isaiah*, *Gen.* 30.
Darkness, *Gen.* 1. 2. *Dark*, for not seen, *Exo.* 9. 32.
Daughters for women, *Gen.* 30. 13. for branches, *Gen.* 49. 22. for townes or villages, *Numb.* 21. 25.
Day, *Gen.* 1. 5. *Day* for time, *Deut.* 27. 2. *Dates* for a yeere, *Gen.* 4. 3. *Exod.* 13. 10. or an exact time, *Gen.* 29. 14. The eighth day mysticall, *Gen.* 17. 12. The third day mysticall, *Gen.* 2. 4. *Exod.* 19. 11.
The Deaf not to be cursed, *Lev.* 19. 14.
Desireable, precious, &c. *Gen.* 27. 15.
Devils were sacrificed unto by the Jewes, *Lev.* 17. 7. *Deut.* 32. 17.
Devoted things, *Lev.* 27. 28, 29.
Dew, a blessing, *Gen.* 27. 28. *Exod.* 16. 3. a figure of heavenly doctrine, *Deut.* 32. 2.
Diviners and divination forbidden, *Deuteronom.* *Dying*, what it implieth, *Gen.* 2. 17. Of the four deaths that malefactors were put unto in Israel, *Exod.* 21. 12. No atonement for the dead, *Numb.* 16. 48. Asking of the dead forbidden, *Numb.* 18. 11.
Of Divorce, *Deut.* 24. 1. the copie of the Bill of divorce, *Ibidem.*
Doe, for labour or works, *Exod.* 5. 9. *Doe, for sacrifice, *Exod.* 10. 25. *Doe, for observe, *Exod.* 34. 22.
Doings of Egypt and Canaan may not be followed, *Lev.* 18. 3.
Doore of the Tabernacle, what it signified, *Lev.* 1. 3. *Doore* of the Tabernacle for all the Court-yard, *Levit.* 8. 3. Writing the Law on the Doore-posts, *Ex.* 6. 9.
Dragon, *Tannin*, *Exod.* 7. 9.
Dreames, of what sort and esteeme they were, *Gen.* 20. 3. and 37. 5.
Drinke largely, or drunken, how used sometime, *Gen.* 43. 34.
Dukes, *Gen.* 36. 15.
Dust for unnamable, *Gen.* 13. 16. and 28. 14. for base and vile, *Gen.* 18. 27.
Dwelling for sojourning, *Exod.* 2. 15. and 12. 40.**

E

Eagles wings, a similitude of Gods government of Israel, *Exod.* 19. 4. The similitude of an Eagle more fully exprest, *Deut.* 32. 11.
Earth what, and whereof named, *Gen.* 1. 10. *Earth*, for the inhabitants of it, *Gen.* 11. 1. *Earth*, *Exod.* 10. 11. and 14. 21.
Eat, for consume, *Gen.* 31. 40. *Deut.* 7. 16.
Edom, why so named, *Gen.* 25. 30. hee denieth Israel passage thorow his land, *Numb.* 20. 18. &c. Israel might not warre with Edom, *Deut.* 2. 4. 5. &c. nor abhorre an Edomite, *Deut.* 23. 7.

Edena country, *Gen.* 2. 8.
Egypt, for the land of Egypt, or *Mizraim*, *Gen.* 12. 10.
Eizep, or *Eisoppe*, *Exod.* 12. 22.
Elder, Hebr. greater, *Gen.* 19. 21. and 27. 1. *Elders* for chief officers, *Gen.* 50. 7. *Exod.* 3. 16. Seventy *Elders* assistance to Moles, *Numb.* 11. 16. &c. The *Elders* propheticall, *Numb.* 11. 25.
Embroiderer, *Exod.* 26. 36.
Engines of the tribes, *Numb.* 2. 2.
Ephab, a measure or bushell, *Exod.* 16. 36.
Ephod, a Priests garment, *Exod.* 28. 6.
Ephraim, why so named, *Gen.* 41. 52.
Eshan, why so called, *Gen.* 25. 25. he is surnamed Edom, *Ibid.* ver. 30.
Estimation or valuation of persons at their severall ages, how much it was, *Lev.* 27. 3, &c.
Evening and *Morning*, put for the whole day, *Gen.* 1. 5. *Evening* for latter times, *Gen.* 49. 27. The two evenings, *Exod.* 12. 6. *Vide* *annette* till the evening, what it signified, *Lev.* 11. 24.
Ever, for fill the yeere of Jubilee, *Exod.* 21. 6.
Every one, *Gen.* 15. 10.
Evil, for affliction, or sinne causing it, *Exod.* 10. 10. for displeasing, *Gen.* 28. 8. and 48. 17.
Evites, *Gen.* 10. 17.
Eunuchs, what it signifieth, *Gen.* 37. 36.
Esphrates, a river, *Gen.* 2. 14.
Eye for the whole face, *Exod.* 10. 5. Setting the eye on one, what it meaneth, *Gen.* 44. 2. An evil eye, what it meaneth, *Deut.* 15. 9.

F

Face, for the upmost part of a thing, *Gen.* 1. 2. *Face* of God, what it meaneth, *Gen.* 4. 16. *Exo.* 33. 20. Setting of the face, what it signifieth, *Gen.* 31. 21. *Face* for anger, *Gen.* 32. 20. To accept the face, what it is, *Gen.* 19. 21. and 32. 20. *Face* to face, what it meaneth, *Exod.* 33. 11. *Hiding* Gods face, what it is, *Deut.* 32. 20.
Falling for slain, *Gen.* 14. 10. for fighting downe, *Gen.* 24. 64. for dwelling, *Gen.* 25. 18.
False Prophets, and their punishments, *Deut.* 13. 1. and 18. 20.
Fainting of the heart, *Gen.* 45. 26.
Families of heath, *Gen.* 8. 19. *Familie* for kindred, *Gen.* 24. 3. *Lev.* 20. 5.
Familiar spirit, Ob, forbidden, *Levit.* 19. 31. *Deut.* 18. 11.
Ferre be it, *Gen.* 18. 25.
Fat of sacrifices, *Gen.* 4. 4. that is the best, fo *Gen.* 27. 28. *Fat*, what it signified, *Exod.* 29. 13. *Deut.* 32. 15. *Fat* of Bullockes, Sheepe and Goats might not be eaten, *Lev.* 7. 23. *Fat* of the Peace-offerings burnt to the Lord, *Lev.* 3. 3.
Father, for author, inventor, &c. *Gen.* 4. 20. for King or Ruler, *Gen.* 20. 2. for grandfather or ancestor, *Ex.* 2. 18. *Fathers* not to die for their children, nor children for the fathers, *Deut.* 24. 16.
Fear, the aide of God, *Gen.* 21. 42, 53. *Fear* of God, what it effecteth, *Lev.* 25. 17.
Feast, what it meaneth, *Exod.* 5. 1. Of the three *Fests*, which Israel kept in a yeere, *Exod.* 23. 14. *Ppppp* 2 15. 16.

THE TABLE.

15. 16. Of keeping the Lords Feasts, *Lev. 23. Dent. 16. 23. &c.*
Field for Country, *Gen. 14. 7.*
Filling the hand, for consecrating, *Exod. 29. 9.*
Finding, for coming upon our, *Gen. 44. 34.*
Finishing for byss, *Gen. 41. 42. Exod. 25. 4.*
Finger of God, for his Spirit, *Exo. 8. 19. and 31. 18.*
First birth-right, and first-borne, *Gen. 25. 31. Exod. 13. Dent. 21. 15. &c.*
First-fruits, and lawes for them, *Exod. 22. 29. and 23. 19. First-fruits with profession presented to the Lord, Dent. 26. 2. &c. Firstlings of beasts sanctified to the Lord, Exod. 13. Dent. 15. 19. &c. Meat-offering of First-fruits, Lev. 2. 14.*
Flesh opposed to Spirit, *Gen. 6. 3. Flesh for the priviemenbers, Gen. 17. 13.*
Flocke, comprehendeth sheepe and goats, *Lev. 1. 10.*
Folly, *nebalah, Gen. 34. 7.*
Forgetting of God, what it meaneth, *Dent. 32. 18.*
Forgotten sheafe, &c. to beleft for the poore, *Dent. 24. 19. &c.*
Forme, what fairest it meaneth, *Gen. 29. 17.*
Found, for present, *Gen. 19. 15.*
Forty, a mystical number, *Dent. 25. 3. not above forty stripes to be given an offender, ibidem.*
Frankincense with the Meat-offerings, *Lev. 2. 1. 2. Fraudulent oppression forbidden, Levit. 19. 13. Dent. 24. 14.*
Fringes commanded to be worne, *Numb. 15. 38. Dent. 22. 12.*
Frontlets, *Exod. 12. 15. 9.*
Fire, what it signifieth, *Exod. 12. 9. Fire-offering, Exod. 29. 18. Fire alwaies burning on the Altar, Lev. 6. 13. Fire commeth from the Lord upon the Altar, Levit. 9. 24. For offering strange Fires the Priests are burnt, Lev. 10. 1. 2.*

G

Gall and wormwood, what they signifie, *Dent. 29. 18.*
Garden for Paradise, *Gen. 2. 8.*
Garments of Priests, what they signified, *Exod. 28. 2. &c. Garments of men and women are to be differing, Dent. 22. 5. The linen garments which the high Priest was to wear on Atonement day, Lev. 16. 4.*
Gate for City, Strength, &c. *Gen. 22. 17. for place of assembling, Gen. 34. 20. The Gate of the Temple, which was called the gate of Nicanor, Num. 2. 27.*
Gathering for taking away, *Gen. 30. 23. Gathering to ones people, what it meaneth, Gen. 25. 8.*
Geaious, why God is so called, *Exod. 20. 5.*
Gentleness in men, the Law thereof, *Numb. 5. 14. &c.*
Gelding of any creature held unlawfull among the Iewes, *Dent. 23. 1.*
Generation, how used, *Gen. 2. 4. and 5. 1. Generation for people, Gen. 50. 9.*
Gentiles esteemed no people, *Dent. 32. 21.*
Gerah, a peece of money, the twentieth part of a shekel, *Exod. 30. 13.*
Gerizim, the mount of blessing, *Dent. 11. 29. 30.*

Giants, *Nephilim, Gen. 6. 4.*
Giants, *Rephaim, Gen. 14. 5. Dent. 2. 11.*
Gilead, or Galaad, amount and country, *Gen. 31. 21. 47.*
Giralle, *Exod. 28. 39.*
Giving, for setting or putting, *Gen. 1. 17. and 9. 12. and 17. 5. for suffering, Gen. 20. 6. for taking, Gen. 42. 30. Giving forth the voice, for loud speaking, Gen. 45. 2. Gift of bribe forbidden, Exod. 23. 8. The 34. gifts which the Priests had for their maintenance, Num. 18. 19.*
Girding for readinesse, *Exod. 12. 11.*
Glaming to be left for the poore, *Levit. 19. 9. and 23. 22.*
Glory, whereof named, *Gen. 31. 1. Glory for glorious worke, Exod. 16. 7. Gods Glory, what it signifieth, Exod. 33. 18.*
Goats used for sacrifice, *Lev. 1. 10. and 3. 12. and 4. 23. 28. The two goats wherewith expiation was made for the Church on Atonement day, with their rites and signification, Levit. 16. 5. 7. 8. &c.*
God, *Elolhim, Gen. 1. 1. God, El, Gen. 14. 18. The name God added to things for excellency, Gen. 23. 6. and 30. 8. To be a God to any, what it is, Gen. 17. 7. and 28. 13. 21. Gods for images, or representations of God, Gen. 31. 30. Strange gods, Gen. 35. 2. God, for a Master, &c. *Exod. 4. 16. & 7. 1. Gods for Judges, Exod. 21. 6. Why Gods is called the Living God, Dent. 5. 26. How Gods is said to repent, be sorry, &c. Gen. 6. 6. and 11. 4. Dent. 32. 46. How God is our life, Dent. 30. 20. God troth, an oath, Dent. 32. 40.*
Goe, for die, *Gen. 5. 2. Goe in, for companying or lying with, Gen. 6. 4. and 7. 6. 2. Going out of the Sanctuary was unlawfull for the Priests in the time of their service, Lev. 21. 12.*
Good, and goodnesse, what it signifieth, *Gen. 1. 4. Good for fine, Gen. 2. 12. for pleasing, Gen. 16. 6. for faire, goodly, Gen. 24. 16. Exod. 2. 8.*
Goshen, a country in Egypt, *Gen. 45. 10.*
Grace, *Gen. 6. 8. Finding grace, what it is, Gen. 35. 15. and 34. 11.*
Grapes to beleft for the poore, *Lev. 19. 10. Of eating grapes in another mans vineyard, Dent. 23. 24.*
Grauen images forbidden, *Exod. 20. 4. Dent. 4. 16. &c. they are to be destroyed, Dent. 7. 25.*
Greater, for older, *Gen. 27. 1. and 10. 21.*
Groove or tree for religious use, *Exod. 34. 13. Dent. 7. 5. and 16. 21.**

H

Hand, for Ministry, *Exod. 9. 35. A high hand, what it meaneth, Exod. 14. 8. Hand on the throne, what? Exod. 17. 16. Hand lifted up, or spread in prayer, Exod. 17. 11. and 9. 29. See Lifting. Hand for worke or plague, Exod. 9. 3. and 14. 31. Hand for power, Num. 11. 23. Handfull of the Meat-offering was burnt on the Altar, Lev. 3. 2.*
Handful, what it signifieth, *Gen. 21. 10. Inheritance might not passe from tribe to tribe, Num. 36. 1. Iniquity, for punishment, Gen. 19. 15. In, for After, Exod. 2. 23. In, for because, or for, Dent. 9. 4.*
Hard, for heart, *Exod. 29. 13.*
Hardan, or Jordan, a river, *Gen. 13. 10. Num. 34. 12.*
Hesha, see Iesus.

Speaking

THE TABLE.

Hearing to the heart, *Gen. 34. 3. Setting of the heart, Exod. 7. 23. and 9. 21.*
Hating, for, *love loving, Gen. 29. 31.*
Hearre, for under stand, *Gen. 11. 7. for bearkening gladly, Exod. 4. 31.*
Hearsay, for tidings, *Gen. 29. 13.*
Hearuens, what they are, *Gen. 1. 7.*
Hearry, applied to dimme eyes, *deaf eares, &c. Gen. 48. 10. to riches, Gen. 13. 2. 10. to lownesse, Exod. 4. 10. to hardnesse of heart, Exod. 7. 14.*
Hearre-offering, how it was used, *Exod. 29. 27.*
Hebrew, why so called, *Gen. 14. 13.*
Hell, what it signifieth, *Gen. 37. 35.*
Hin, a measure, how much it contained, *Exod. 29. 40. and 30. 24.*
Ho, the Hoary head men should rise up, *Lev. 19. 32.*
Holy of Holies, a place in the Sanctuary, *Exod. 26. 33. The high Priest might not enter into it but one day in the yeere, and how, Lev. 16. 23. &c.*
Honey, unlawfull in the sacrifices, *Lev. 2. 11. Honey a figure of heavenly graces, Dent. 32. 13.*
Honour, what it signifieth, and to whom it is due, *Exod. 20. 12.*
Horeb, a mount called also Sinai, *Exod. 3. 1. 12.*
Host, Sabot, what it implieth, *Gen. 2. 1. The Host or Campe of Israel must be cleane, Dent. 23. 9. &c.*
Hours for time, *Exod. 9. 18.*
Humbling a woman, for defiling, *Gen. 34. 2.*
Hur, a man in Israel, *Exod. 17. 10.*

I

Iakeb, why so named, *Gen. 25. 26. and 27. 36.*
Iab, the name of God, *Exod. 15. 2.*
Idols forbidden, *Lev. 19. 4. Idolatry with the monuments thereof to be destroyed, Dent. 12. 2. Enicers and revolucors to Idolatry to die, Dent. 13. and 17. 2. &c.*
Iehovah, what it signifieth, *Gen. 2. 4. Exod. 6. 3. Iehovih, Gen. 15. 2.*
Iesurun the name of Israel, *Dent. 32. 15.*
Iesuf, or Iosua, *Exod. 17. 8. he was first named Hosia, Num. 13. 16. he is appointed Governour after Moses, Num. 27. 18. &c.*
Ietro, Iether, *Exod. 3. 1.*
Issued in swearing, *Gen. 14. 23. and 21. 23. for praying, Gen. 24. 42. in weeping, Gen. 28. 20. for that, Gen. 31. 52.*
Ills for Countries, *Gen. 10. 5.*
Image of God, what it meaneth, *Gen. 1. 26. and 9. 6. Imbalming, what it is, Gen. 50. 2.*
Imposition of bands, what it signified, *Exod. 29. 10. The manner of Imposition, Lev. 1. 4.*
Insense, how it was made, *Exod. 30. 35. &c. how offered, Exod. 30. 8. Incense altar, Exod. 30. 1. Ingendering with divers kinds forbidden, Levit. 19. 19.*
Inheritance, what it signified, *Gen. 21. 10. Inheritance might not passe from tribe to tribe, Num. 36. 1. Iniquity, for punishment, Gen. 19. 15. In, for After, Exod. 2. 23. In, for because, or for, Dent. 9. 4.*
Iowards, for heart, *Exod. 29. 13.*
Iordan, or Jordan, a river, *Gen. 13. 10. Num. 34. 12.*
Iosua, see Iesus.

Journeyes of Israel from Egypt to Canaan? *Num. 33. The sanctifying of their journeyes by Moses, Num. 10. 35.*
Js, for is become, *Gen. 3. 22.*
Jsaak his name interpreted, *Gen. 17. 19.*
Jsaacel his name, *Gen. 16. 11. for Ismaelites, Gen. 28. 9.*
Jsaac, why so named, *Gen. 32. 28.*
Jsaachar, why so called, *Gen. 30. 18. why put in the place before his elder brethren, Gen. 35. 23.*
Jssus that defile men and women, with the cleansing of them, *Lev. 15.*
Jubilee or fiftieth yeere, *Lev. 25. 8. &c.*
Judging for delivering, *Dent. 10. 18.*
Judgements, or judicall lawes, *Exod. 21. 1. &c.*
Judges and Officers to be set up, with their duties, *Dent. 16. 18. &c. The supreme Judges in the place which God shall chuse, and their authority, Dent. 17. 8. &c.*
Just, *Gen. 6. 9. Justice, Gen. 3. 5. 6. Justice in weights and measure, Lev. 19. 36. Just judgement required, Dent. 25. 1. &c. Lev. 19. 15.*

K

Kadish, the name of a place, *Gen. 16. 14. called Emmispha, Gen. 14. 7.*
Keeping, and Keepers, of divers sorts, *Ex. 22. 10.*
Kidneyes, what they signified, *Ex. 29. 13.*
Killing of sacrifices, and who did it, *Lev. 1. 5.*
Kings authority and duties, *Dent. 17. 14. &c.*
Kissing, how used, *Gen. 31. 28. and 41. 40.*
Know, for accompany, *Gen. 4. 1. 17. and 19. 5. for care, or regard, Exod. 2. 25.*
Korahs rebellion and punishment, *Nam. 16.*

L

Lambe of the first yeere, as Ram of the second, *Lev. 2. 10. Lamb* is the young of sheepe, or of goats, *Ex. 12. 4. 5. Dent. 14. 4.*
Land of Canaan was the Lords, and might not be sold for ever, *Lev. 25. 23. what it figured, Gen. 12. 5. 7.*
Land-marker not to be removed, *Dent. 19. 14.*
Latter daies, what they are, *Gen. 49. 1.*
Laver, and the signification thereof, *Exod. 30. 18. the manner of the Priests sanctifying themselves, ibid. vers. 19. It was made of the womens looking-glasses, Exod. 38. 8.*
Laughing, for joy, *Gen. 17. 17. and 21. 6. through weaknesse, Gen. 18. 12. in mockage, Gen. 21. 9.*
The Law the inheritance of the Church, *Dent. 33. 4. Law-giver, Gen. 49. 10. Law, how it was given, with what preparation of the people, and with how great terror, Exod. 19. and 20. chap. The Law delivered to the Priests, Dent. 33. 1. Of reading it publicly at the end of seven yeeres, Dent. 31. 10. 11. &c. The fire of the Law, Elisha, Dent. 33. 2.*
Laying on hands: see Imposition.
Leadung, for feeding, *Gen. 47. 17.*
Left hand, for North, *Gen. 14. 15.*
Leprosie, a plague, *Exod. 4. 6. The Law for Leprosie, and their cleansing: whether on mens persons, garments, or houses, Levit. 13. and 14. chap.*
Lef, a word of affirming, *Gen. 3. 3.*

Q9993

Leven

THE TABLE.

Leven, what it signified, *Exod.* 12. 15. what it was, *Exod.* 13. 20.
Levites given to assist the Priests, in stead of the first-borne of Israel, *Num.* 3. 12, 45. and 8. 16. The number of the *Levites*, *Num.* 3. 15. &c. The age and time of the *Levites* service, *Numb.* 4. 3, &c. and 8. 24. The *Levites* charges when the Tabernacle removed, *Num.* 4. 15. &c. The manner of consecrating the *Levites*, *Numb.* 8. The 48. Cities and Suburbs which should be given to the *Levites*, *Numb.* 35. *Levites* were to teach the Law, *Deut.* 33. 10. *Levites* power, what it meaneth, *Deut.* 33. 11.
Life, in Hebrew *Leves* : and why, *Gen.* 2. 7.
Lifting up the hand, for swearing, *Gen.* 14. 22. for doing any thing, *Gen.* 41. 44. for praying, *Exod.* 17. 11. *Lifting up* the head, diversely used, *Gen.* 40. 13-19. *Lifting up* the eyes, for looking about, *Gen.* 30. 10.
Light, *Gen.* 1. 3. *Light*, for light some bodies, *Gen.* 1. 14. *Lies*-wolves forbidden, *Deut.* 22. 11. *Lev.* 19. 19. *Lions*: of divers names, and why, *Gen.* 49. 9.
Lip, or *language*, *Gen.* 11. 1.
Lip, for *language*, used in swearing, *Gen.* 42. 15.
Living water, what it meaneth, *Gen.* 26. 19. *Le.* 14. 5. *Log*, what measure it was, *Le.* 14. 10. & *Ex.* 30. 24. *Looking forth* of the evening or morning, *Gen.* 24. 63. *Exod.* 14. 27.
Locusts, or *grasshoppers*, *Exod.* 10. 4.
Lord, *Adonai*, *Gen.* 5. 2. and 18. 3.
Love, the summe and end of the Law, *Exod.* 20. 6. *Deut.* 6. 5. To love ones neighbours as himselfe, *Lev.* 19. 18.

M

Magicians, *Gen.* 41. 8.
Magistrates or *Rulers*, what manner of men they should be, *Exod.* 18. 21. *Deut.* 1. 13.
Making for yielding or bearing, *Gen.* 1. 11. for perswading, polishing, &c. *Gen.* 2. 3. for getting, winning, *Gen.* 12. 5.
Making frustrate, *Gen.* 17. 14.
Males bound to appeare before God thrice a yeere, *Exod.* 23. 17.
Man, *Ib*, *Gen.* 2. 23. *Earthly man*, *Adam*, *Gen.* 1. 26. *Man* and wife, for male and female, *Gen.* 7. 2. *Man* added to words, *Gen.* 9. 20. and 13. 8.
Man, for every one, *Gen.* 10. 5. and 15. 10. for any man, *Gen.* 24. 16. *Lev.* 11. 9. *Men* of number, 1. few, *Gen.* 34. 30. *Man* *Adullamite*, for *Man* of *Adullam*, *Gen.* 38. 1. *Man* of words, &c. *Exod.* 4. 10. *Man* of warre, *Exod.* 15. 3. *Man-layers*, with the Cities of refuge, *Numb.* 35. 11. &c. *Man* *frustrate* to die, *Deut.* 24. 7.
Manasses, why so named, *Gen.* 41. 51.
Manna described, *Exod.* 16. 14. *Numb.* 11. 7. *Manna* loathed of Israel, *Numb.* 11. 6. and 21. 5.
Marab, a place, *Exod.* 15. 27.
Marie, or *Miriam*, *Moses* sister, *Exod.* 15. 20. her murmuring and leprosie, *Numb.* 12. her death, *Numb.* 21. 1.
Marriage, the manner of it among the Iewes, *Deut.* 22. 13. Of marrying the brothers wives, *Deut.* 25. 5, &c.

Marvellous, for impossible, *Gen.* 18. 14. *Marvellously* sever, *Exod.* 8. 22.
Masfab, a place of Tentation, *Exod.* 17. 7. *Meat-offering*, the Law, forts, and signification thereof, *Lev.* 2. and 6. 14. &c.
Meats cleane and uncleane, with their signification, *Lev.* 11. *Deut.* 14.
The measure of *Meat* and *Drinke-offerings*, with the sacrifices, *Numb.* 15. 4. &c.
Meribah, a place of Contention, *Exod.* 17. 7. *Numb.* 20. 13.
Mesopotamia, *Gen.* 24. 10. and 25. 20.
Midian, *Madianites*, *Gen.* 25. 2. and 37. 28. *Israel* conquert over the *Madianites*, *Numb.* 31.
Misfit for within, or in, or with, *Gen.* 2. 9. *Ex.* 39. 3. *Deut.* 19. 2.
Might, or able strength, what it is, *Gen.* 49. 3.
Milke and honey, what they signifie, *Exod.* 3. 8.
Miter of the high Priest, *Exod.* 28. 39.
Mizpab, *Gen.* 31. 49.
Misraim, father of the Egyptians, *Gen.* 10. 6. and 12. 10.
Moab, and *Moabites*, *Gen.* 19. 37. *Israel* might not warre against them, *Deut.* 2. 9. &c.
Moone, whereof named, *Gen.* 1. 16.
Molech the idoll described, *Lev.* 18. 21.
Morijab, what place, *Gen.* 22. 2.
To Morrow, for time to come, *Gen.* 30. 33. *Exod.* 13. 14.
Morning, for first times, *Gen.* 49. 27. for opportunity, &c. *Exod.* 12. 10.
Moses, why so named, *Exod.* 2. 10. his beautie, *Exod.* 2. 2. his meeknesse, *Numb.* 12. 3. his sinne and *Aarons* at the waters of *Meribah*, *Numb.* 20. 11. he might not therefore enter into the promised land, *Deut.* 3. 24. &c. but he vieweth it before his death, *Deut.* 34.
Moving thing, *Sherets*, what it meaneth, *Gen.* 1. 20.
Mouth, for words, *Gen.* 24. 57. and 41. 40. and 45. 21. *Mouth* for interpreter, *Gen.* 45. 12. *Ex.* 4. 16.
Mules, how invented, *Gen.* 3. 6. 24.
Murder, how to be expiated when the author is unknown, *Deut.* 21. 1. &c. The murderer must die, *Deut.* 19. 11. *Lev.* 24. 17.
Murmurings of the Israelites, *Numb.* 14. 22.
Muzzeling the Oxe forbidden, when he treadeth out the corne, *Deut.* 25. 4.
Myrrhe, what it was, *Exod.* 30. 23.

N

Naked, what it meaneth, *Gen.* 3. 7. *Nakednesse*, for weaknes place, *Gen.* 4. 2. *Naked flesh*, for the privities, *Exod.* 28. 42. *Nakednesse*, for unlawfull copulations, & what they were, *Lev.* 18. 6. 7. &c. *Nazirite*, or Separated, *Gen.* 49. 26. The law for *Nazirites*, *Numb.* 6. 2. &c.
Neb, a Mountain from whence *Moses* viewed the promised Land, *Deut.* 34. 4.
Necromancy, or asking of the dead, forbidden, *Deut.* 18. 11.
Neighbour, who he is, *Exod.* 20. 16.
North-side of the Altar, the place of killing the sacrifices, *Lev.* 1. 11.
Number, for few, *Deut.* 33. 6.

Observing

THE TABLE.

Observing of times forbidden, *Deut.* 18. 10.
Obyserving of fortunes forbidden, *Deut.* 18. 10.
Og King of *Basan* vanquished, *Numb.* 21. 33. &c. he was of the remnant of the Giants, *Dut.* 3. 11.
Oile for spirituall anointing, *Gen.* 18. 18. *Oile* for the Lamps in the Sanctuary, *Lev.* 24. 2. &c.
Okes religiously respected, *Gen.* 21. 33. & 35. 4.
One, for first, *Gen.* 1. 5. *Exod.* 26. 4. for every one, *Exod.* 26. 2.
Opening of the wombe, or first-borne, sanctified, *Exod.* 13. 2. 12.
Over the house, 1. the Steward, *Gen.* 41. 40. & 43. 16. 19.
Outspread firmament, whereof named, *Gen.* 1. 6.

P

Adam *Aram*, called *Mesopotamia*, *Gen.* 25. 20.
Palme trees, *Exod.* 15. 27. Boughes of *Palme trees* and other the like used attie scaft of Tabernacles, *Lev.* 23. 40.
Passover, what it signifieth, *Exod.* 12. 11. the manner of eating it, *Exod.* 12. 8, 9, 10. the sacrifices appointed for this Feast, *Numb.* 28. 16, 19, &c. The *Passover* of heep and oxen, differing from the Paschal Lamb, *Deut.* 16. 2. The *Passover* in the second month with the rites of it, *Numb.* 9. 11, 12, 13.
Peace for salvation, *Gen.* 29. 6. for wellfare, *Gen.* 37. 14. & 41. 16. & 43. 27. *Peace-offerings* with the Law, and signification of them, *Lev.* 3. & 7. 11, &c. The shoulder and brest of the *Peace-offerings*, were the Priests, *Lev.* 7. 34.
Peculiar treasure, *Exod.* 19. 5.
Pentecost, a Feast of the Iewes, called *weeks*, *Lev.* 23. 15. *Deut.* 16. 9.
Perfect, *Gen.* 6. 9. & 25. 27. *Perfect* or unblemished, for sacrifices, *Exod.* 12. 5. *Lev.* 1. 3. *Perfection* required in Israel, *Deut.* 18. 13.
Pesilence described by the Hebrewes, *Exod.* 5. 3.
Pharao, the wildernes, *Gen.* 21. 21.
Pharaoh, *Gen.* 12. 15.
Philistims, *Gen.* 10. 14.
Phinehas his zeale and reward, *Numb.* 25. 7. &c.
Phylacteries or frontlets, what they were, and upon what ground they were used, *Exod.* 13. 9. 15.
Pillar, or *Statue*, *Masfab*, *Gen.* 28. 18. *Lev.* 26. 1. *Deut.* 16. 12. *Pillar* of cloud and fire, *Exod.* 13. 21. *Pillars* a signe of stability, *Exod.* 27. 10.
Pledges or *Pawnes*, of their taking and restoring, *Exod.* 22. 6. *Deut.* 24. 6, 10, 17.
Plenty for multitude, *Gen.* 48. 19.
Politied thing, *Pigul*, what it was, *Lev.* 7. 18.
Possession, what it meaneth, *Deut.* 22. 17. *Deut.* 9. 1.
Plowing with an Oxe and an Ass forbidden, *Deut.* 22. 10.
Power to be releaved, *Deut.* 15. 7. &c.
Praying, what it signifieth, *Gen.* 20. 7. *Prayer* is the service of God, *Deut.* 6. 13. "
Priest, what it signifieth, *Gen.* 14. 18. *Priest* or *Prince*, *Gen.* 41. 45. The high *Priest* offering for his sinne, *Lev.* 4. 3. &c. The high *Priests* daily oblation, *Lev.* 6. 20. *Laves* for the *Priests* mourning, and for their holinesse and marriage, *Lev.* 21. 1. &c. Of their blemishes, *Lev.* 21. 17,

&c. How in their uncleannesse they must abstaine from the holy things, *Lev.* 22. 2. &c. The *Priests* portion of the peoples offerings, *Numb.* 18. 9. Fourte and twenty gifts for the *Priests*, *Numb.* 18. 19. *Priests* and *Levites* had no part or inheritance with Israel, *Deut.* 10. 8, 9. & 18. 1, 2, &c.
Prince of laughter-men, what officer, *Gen.* 37. 36.
Propitiating of Gods Name forbidden, *Lev.* 18. 21. & 19. 12.
Prophet, what it signifieth, *Gen.* 20. 7. *Exod.* 7. 1. A *Prophet* promised to Israel, and their duty to heare him, *Deut.* 18. 25. &c.
Purple, *Exod.* 25. 4.
Put, for *Make*, *Gen.* 13. 16. & 21. 13. & 27. 37.

R

Railes sent unto Israel, *Exod.* 16. 13. *Numb.* 11. 31.

R

Rameses, a Citie, *Exod.* 1. 11.
Rameses, a Citie, *Gen.* 47. 11. *Exod.* 12. 37.
Ram, a sheepe of two yeeres, *Lev.* 1. 10.
Raine signifieth Doctrine, *Deut.* 32. 2. Of the first and latter *Raine*, *Deut.* 11. 14.
Rebellious sonne, how to be punished, *Deut.* 21. 18, &c.
Red sea, whereof named, *Exod.* 10. 19.
Redemption of the first borne son, *Exod.* 13. 13.
Cities of Refuge, with their privileges, *Numb.* 35. 11, &c. *Deut.* 19. 1, &c.
Renting of clothes, a signe of sorrow, *Gen.* 37. 29. 34. For what causes garments were to be rent, *Lev.* 10. 6.
Rephaims, *Gen.* 14. 5.
Rest for sweetnesse, *Exod.* 8. 21.
Reuben sinne and punishment, *Gen.* 49. 3, 4. the blessing of that Tribe, *Deut.* 33. 6. The inheritance of *Reuben*, *Gen.* 2. 8. and halte the Tribe of *Manasses* on the outside of Jordan, with the conditions thereof, *Numb.* 32.
Reverencing the Sanctuary, and how it was observed, *Lev.* 19. 30.
Rigor over servants forbidden, and what it is, *Lev.* 25. 43, 46.
Robbery forbidden, *Lev.* 19. 13.
Rocke yielding water, and the signification thereof, *Exod.* 17. *Numb.* 21. 8, &c. *Rocke*, the title of God, *Deut.* 32. 4.
Red of Moses, *Exod.* 4. 2. *Red* of *Aaron* buddeth and beareth fruit, and is kept in the Tabernacle, *Numb.* 17.
A Rulers offering for his sinne, *Lev.* 4. 22, &c.

S

Sabbath, what it signifieth, *Gen.* 2. 2. how to be sanctified, *Exod.* 20. 8, 9. & 31. 13, 15, 17. no fire then to be kindled, *Exod.* 35. 3. *Sabbatime*, *Exod.* 16. 23.
Sackcloth, *Gen.* 37. 34.
Sacrifice must be offered onely in the sanctuary, *Lev.* 17. 3, 4. &c. *Sacrifice* used for peace-offerings, *Numb.* 15. 3. *Sacrifices* for finnes of ignorance, but none for finnes done with an high hand, *Numb.* 15. 22. — 30. *Sacrifices* to be offered daily, weekly, monthly and yeerely at the solempne

THE TABLE.

solemn feasts, *Numb.* 28. and 29. chapters.
Sale of persons, houses, lands in Israel, with laws concerning them, *Lev.* 25. 25, &c.
Salting of the Sacrifices, *Lev.* 2. 13. Saltness for barrenness, *Deut.* 29. 23.
Sanctifying, *Gen.* 2. 3. *Exod.* 13. 2. and 19. 10. *Lev.* 22. 32. Sanctify for prepare, *Numb.* 11. 18. The Law for sanctifying houses, fields, &c. *Lev.* 27. 14, &c. Of sanctifying the first-borne, *Exod.* 13. 2.
Sarabs name interpreted, *Gen.* 17. 15.
Say, for command, *Exod.* 4. 23.
Scarlet, *Exod.* 25. 4.
Scepter, Rod, Tribe, *Gen.* 49. 10, 16, 28.
Search diligently, *Gen.* 44. 5.
Sear what they are, *Gen.* 1. 10. Sea for the West, *Gen.* 12. 8.
Secret, for Assembly, Councill, *Gen.* 49. 6.
See, diversely used, *Gen.* 16. 13.
Seed for posterity, *Gen.* 3. 15. and 13. 15. Sowing divers Seeds in the vineyard forbidden, *Deut.* 22. 9. Seed of copulation how it defileth, *Lev.* 15. 16, 17, 18.
Seir, a mount possessed by Esau, *Gen.* 14. 6. and 32. 3. named of a man, *Gen.* 36. 8, 20.
Selfe-fame, *Gen.* 7. 13. and 17. 23.
Selling corne, called breaking, and why, *Gen.* 41. 56.
Send away, what it meaneth, *Exod.* 4. 23.
Serpent that beguiled Eve, *Gen.* 3. 1, &c. Firie Serpents bite the Israelites, *Numb.* 21. 6. the brazen Serpent (a figure of Christ) healeth them, *Ibid.* ver. 9.
Servant, servitude, what it meaneth, *Gen.* 9. 25. and 25. 23. *Exod.* 21. 2, &c. Of limiting servants, *Exod.* 21. 26. Of delivering a servant to his master, *Deut.* 23. 15.
Service comprehendeth prayer unto God, *Deut.* 6. 13.
Seven, what it signifieth, *Gen.* 2. 1. *Exod.* 12. 15. *Lev.* 4. 6. Seven for a Week, *Gen.* 19. 27. Seven for many, *Gen.* 33. 3. The seventh yeere a Sabbath and yeere of Release, *Exod.* 23. 11. *Lev.* 25. 4. and *Deut.* 15. 2, &c. No beast might be sacrificed till after seven daies age, *Lev.* 22. 27.
Shame, what it meaneth, *Gen.* 2. 25.
Shaving the haire what it signified, *Gen.* 41. 14.
Shekel, what it weighed, *Gen.* 20. 16.
Sheep or Flock, How sheepe and goats, *Gen.* 4. 4. and 12. 13. Sheepe of the first yeere, as Ram of the second, *Lev.* 1. 10.
Shew-bread, why so called, *Exod.* 25. 30.
Shinar, *Gen.* 10. 10.
Shining of Moses face, what it signified, *Exod.* 34. 29, 30.
Shoes put off, *Exod.* 3. 5. put on, *Exod.* 12. 11.
Shortness of spirit, *Exod.* 6. 9. Shortned (or lessened), *Numb.* 11. 23.
Shur, a citie and wilderness, *Gen.* 16. 7.
Sibon vanquished, *Numb.* 21. 21, &c.
Sinai, *Exod.* 19. 1.
Sitting on the throne, for reigning, *Exod.* 11. 5.
Small, *Gen.* 8. 21.
Smiting for killing, *Gen.* 14. 17.
Snares, what it signifieth, *Exod.* 23. 33.

Sojourning, *Gen.* 17. 8.
Sonnes, for children of all sorts, *Gen.* 3. 4. 6. Sonnes for old, and otherwise, *Gen.* 5. 32. Sonnes of God, *Gen.* 6. 2. Sonne of the house, for a home-borne slave, *Gen.* 15. 3. Sonne of the herd, for a Calf, &c. *Gen.* 18. 7. Sonne for branch of a tree, *Gen.* 49. 22. Sonne of rebellion, that is, rebellious persons, *Numb.* 17. 10.
The Song of Moses and Israel at the red Sea, *Exod.* 15. The Song of Moses before his death, *Deut.* 32. Sorcerers, *Exod.* 7. 11. See Witch.
Soule, called of breathing, and of large use, *Gen.* 1. 20. and 9. 4. for our naturall state, *Gen.* 2. 7. for person, *Gen.* 12. 5. and 14. 21. for life, *Gen.* 19. 17. and 37. 21. *Exod.* 4. 19. for minde or will, *Gen.* 23. 8. for I, Thou, He, &c. *Gen.* 27. 4. for ones selfe, *Deut.* 4. 9. for a dead bodie, *Lev.* 19. 28. *Numb.* 5. 2.
South, what it signifieth, *Gen.* 12. 9.
Sowing the field with divers kinds forbidden, *Lev.* 19. 19.
Spies, *Gen.* 42. 9. Twelve Spies sent to fetch the land of Canaan, *Numb.* 13. their evil report, *Ibid.* ver. 31. *Deut.* 1. 28.
Spirits called the faine that wind or breath, *Gen.* 1. 2. Sprinkling what it signified, *Exod.* 29. 21. *Lev.* 15. 5. Stablishing a covenant, what it meaneth, *Gen.* 6. 18. Striking a covenant, *Gen.* 15. 18.
Strawking for misfiring, *Gen.* 18. 8. *Deut.* 10. 8. for continuing, tarrying, *Exod.* 8. 22. and 9. 18. for praying, *Gen.* 18. 22. for being made sure, *Gen.* 21. 17.
Stiffe-necked, what it meaneth, *Exod.* 32. 9.
Stirring anger, *Gen.* 45. 24.
Stone, a name of honour, *Gen.* 49. 24. Stony tablet, what they signified, *Exod.* 31. 18. Of stoning to death, and the manner of it, *Lev.* 24. 23. The twelve precious Stones in the high Priests Ephod, *Exod.* 28. 17, &c.
Strayed things and lost, are to be restored to the owners, *Deut.* 22. 1, &c.
Strangers of three sorts, *Exod.* 12. 43, 45, 46.
Strength for Kingdome, *Gen.* 49. 3.
Strong for hard, *Exod.* 4. 21.
Subduing, what it meaneth, *Gen.* 1. 28.
Subtile, what it meaneth, *Gen.* 3. 1.
Succoth, booties, *Gen.* 33. 17. *Exod.* 12. 17.
Sunne, called by sundry names, and what, *Gen.* 1. 16.
Superfluous foreskin, what it meaneth, *Gen.* 17. 11.
Swearing, what it signifieth, *Gen.* 21. 31. wherewith it is used, *Gen.* 22. 16.
Sword for warres, *Gen.* 27. 40. *Exod.* 5. 3.
Synagogues and Schooles of the Jewes, *Lev.* 26. 31.
Sinne, what it is, *Gen.* 4. 7. Sinners for notorious wicked ones, *Gen.* 13. 13. Sinners unto any, for guilty, blame-worthy, &c. *Gen.* 43. 9. Sinne, for sinne-offering, *Exod.* 29. 14. for punishment, *Lev.* 22. 9.
Sin-offerings, with their sorts and signification, *Lev.* 4. and 6. 25, &c.
Syria, wherof named, *Gen.* 10. 22. and 24. 10. and 25. 20.
Syrian, or Aramite, *Gen.* 10. 22. and 28. 5.

Tabernacle,

THE TABLE.

Tabernacle, what it signified, *Exod.* 25. 9. it is called the Tabernacle of the Tent, *Exod.* 40. 32. The feast of Tabernacles or Boothes, *Lev.* 23. 34, &c. *Deut.* 16. 13.
Take, for offer, or give, bring, *Gen.* 15. 9. and 34. 4. and 48. 9.
Talent, what it weighed, *Exod.* 25. 39.
Tale-bearing forbidden, *Lev.* 19. 16.
Tahash, *Exod.* 1. 11.
Tempting, what it signifieth, *Gen.* 22. 1. *Exod.* 15. 25. Ten words or commandments, *Deut.* 10. 4.
Ten, for many, *Gen.* 31. 7. *Lev.* 26. 26.
Tents and dwelling in them, what it meaneth, *Gen.* 4. 26. and 25. 27. *Numb.* 24. 5. The Tent of the Lord, *Exod.* 40. 19.
Teraphims, images, *Gen.* 31. 19.
Testimonie for the Tables of the Law, *Exod.* 25. 16.
Them, with the punishments therefore, *Exod.* 20. 15. and 22. 1, &c.
Three, and third, a mysticall number, *Gen.* 22. 4.
Timbreth, an instrument of mirth, *Gen.* 3. 17.
Tithe, *Gen.* 14. 20. Lawes concerning Tithes, *Lev.* 27. 30, &c. Tithes for the Levites, *Numb.* 18. 21, &c. Tithe of the Tithes given to the Priests, *Numb.* 18. 26. The second Tithes to be eaten by the owners before the Lord, *Deut.* 14. 22, 23. Those second Tithes every third yeere were to be given to the poore, *Deut.* 14. 28, 29. The confession made by him that hath given his third yeeres Tithes, *Deut.* 26. 12.
To, go vnto, for From, *Gen.* 3. 6. *Exod.* 13. 15.
Torne things not to be eaten, *Exod.* 12. 31.
Touching for companying with a woman, *Gen.* 20. 4, 6 for hurting, *Gen.* 26. 11.
Tree, for gallows or gibbet, *Gen.* 40. 19.
Trees for speciall use, *Gen.* 21. 33.
Trespass, more than sinne, *Gen.* 31. 36.
Trespass-offerings, with their signification, *Lev.* 5. the Law thereof, *Lev.* 7. 1, &c.
Tribes, wherof named, *Gen.* 49. 16. The mustering of the Tribes, *Numb.* 1. their next mustering and numbers in the fortieth yeere of their iustice, *Numb.* 26. The order of the Tribes about the Tabernacle, *Numb.* 2.
Tribute, *Gen.* 34. 30.
Trumpets, *Gen.* 45. 3.
Trumpets of silver, with their use, *Numb.* 10. 2, &c.
The feast of blowing of Trumpets, *Lev.* 23. 23, 24.
Turk-doves, and Pigeons, allowed for sacrifices, *Lev.* 1. 14.
Twelve, the number of the Patriarchs and Apostles, *Gen.* 35. 22.

V

Vile on Moses face, what it signified, *Exod.* 34. 33, 34, 35.
Vessel, for all things of use, *Gen.* 24. 53.
Virginity, if the want of it be laid to a womans charge, what law is therefore, *Deut.* 22. 13, &c.
The high Priest was to marie a wife in her virginity, *Lev.* 21. 13, 14.
Virgin, *Gen.* 15. 1.
Vain, what it meaneth, *Gen.* 21. 1.

Vincemacedonians, and the Law concerning them, *Lev.* 19. 23.
The Unclean, put out of the Campe of Israel, *Numb.* 5. 2, &c.
The Vinegar described, *Numb.* 23. 22. *Deut.* 33. 17. Invented cakes, what they signified, *Exod.* 12. 8. Vnto and to, for from, or out of, *Gen.* 3. 6. *Numb.* 23. 21.
Power and vowing, what? *Gen.* 28. 20. Powers and voluntary offerings, whereto they differed, *Lev.* 7. 16. The Law for Vowes, *Lev.* 27. 2, &c. *Numb.* 30. Of Power which Parents or Husbands might break or confirme; *Numb.* 30. Vowes to be paid without delay, *Deut.* 23. 21, &c. Voice for fame; rumor, *Gen.* 45. 16. Voice attributed to blood, *Gen.* 4. 10. to figures, *Exod.* 4. 8. to thyn-dix, *Exod.* 9. 13.
Vr, what place it was, *Gen.* 11. 28.
Vrim and Thummim, *Exod.* 28. 30.
Vsurie, and lawes against it, *Exod.* 22. 25. *Lev.* 25. 36.
W
Walking with God, what it meaneth, *Gen.* 5. 20. and before God, *Gen.* 17. 1.
Warres of Israel, and the courage that they should have in them, *Deut.* 20. The new married man was not to goe to warre, *Deut.* 24. 5.
Warfare of the Sanctuary by the Levites, why so called, *Numb.* 4. 3, 23.
Washing of clothes, what it signified, *Lev.* 11. 25.
Washing the inward of the sacrifices, *Lev.* 1. 9.
Water of purification with the ashes of a dead Heifer, the law and use thereof, *Numb.* 19.
Watch of the night, what? *Exod.* 14. 24.
Waving, what it was, and meant, *Exod.* 29. 24. *Lev.* 3. 5. The Wave sheafe, or Omer, that was to be offered at harvest, with the rites thereof, *Lev.* 23. 10, 11, &c.
Way, what it signifieth, *Gen.* 6. 12. and 18. 19.
Way, for custome of Women, *Gen.* 18. 11. Gods wayes what they are, *Deut.* 8. 6.
Weaning, *Gen.* 21. 8.
Weeks, a feast called Pentecost, *Lev.* 23. 15. *Deut.* 16. 9.
Weighty for rich, *Gen.* 13. 2.
Weights and measures to be just, *Deut.* 25. 13, 14, &c. *Lev.* 19. 35, 36.
Whales, *Gen.* 1. 21.
Whoredoms for idolatry, *Exod.* 34. 15. *Lev.* 17. 7.
Wife, the same that woman, *Gen.* 2. 23, 24. The duties betwene man and wife, *Exod.* 21. 10.
Wilde Affe, what kinde of beast it is, *Gen.* 16. 12.
Wilde beast, why so called, *Gen.* 1. 24.
Wilderness, what it signifieth, *Gen.* 21. 14. *Exod.* 3. 1, 18. and 16. 1. *Deut.* 8. 15. The Israelites condemned to dye in the wilderness, *Numb.* 14. 29.
Wine forbidden the Priests in their ministracion, *Lev.* 10. 9, 10.
Wismen, Philosophers, *Gen.* 41. 8.
Witch of Sorcerer described, *Ex.* 7. 11. *Deut.* 18. 10.
Wizards forbidden, *Deut.* 18. 11.
Two Witnesses to confirme every matter, *Deut.* 19. 15. The punishment of the false Witness, *Deut.* 19. 16, &c.

Writing,

THE TABLE.

Wrestling, or perverting of judgement forbidden,
Exod. 23. 2.

Women, whereof named, Gen. 2. 23.

Womens purification after childbirth, Lev. 12.

Wonders, whereof named, Exod. 7. 3. 9.

Wood for the sacrifices, Lev. 1. 7.

Words for things, Gen. 1. 5. 10.

Words for Commandments, Exo. 34. 28. Deut. 10. 4.

Y

A *Yeere, whereof named, Gen. 1. 14. The seventh yeere a yeere of rest to the land, Lev. 25. 2. &c. The yeere of Jubile, or fiftieth yeere, Lev. 25. 10. &c. The seventh yeere, debts were to be released, Deut. 15. 1. &c. In the seventh yeere Hebrew servants were to be set free, Deut. 15. 12. &c.*

Yesterday, for all time past, Gen. 31. 2.

Young men, for servants, ministers, Gen. 14. 24. Exo. 33. 11. for first-borns, Exod. 4. 5.

Yoke, for servitude, Gen. 27. 40.

Z

Z *Elophabads daughters claime their inheritance, and obtaine it, Num. 27.*

Zogor, a Cite, why fo named, Gen. 13. 10. and 19. 22.

Zuz, a kinde of money, how much, Lev. 19. 10.

Other Hebrew phrales and figures observed.

D *Effect or want of words to be supplied : as, Of a verbe substantive, Gen. 1. 2.*

Of a verbe generally, Gen. 13. 9. and 11. 4. and 23. 13. and 24. 67.

Of a Pronoun, shewing the person wanting in a verbe indefinite, Gen. 6. 19. and 19. 10. and 23. 8. and 47. 19.

A Pronoun after a verbe personal, Gen. 31. 42. and 2. 19.

Of a nounne substantive, Gen. 24. 33. Deut. 33. 7.

Of a nounne substantive after an adjective, Gen. 4. 10. and 24. 22. and 25. 8. Num. 1. 1.

Of a nounne substantive before another substantive, Gen. 11. 1. and 6. 11. and 42. 33. Exod. 25. 4.

Of an adjective of comparing, Gen. 3. 1.

Of a Preposition, Num. 10. 36. Deut. 32. 43.

Of a part of a sentence, Gen. 19. 4. Exod. 4. 5. and 13. 8. Lev. 24. 8.

Of a Conjunction, as And, Exod. 22. 30. Or, Deut. 24. 17.

Of a Preposition in a compounded verbe, Ex. 9. 16.

Of an Adverbe of denial, not, Num. 4. 15.

O *Overplus or redundance of words, which in other languages may be omitted : as*

Of a Preposition, to, Gen. 2. 7. &c. Gen. 17. 4. Gen. 17. 17. and 13. 9.

Of a Nounne, as men brethren, for brethren, Gen. 13. 8. Exod. 27. 14.

Of a Pronounne, It, Gen. 5. 29. &c. Gen. 45. 4.

Of a Conjunction, Gen. 8. 6. and 36. 24.

Change or putting one for another : as,

O *f Number, Singular for plural, Gen. 2. 2. and 3. 2. and 4. 20. and 10. 16. and 12. 5. Plural for singular, Gen. 21. 7. and 46. 7. 23.*

Of Gender, Gen. 4. 7. Exod. 1. 21. and 2. 17.

Of Person, Gen. 49. 4.

Of Time, participle present, for future, Gen. 7. 4. Present tense, for present, or to come, Gen. 15. 18. and 17. 20.

Of Preposition, Gen. 17. 21.

Of Letters, Gen. 4. 18. and 10. 3. Exod. 2. 21.

Of Order of words, Gen. 5. 6. Num. 21. 17.

Of Order of letters in words, Gen. 10. 3.

Of a Pronounne, Deut. 9. 25.

Imperative for Indicative, Gen. 20. 7.

Indefinite for Imperative, Exod. 13. 3.

Indefinite, for that which went before, as Indicative, &c. Gen. 6. 19.

Indefinite, implying a person, Gen. 6. 19.

Active Impersonally and passive, Gen. 2. 20. and 6. 20. and 16. 14. Exod. 15. 23.

Dukes for dukedoms, Gen. 36. 30.

Escaping, or Evasion, for a company escaped, Gen. 45. 7.

Home for household, Gen. 45. 11. 18.

A Collective nounne, with Verbe singular or plural, Gen. 22. 17. and 24. 6.

In speech of many where one is principal, it is singular or plural, Num. 21. 21.

A thing generally set downe, meaneth all particulars, Gen. 6. 22.

A thing generall, meaneth but some of each sort, Gen. 7. 14.

Things denied to be done, often meane that they could not be done, Gen. 13. 6.

Plural words and singular, not exactness, Gen. 27. 29.

Plurall words, restrained to the number before, Gen. 2. 4. they, that is, they two.

Singular words restrained to one, Gen. 1. 17. and 3. 11.

Questions : for

Affirmations, Gen. 4. 7. and 13. 9.

Denials, Gen. 18. 17.

Earnest prayers, Exod. 32. 11.

Deprecations, Num. 17. 13.

Doubling of words diversly used, as in Gen. 7. 19. and 14. 10. and 17. 2. and 32. 16. Exod. 8. 14. Lev. 15. 2.

How men are said to doe that which they endeavour to doe, Exod. 8. 18. or, to doe that which they prophesie shall bee done, Gen. 49. 7. and 48. 22.

AN



AN ADVERTISEMENT TO THE READER, TOUCH- ING SOME OBJECTIONS MADE against the sincerity of the Hebrew Text, and Allegation of the Rabbins, in these former ANNOTATIONS.



Mongst other vanities and vexations of spirit, Solomon observed all to be vain, and every right worke, that for this a man is envied of his neighbour, Eccles. 4. 4. And against this kind of worke of interpreting the Scriptures, there have at all times beene Carpers and Opposers, of whom Gods Labourers have complained. To me therefore it is not strange, that being the least of Gods servants, and having so many ignorances and infirmities, such things have befallen mee. And had the exceptions beene against my labour onely, I would have made use of them, and kept silence : but when the Adversarie (besides the wounds which thorow my sides he striketh unto many worthy men) striketh at the very Text it selfe, so weakening our common faith, I could not but speake, and helpe to remove the stumbling blockes, whereat the worke might be offended.

There are above eight hundred words in the Hebrew Bible, which have marginall readings, differing from the words in the line, some of great and good use in all translations, other some of speciall use for the Hebrew Tongue and Grammar. The words in the line have usually the prickles or vowels of the words in the margine, and so the marginall words are more to be read. Some have judged this to bee a corruption of the Text through negligence or oversight of the Scribes that wrote out Copies, whiles Printing was unknowne : others of better judgment (as I suppose) esteeme both line and margine to bee of divine Authority. Upon this occasion, difference and seeming contrariety sometimes are to be scene in translation, while some follow the line, some the margine, as they thinke best, and sometime note both, and translate both as the authentick text : and the same Interpreters (revising their owne labours) doe change the one for the other, other wise than they did at first. To beleeve with our owne eyes, in Exod. 22. 1. 3. our ancient English Bibles read, *If shee please not her Master, and he give her to no man to wife* ; where they followed the Hebrew in the line ; but the other translated the Geneva version, and the last set forth by authority, translate according to the margine, *If shee please not her Master, who hath betrothed her to himselfe*. The ancient English

as in 10f. 9. 7. & 18. 24. 2 Sam. 22. 51. 2 King. 20. 18. 166. 6. 21. Prov. 26. 2. & 19. 7. Eys 63. 9. but usually they follow the Hebrew margine, as in Exod. 21. 8. Lev. 1. 12. & 25. 30. Gen. 30. 11. Dent. 28. 27. 30. 10f. 5. 1. & 8. 12. 16. & 15. 47. 2 Sam. 16. 18. & 23. 21. Psal. 100. 3. Eccl. 9. 4. & 8. 10. Eys 9. 2. & 49. 5. 166. 13. 15. 1er. 2. 20. & 21. 12. Eys 3. 15. & 25. 7. & 43. 10. and in most other places.

Likewise the Greeke Bible, as now we have it, tranlaeth according to the line, in Exod. 21. 8. 166. 6. 21. 2 Sam. 22. 51. 2 King. 20. 18. 166. 6. 21. Eys 63. 9. Prov. 26. 2. & 19. 7. Eys 63. 9. and in many places according to the margine, as Lev. 11. 21. & 25. 30. Exod. 4. 2. 2 King. 20. 4. & 8. 10. 1 Sam. 20. 2. 1 King. 1. 47. & 22. 48. Eys 9. 3. & 49. 5. 1 Sam. 22. 18. 21. 35. and otherwhere. So that whether we respect the latter, or the most ancient Translators, we shall finde these marginał readings to be many of them regarded as the thenne text; and if we may not refuse them all (except we will goe against all that ever interpreted Scripture) what warrant have we to condemne any, being all of like authority?

Object. But if these translate according to the margine onely, or according to the Text onely, then doe they afford unto us not both the divers readings, but one onely, &c.

Answer. Were it so, that they never yielded us but one onely, yet seeing they take that one sometime from the Text in the line, but most commonly from the margine, it may reach us not to reject those marginał notes, as the Rabbines fictions; unless we will say that all men, in all ages, have delivered the Rabbines traditions in stead of the pure Word of God. And it would be known of this Excepter (for he hath not shewed his minde) whether he would have men alwaies to follow the word in the line, or that in the margine, or to take that which they thinke best of either, and to condemne the other; and what warrant men have so to doe. But many of the best translations doe afford us both, if not in the line (which is not easie to be done) yet by an *or* in the margine, as may be seene in our last Englished Bible, where in many of the places before alleged they doe by a marginał note compared with a line give a sufficient, and sometimes (in seeming) a contrary reading; and the like (though perhaps not so frequently) is done by Bibles in other languages. Yea sometimes (when both readings may be joyned in one) they doe give us both jointly for the Text of Scripture. Witnesse our last English Bible, which in Prov. 19. 7. rendreth both negative and affirmative (according both to the Hebrew line and margine) *they are wanting to him*; whereas our former version was only after the negative in the line, *they will not*. And before them, the Pastors of Geneva in their French version, translate both line and margine in the same place, though in another sense, *il n'y a que paroles pour lui*. Likewise in Eys 9. 3. reading in French according to the Hebrew margine, *Tu lui as accree la joye*; they note thereby another translation implying both line and margine, *On, mais tu ne lui as point baillie plus grande joye*. Again, in 2 Sam. 23. 13. they first translate according to the margent reading, *trois & quatre les trente capitaines*; and by it they note, according to both margine and line, *On, les trois principaux capitaines par dessus les trente*.

Tremellius and Junius, besides that they translate either indifferently (as is before shewed) and sometime note the Massorites observation, as on 1 Sam. 27. 8. *Girzeum, pro Geserum, transpositis litteris, ut notant Massorita*; and likewise expresse the Hebrew line in their line, and the margine in their margine, as *Abnua* and *Amans* in 2 King. 5. 12; and read the word which is writen in the margine, and hath but the vowels onely in the line, as in 2 King. 19. 31. *lehorat of hosts*; and in Ruth 3. 5. & 3. 7. 2 Sam. 16. 23. 2 King. 19. 37. they also joyne both line and margine in their text, when commodiously they can; as in 10f. 8. 12. where the line hath *the Citie*; and the margine *At*, the proper name; they put both in their Text, *the cite At*; and so againe in 17. 16. In Prov. 23. 26. where the word in the line is derived of *Nasab* to be willing, and that in the margine noted to be read, is of *Nasfar* to keepe; they joyne both in their version, *studiosius custodiam, studiously (or willingly) keepe*; where the Greeke and Chaldee, and most translations follow the margine onely. In 1 King. 16. 26. where the line hath the forme plurall, *in his sinnes*, and the margine the singular, *in his sinne*; they render both in their translation, *in singularis peccatus ejus*, in all or every of his sinnes. So in Dan. 9. 12. every of his works, where both line and margine are joyned in one. Likewise in Eccles. 5. 1. *Keepeth thy foot*, or, *feet*; they expresse it, *pedem utrumque tuum*. Also in Ezek. 42. 16. where the margine hath *Meoth, hundred*; and the line *ammoth, cubits*; Tremellius and Junius give these both as the Text of God, *Quingentorum cubitorum calamus, reeds of five hundred cubits*.

The Tigurine Latine version, in 1 King. 22. 48. where the marginał Hebrew is *Ashb,*

made; and the lineall *Afar, ten*; putteth these both for divine Scripture, *Fecit decem navis, he made ten ships*. Again, in 2 Sam. 23. 13. from the marginał word *Shelofsh*, three; and the other in the line *Shalishim, Princes or Captaines*; it giveth a translation compounded of both, *tres isti principes, these three Princes*. There also our last English Interpreters translating *And three of the thirty*, put in their margine, *Or, the three captaines over the thirty*. Moreover in 166. 6. 2. where *Pekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blinde; the said Tigurine version following the Evangelist Luke 4. 18. rendreth both, *vinctis aperitionem, & (caecis) visum*: opening (or deliverance) to the captives, and recovery of sight to the blinde. And those two interpretations of the Evangelist, may give light to this controversie: and by this meanes (rather than by any other that I know) may that place in the new Testament be cleared. Zuingle in his Latine version of the Psalmes, expresseth both the marginał Hebrew *Caru*, and the word in the line *Caari*, in Psal. 22. 17. translating *frangit manus & pedes meos instar leonis, breaketh my hands and my feet like a Lion*. And Arias Montanus (one whom my adversarie citeth on his side) in his poetical Psalmes, doth the like, *Perforare meos cum pedibus manus Frenens, unguibus ut leo*. Munster on 2 Sam. 23. 13. giveth both readings together, as doth the Tigurine version, of *Shelofsh* and *Shalishim*, saying, *Descenderunt vero tres isti principes, &c.* And in 1 King. 22. 48. *fecit decem navis*. The Greeke Bible in Dan. 9. 24. rendreth first the line, *Kai son sphyraizai hapartias, and to seale up sinnes*; then the margine, *Kai apaleipsai tas anomias, and to wipe out (or the away) iniquities*; and then proceedeth with the sentence following, *and to make reconciliation for iniquity*. So it seemeth to have reference unto both readings in Judg. 19. 3. & Pro. 26. 2. The Chaldee paraphrast in Psal. 22. 17. translate both *Caru* the margine, and *Caari* the line, saying, *Nichthin hee carja, they did bite like a Lion*: and in 2 Sam. 23. 13. (the place before mentioned) by *Tlatha gibbara*, a three mighty men, it expresseth both readings. Now seeing all these have thus done before mee, how is it that I onely should have such blame imputed unto mee?

Object. You make God like unto Janus Bifrons, the idoll with two faces, to looke two divers wayes at once, in these divers and contrary readings of the same Text.

Answer. 1. A Turke or Infidell might thus object against all Christian translations, which sometime read one contrary to another, sometime contrary to themselves, and sometime give both readings, as before is shewed.

2. A Jew may so object against the new Testament, which alleaging the testimony of the Prophet, *thou Bethlehem Ephratah art little, Mic. 5. 2.* expresseth it by the negative, *thou Bethlehem art not the least, Mat. 2. 6.*

3. If it please God in the same speech to looke divers or contrary wayes, in divers respects; What is man that hee should pleade against the Lord? There is no absurdity, to a modest minde, whether with the Greeke and other common Interpreters we read the negative in the line, *he hath made us, and not we*: or, the affirmative in the margine, *He hath made us, and his were*, Psal. 100. 3. as the Chaldee, Hierom, and some other doe explaine it. Whether according to the line, we read *Though he say me, should I not trust?* or after the margine, *Though he say me, I will trust in him*, Job 13. 15. for both these are one in effect; as, *hath not my hand made all these things?* AEs. 7. 50. is the same that *My hand hath made all these things*, Eys 66. 2. So in 1 Sam. 2. 3. the negative in the line may be referred unto men, the affirmative in the margine unto God, as Peter Martyr accordeth them. So other seeming contrarieties in Eys 9. 3. & 49. 5. & 63. 9. and other places have bene both by Christian and Jewish Expositors reconciled by referring them to divers things or persons. Yea thus the Holy Ghost himselfe teacheth us: for in 2 Sam. 23. 18. Abihai is said to *have the name among the three*: but after in 1 Chron. 11. 20. it is written, that he had *not the name among the three*: and so Junius and Arias Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second he had the name, *Howbeit he attained not unto the (first) three*, as is expressly said in 2 Sam. 23. 19. To signifie this, God by the latter Prophet saith, he *had not the names*; yet noteth therewith in the margine, that *he had the name*, 1 Chron. 20. and strengtheneth the reason in vers. 21. *Of the three (to wit, the latter three) he was more honourable than the two, and was as their captain; howbeit he attained not to the three, to wit, the first three.* Thus we see how both readings are approved of God himselfe, and even such as in shew may seeme one repugnant to another. The like I have before shewed in sundry other places.

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Obiect.

Object. many Hebrew Bibles want the readings you speake of; as that by Sebast. Munster, the great Edition by Flansine; those by Rob. Stephanus, Raphelengius, and R. Isaack bar Simon; so that we may say with as good reason as you, that the Hebrew hath them not.

Ans. It followeth not; because some have printed the Bible without those marginall notes, therefore they were not in the originall Copies. Some of our latter small English Editions have none of the marginall notes, or signification of both readings: to say therefore that the Translators affixed no notes of those divers readings, (as in the former Editions are to be seene,) were to doe them wrong. 2 Many Hebrew Bibles are printed also, and heretofore written without any prickles, vowels, or accents: if wee shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine authority; we magnifie the Iewish Rabbins greatly, in accepting their expolitions for Scripture. For all men that know that tongue, know also, that without the vowels and accents, many words and sentences may otherwise be interpreted than they are. And all Translators in all languages doe now follow the Hebrew as it is vowelled. 3 The Editions spoken of by Munster, Plantine, and the rest, (such of them as I have seene, have the vowels which properly belong to the words in the margin, and agree not with the words in the line, as in 2 King. 6. 25. and 10. 27. and 18. 27. and many other places, which argue those bookes to be imperfect, which have vowels be omitted, some Scriptures will not easily be read with any true and perfect sense, as in Ezek. 42. 16. *five cubits*, for *five hundred*: so 2 Chron. 11. 18. 1 King. 12. 33. Psal. 22. 17. 1 Sam. 4. 13. and other like, which no Interpreter that ever I saw hath expounded without the margin. 5 Munster (who is first named) omitteth not the marginall readings wholly; for in the Hebrew Bible which he set forth with his Latine version and annotations, there he conjoyneth both line and margine in his translation, 2 Sam. 23. 13. and 1 King. 22. 48. and often he expresth both the line and margine in his Hebrew, and translaeth after the margine, as in 2 Sam. 23. 18. 20. 21. 2 King. 19. 31. 37. and elsewhere.

Object. But the Massorites Bible have a thousand superstitions more, which by like manner are there recorded unto us as divine traditions, &c. The Thalmudists also have another rule printed, *life, their al tikri, in changing and altring the reading of the Scripture according to their list, as in Gen. 2. 4. Psal. 37. and 68. 18. &c.*

Ans. It cannot be shewed (for ought that I know) that ever the Iewish nation received the other Maforiticall notes, or the *atikries*, for part of the Canon, or text of Scriptures, as they have done all the bookes of the old Testament, with the *Keries* in the margine, which they reckon 348 in number. Neither can it be shewed that Translators old or new have rendered them for divine Scripture, as I have before shewed all of them to have translated the *Atikries*, or marginall readings in very many, yea in the most places. Neither are those notes and *atikries* approved by the Holy Ghost in other Scriptures, as sundry of the marginall readings are before shewed to be. Neither have the Thalmudists, or any Jew (to my knowledge) put the *al tikri* for the word in the Text: but leave the Scripture intire as it is, & give the other, but as their gloss or exposition, after that their manner of phrase, which is not to be approved. And the Massorites many notes, have their Grammaticall use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages neede them not.

Object. If these (divers readings) were written by the Spirit of God, as you will have it, then must they bee for our learning and instruction, for increase of our comfort and hope. Rom. 15. 14. but if you cannot (seem that there is a certaine and sure way to gather necessary doctrine from them) for our edification, then have wee no reason to thinke with you, that they are any part of the Scriptures of God, or written by the Spirit of God.

Ans. All Translators old and new will have many of them to bee written by the Spirit of God, as by their versions and notes hath bene manifested; yea, and the Spirit of God himselfe by other Prophets hath confirmed sundry of them: and they are all, for ought that hath bene yet shewed) of equall authority. 2 If I, or another man cannot (thow a sure way to gather necessary doctrine from every one of them, it followeth not that therefore a sure way could not heretofore, or cannot now, or shall not here after bee shewed by any. 3 From many of them, both doctrine and comfort hath soundly bene gathered by sundry men: like (I doubt not) may be done from the rest, as God shall furnish men with more abundance of his Spirit.

Object

Object. If it were true, that Keri and Chethib were both written by the Spirit of God, &c. then doe you herein declare your selfe to be guilty of great sinne, treachery and unfaithfull dealing with the Scriptures, in that you doe leave out divers parts of the same at your pleasure, &c. as Gen. 8. 17. and 10. 19. and 25. 23. and 27. 3. &c.

Ans. 1. This reason (if it be of weight) woundeth not me alone, but thorow my sides, all ancient and latter Interpreters, that have read, noted, or expounded some of them, as is formerly manifested; for none hath ever read or noted them all. Though this be no excuse for me, wherein I have done amisse.

2. Those marginall readings doe many of them concerne the Hebrew tongue and Grammar, which however they may be of great and good use for the Hebrewes, and such as know that tongue; yet are they not of such use in other languages. When *Arjeh a Lion*, is noted to be read *Ari a Lion*, in 2 Sam. 23. 20. it sheweth in the Hebrew tongue an agreement with 1 Chron. 11. 22. where it is written onely *Ari*: but in other tongues which write the name of a *Lion* but one way, it hath not such use. When *Shensjim* (in *statu absoluto*, as Grammarians call it) is noted to be read *Shene* (in *statu constructo*), 2 King. 17. 16. both which in English signifie *two*, which word with us varieth not the forme as doth the Hebrew: when *Anu* is by the margin to be read *Anachnu* in Jer. 42. 6. both which in our language signifie *Wee*: when in the night, Lam. 2. 19. is by the letters in the line *belet*, and by the vowels and margin *bedalab*, both which signifie one thing; and many the like; as in 1 King 18. 5. and 19. 4. and 11. 8. 2 King. 7. 12. and 11. 20. and 15. 25. Eay 54. 16. &c. these differences may be profitably observed by them that know that first tongue; but in other speeches cannot so be discerned. So the order of the Hebrew Alphabet is set downe of God in some Psalmes, and in Ieremies Lamentations: which when the Hebrew is turned into other tongues, will not so appeare. And thus *Hose* in Gen. 8. 17. being to be read by the vowels and margin *Hajise*, being forth; *Gojim*, nations, being written in the line with *jod*, and read in the margin with *vau*, in Gen. 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speake of. And if this reason be not of weight, let me beare my deserved blame: but let not the booke of God be accused of corruption. And let the judicious and learned Reader judge of that which hath bene said.

Of the Hebrew Records.

WHiles the Iewes Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Publike and Divine authority) other civill Monuments, and private Records, (as all Kingdomes for the most part have,) for their use; some of which are mentioned in the holy Scriptures, *Isa. 10. 13. 1 King. 11. 41. and 14. 19. 29.* But those ancient stories are now lost; some that were written betwene the times of the last Prophets, and the Apostles, yet remaine; as the two bookes of the Maccabees, and that which Iunius calleth the booke of Simeon (others, the third of the Maccabees,) the writings of Iosephus, Philo, and the like. When the second Temple was destroyed by the Romans, and the Iewes Common-wealth overthrowne, and their people scattered, about the yeere of Christ 150. R. Iudah hannasi began to gather the private writings, notes, records and observations which were in the hands of the Doctors of his time, and to compile them in one volume: others after him added moe unto them, with their own Commentaries; which worke they called the *Thalmud*, or Doctrinall. In which they have recorded the practise of the Law from old time, in their Common-wealth and Church, according to their understanding: but so, as many Iewish fables, vaine traditions received from their fathers, and false expolitions of the Scriptures, are mixed with other things of better note and use. The Thalmud called *Ierusalemi*, was finished about the yeere of our Lord 230. and the other called *Babeli*, about the yeere 500. according to the Canons and constitutions whereof the Iewes live to this day. These long some volumes were after abridged by Moses sonne of Maimon, (called Maimony, and Rambam) who lived 1200. yeeres after our

our Lordshirth; and he set downe in plainer Hebrew, the expositions, canons, and traditions according to which they had interpreted the Law of God given by Moses, and praie the same: omitting the discourses, fables, disputes, &c. wherewith the Thalmud is reuered. And this Maimony is of such esteeme among the Iewish nation, that of him it is said, *from Moses (the Prophet) to Moses (sonne of Maimon) there was none like this Moses.* Other Expositors they have, some ancient as the Chaldee paraphrasts, of which Isonathan that interpreted the Prophets, is reported to be the Scholler of Gamaliel, at whose feet our Apollie Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and fallhoods that are found generally in them, yet for the many good things and probable truths which from elder daies they doe record, they have bene and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they doe well, they are the best Expositors; and when they doe evil, they are the worst.*

Now whereas I have alleaged many of their interpretations, especially from the Greeke and Chaldee, and Maimony the chiefe of esteeme among them; I am for this blamed, those Writers generally condemned; and to make them the more odious, their heresies, fables, fallhoods are displayed, by him, that from two or three late Rabbines, and one Papiſt, disputed against the ſincerity of the Hebrew Text, as before is to be ſeene. I will not ſpeake of the things by me noted, but leave them to the judgement of the indifferent Reader; nor juſtifie my ſelfe for all their allegations, becauſe they being taken from that confuſed heape of the Iewes traditions, ſome of them may haply ſavour too much of their leuen: They that have laboured in this kinde before me, have had their ſecond thoughts, & altered both their own Annotations and tranſlations in ſundry points, as their publike writings maniſeſt. But that ſuch a general cenſure ſhould paſſe upon them all, (for my ſake) and the Wheat ſhould be plucked up becauſe of the Tares, ſeemeth not to proceed from love, nor from a ſound judgement.

And firſt, the eſteeme which all Chriſtian Churches have had, and yet have, of ſuch books of the Iewiſh Rabbines as were written in Greeke, and ſo came to be knowne more eaſily than other Chaldee and Hebrew works, might ſomewhat allay the rigour of this ſentence. For the ſtorie of the Maccabees, Eccleſiaſticus, Wiſdome, and the other Apocryphall writings of the Iewes, notwithstanding the evils in them, have bene, and are tranſlated, commented upon, and commended to be read for inſtruction.

2 Other of the Rabbines, as the Thalmud, Maimony, and the like, have bene alſo by Expositors of the Scriptures (and thoſe of the beſt eſteeme) occaſionally alleaged: as Tremellius in his notes upon his verſion of the New Teſtament out of Syriack, ſundry times produceth them. Beza in his large Annotations on *Matth. 26.* noteth from Iſeophus, Paulus Burgensis, Tremellius, and Scaliger, ſundry rituals of the Iewes about the Paſſeover, and ſome ſuch as I am taxed for, becauſe I name them on *Exod. 12.* Vatablus often recordeth the expoſitions of the Chaldee and learned Hebrewes. And how many other have done the like in their Notes and Commentaries, all men of learning and reading doe well know.

3 To object the Iewes heresies, fables, and falſe expoſitions of many Scriptures, is no ſound reaſon to condemne the good things which are found in them. For even among Chriſtian writers (and thoſe of the ancients) ſundry ſuch things are to be ſeene: yet many profitable things are found in them for the opening of the Scriptures. In the Apoſtles daies the Iewes were guilty of theſe ſinnes, *Matth. 15.* and *23. chap. Rom. 10. 3. Tit. 1. 14. 2 Pet. 1. 16.* Yet Chriſt commanded to heare the Scribes & Pharisees ſitting in Moſes chaire, *Mat. 23. 1, 2.* Now the earie trieth words, as the mouth taſteth meat, *Iob 34. 3.* and as by hearing their ſpeeches, the godly wiſe might diſcerne when they taught according to Moſes, and when they ſpoke of themſelves; ſo by reading their writings, men of underſtanding may doe the like at this day.

4 The Apoſtles alſo in alleaging ſometimes the teſtimonies of the Rabbines, doe teach us that their writings are not wholly to be deſpiſed. Paul nameth *Iannes and Iambres* the chiefe forcerers of Egypt, *2 Tim. 3. 8.* out of the private Records of the Iewes, as may yet be read in their Thalmud. He rehearſeth the perſecutions of the godly under Antiochus, recorded in the booke of the Maccabees, *Heb. 11. 35.* &c. Others ſpeake of the contention between Michael and the devil, about the body of Moſes; and of the propheſie of Enoch, *Iade 2. 9.*

14. 15. of the marriage betweene Salmon and Rachab, *Matth. 1. 5.* and the like, *Acts 5. 36. 37.*

5. The Gentiles were fallen from God, and turned his truth into a lie, and corrupted religion with their fables and vanities, *Rom. 1.* yet the Holy Ghost citeth and maketh uſe of theſe ſayings in the Scriptures, *Acts 17. 28. 29. 1 Cor. 15. 33. Tit. 1. 12.* And who hath ever interpreted the viſions of Daniel, and of the Apoſtles Iohn in the Revelation, without the help of the ſtorie of the Maccabees, Iſeophus, Polybius, Eusebius, & other humane Writers? Wherefore, as I my ſelfe have reaped light and profit by the things which I have read in ſuch, ſo have I noted ſundry of them, for the good of others. As for the Exception taken againſt the Greeke verſion of the Bible, (ſo much approved by the holy Ghost in the new Teſtament) and the Chaldee paraphraſes, they are ſuch, as before men of knowledge and underſtanding need no further reply.

Of the interpretation of the ſtone Iahalom, in Exod. 28. 18.

I will onely annex a few words about a place of Scripture, for the interpretation whereof I am ſpecially blamed. It is for expreſſing the Hebrew *Iahalom* in *Exod. 28. 18.* by the Greeke name *Sardonix*, as I underſtand the Holy Ghost expounded it, in *Revel. 21. 20.* I am asked for *proſe* or *ſhew of proſe*, that Iohn did tranſlate all the 12. ſtones from Aarons breaſt, *the heavenly Ierusalem*, (in *Rev. 21. 3.*) and am charged with *preſumption* in obſcuring my conſultation the Holy Ghost, and taking the name of God in vaine: & it is affirmed, that *Iahalom* ſhould be tranſlated the *Adamant* or *Diamond*, according to the example of the beſt Tranſlators both new and old.

All men of any reading doe know how diverſly thoſe 12. ſtones in *Exod. 28.* are expreſſed by Interpreters, that ſcarcely any two agree together; if then among many I have ſomewhat miſſed in interpreting them, it might be imputed to humane infirmity, rather than to *preſumption*, eſpecially ſeeing I ground my expoſition upon that other Scripture, *Revel. 21. 3.* My *proſe*, or *ſhew of proſe*, that the holy Ghost there tranſlateth the 12. ſtones from *Exod. 28.* is this:

The continuall courſe of the Spirit of God throughout that booke of the *Revelation*, which is to take matters, words and phraſes, from Moſes and the Prophets, and apply them to the things there propheſied. As in *Revel. 4.* the Church is deſcribed from the ancient ſigne of the Tabernacle of Moſes, and from the viſions of other Prophets, *Eſai. 6. Ezek. 1.* The number of 24. Elders, according to the lots and diviſions of the Priests and Levites by David, in *1 Chron. 24. 35. 19. and 25. 7. 31.* The foure living creatures anſwerable in number to the foure ſtandards in the campe of Iſrael, *Numb. 2.* in ſhapes, to the living creatures in *Ezek. 1.* In *Rev. 5.* Chriſt is ſhewed like a Lambe ſlaue, according to the ſacrifice under the old Teſtament. In *Revel. 6.* Gods adminiſtration is ſet forth by the ſimilitude of horſes and riders, as in *Zach. 1. and 6.* and with ſuch judgement as the Prophets threatned of old, *Iſai. 34. 4.* In *Revel. 7.* Gods people are ſealed on their foreheads, according to *Eze. 9. 4.* and the twelve tribes of Iſrael are expreſſed by their names. And ſo in other things throughout that booke, as the ſtudiouſ Reader may obſerve, which for brevity I will now omit. If then the whole renour of that Revelation be to propheſie of matters from former types and predictions; it is conſonant and proportionable that the like is done in *Revel. 21.*

And that 21. Chapter foretelling the reſtauration of the Church, after the fall of Antichriſt, and withall (as the beſt Expositors have opened it) of the calling againe of the Iewes, according to the propheſies of old, and of our Apoſtle in *Rom. 11.* it is not likely, but the Holy Ghost, who throughout thoſe viſions, and in matters concerning the Gentiles, alludeth to the old Teſtament, would much rather doe the like where he propheſieth of the Iewes.

Many particulars in that Chapter confirme this, as when the Church is called by the old name *Ierusalem*, *Revel. 21. verſ. 2, 10.* and the Tabernacle of God, *verſ. 3.* when expreſſe mention

mention is made of the names of the twelve tribes of Israel; so be at the twelve gates, v. 12. when the Citie is measured (according to the visions of old, *Ezek. 40. 3.*) with a reed, *rev. 18.* when God and the Lamb are called the Temple of *Rev. 21. 2.* and finally the like.

4. It will not be denied (I suppose) by men of understanding which compare the Scriptures, that these visions of old have reference in many things to the last visions of *Ezekiel*. As the gates of the Church wear their names of the tribes of Israel, which there are reckoned, one of the names of *Isaiah* on the *Rev. 21. 12.* so the gates of this Citie which *Iohn* saw, have upon them the names of the twelve tribes of *Isaiah* *Rev. 21. 12.* There was also the house of God's house, *Ezek. 41. 7.* here is a pure river of water of life, *Rev. 22. 1.* There, trees grow by the river, *Ezek. 47. 12.* here, the tree of life, *Rev. 22. 2.* with other things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek. 48.* yeeldeth strong probability of the likelihood here; and consequently of the twelve precious stones, to the stones of the tribes, which are no where named but by Moses in Exodus.

5. And this the rather, because as Aarons ornaments were for glory and beauty, *Exod. 28. 2.* so these stones are for garnishment to the foundations of the walls of the Citie, *Rev. 21. 19.* And the Tabernacle of Moses was walled (as we may say) with the twelve Tribes which compassed it in a square, *Exod. 26. 2.* Now, seeing the Saints are compared to precious stones, compassed it in a square, *1 Pet. 2. 5.* unto what company rather than to the twelve tribes, described by their precious stones in Aarons Ephod, may we thinke hath the Lord reference in *Rev. 21. 19.* 6. Again, seeing the names of the Lambes twelve Apostles are in the foundations of this wall, *Rev. 21. 14.* which Apostles are answerable to the twelve Patriarchs of the tribes, both in number (as noted by the Spirit of God, *1 Cor. 4. 15.* *Gal. 4. 19.* *1 Thes. 2. 14.*) and in propagation of the Church spiritually by the Gospel, *1 Cor. 4. 15.* *Gal. 4. 19.* as the Patriarchs were fathers of the ancient Church, both in the flesh, and in the Lord; and in government, as the other governed the Tribes, *Psalm. 105. 16.* *105. 28.* *1 Cor. 4. 19.* besides other things wherein they may be compared, it seemeth most fit, and according to the things both in this Chapter, & whole Booke, that the precious stones by which these twelve foundations are described, should be answerable to the twelve precious stones wherein the names of the Patriarchs were graven, *Exod. 28.* for there is no place else in the Scripture wheretof they can have reference.

7. Moreover, there is in the Prophets another name of the Adamant, or Diamond, called in Hebrew *Shamir*, which is noted of the Holy Ghost to be hard, even harder than flint, *Zach. 7. 12.* *Ezek. 3. 9.* and to be of use for graving, *Ier. 17. 1.* so that the speciall things which mine Opposite observeth from *Plinie* an heathen writer, of the nature of the Adamant, are by the testimony of God found in this *Shamir*. And it is translated the Adamant; by consent of the most Interpreters both old and new, and by the Greeke version in *Ier. 17. 1.* that if the voices of learned men may end this controversy, there be as many or more for *Shamir* to be the Adamant, than can (I suppose) be brought for *Iahalom*. And the same Prophet which useth *Shamir* for the Adamant, when he hath reference to the stones on the Ephod, retaineth the names in Exodus; & the *Iahalom* among them, *Ezek. 3. 9.* and *28. 13.* Wherefore if *Shamir* be the Hebrew name of the Adamant, the stone *Iahalom* in *Exo. 28.* may well be another than it; and if another, where may we later seeke it than in *Rev. 21.* for the reasons before shewed?

That which is alleged for the contrary, from the notation of the word *Iahalom*, and consent of many Interpreters, and the like, hath (I confess) probability; and were it not for the causes above shewed, I would thinke it to be the Adamant, though the notation likewise of *Shamir*, and agreement of Interpreters, may also perswade it to be the Adamant; and for the testimony of the Adamants, that they are desired of engravers, it accordeth to this *Shamir*, as we may learne of the Prophet *Ier. 17. 1.* And for the price of the Adamant above the *Sardonyx*, or any gem, or other humane thing, as the same *Plinie* reporteth, it will not (though so it beyond this question; seeing it is not necessary to conclude, that God would chuse the most precious thing to signifie grace in men, which have it but in part; especially, seeing he putteth this stone not in the first, but in the sixth place, as the *Iahalom* is ordered in *Exo. 28. 18.* Yea, it is plainly without likelihood, that God would impart the most precious thing among the Patriarchs, and take it away from among the Apostles, (for it is sure, no Adamant is to be found in *Rev. 21.*) This were to preferre the old Testament before the New, the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2 Cor. 3.* and to make

the holy Jerusalem, the Bride the Lambs wife, (which is said to have the glory of God, and her mals garnished with all manner of precious stones, and many other like excellencies, *Revel. 21. 9, 10, 19.* &c.) to be inferior in glory to Moses Sanctuary, and the earthly Jerusalem, and those that ministered in the same; which a man of found judgement will not easily beleieve. And whatsoever *Plinie* saith of the preciousness of the Adamant, we are assured from God that the *Sardonyx* is precious, *Revel. 21. 19, 20.* and *Plinie* himselfe confirmeth it, by the example of the Tyrant *Polycrates*, who so greatly esteemed the *Sardonyx* in his Ring, that he valued the losse thereof, with all his wealth and felicity, which he confessed to be exceeding great, *Nat. Hist. l. 37. c. 1.* And *Claudius* the Romane Emperour used to wear *Emeralds* and *Sardonyxes*, *Plin. l. 10. c. 6.* so that the Latine Poets when they noted men for their statelinessse, spake of their hands garnished with *Sardonyxes*, *Martial. l. 3. Juvenal. Sat. 6.* and shew of what esteeme they were, in saying, *gemma princeps Sardonychus, loculis quae custoditur eburnis, Juvenal. Sat. 13.*

The reason alleged from *Rev. 7. 5. 8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan*, otherwise than they are reckoned in any place of the old Testament; weakeneth not, but rather confirmeth that which I have said. For as there is no new person put in stead of any tribe, or new name given to any tribe, but such as was given before in the old Testament: so neither is it likely that in *Rev. 21.* any other new stone should be placed, than such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exo. 28.* among the rest. Again, the omission of *Dan* in *Rev. 7.* accordeth very well with the old Testament; for though *Ioseph* sonnes Ephraim and Manasses made two tribes, *Genes. 48. 5. 6. Num. 1. 10, 33, 35.* so that after a sort there were thirteene; yet the Scripture usually nameth and reckoneth them but twelve, that the name of the twelve tribes is famous also in the new Testament, *Luke 22. 30. Act. 26. 7. 1. 1. Rev. 21. 12.* And when they are reckoned by the Prophets, one commonly is omitted; for either *Ioseph* is named in stead of the two sonnes, as in *Gen. 49.* or if they two be mentioned, *Levi* (for his separation to the Lords service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both hee and he be exprest, some one of the other is let passe, as *Simco* is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming *Levi*, and *Manasses*, and *Ioseph* for his sonne Ephraim, was to omit the name of some other; unless hee should have counted 13. tribes, contrary to the course of the Scriptures, and scope of the matter there in hand. Why *Dan* is not named in *Revel. 7.* or *Simco* in *Deut. 33.* belongeth not to this question; it sufficeth that there is no new practise in *Rev. 7.* differing from the Prophets; neither need we looke for any innovation among the precious stones, *Rev. 21.*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chiefe matters objected, especially such as concerne the Scriptures, and may by them be decided. Other things wherein I have shewed either mine owne, or other mens judgement, I will not contend about. Let not any thing which I have written be accepted without triall, or further than agreeth with the truth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, and altered both their verions and Expositions in sundry places, as all men know but in part. For things wherein I have mislead, I humbly crave pardon of God, and of his people; to such as have the spirit in them that lusteth after envie, I with a better minde; to such as love the truth, encrease of knowledge and grace; and for ought that is good and profitable in my labours, the praise therefore be unto him that is Author of every good gift and worke; the benefit thereof unto those that love his Name, which be blessed for ever, Amen.

ANNOTATIONS Vpon THE BOOKE OF PSALMES.

WHEREIN THE HEBREW WORDS
and sentences are compared with, and explained by the an-
cient Greeke and Chaldee versions: but chiefly by conference
with the Holy Scriptures.

BY HENRY AINSWORTH.

2 SAM. 23. 1, 2.

*David the sonne of Iesse said; And the man who was raised up on high, the anointed
of the God of Iakob; and the sweet Psalmist of Israel said; The Spirit of Iehovah spake
by me, and his word was in my tongue.*

LUKE 24. 44.

*All things must be fulfilled, which are written in the Law of Moses, and in the Pro-
phets, and in the Psalmes.*



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BOOK

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DAVID, his Life and Acts



A PREFACE CONCERNING

DAVID, his Life and Acts.



DAVID the sonne of Iesse, of the tribe of Iudab, of the lineage of Abraham in the ^afourteenth generation, was borne in Bethlehem (a towne in the tribe of Iudab, in the land of Canaan,) about 2917 yeares after the creation of the world, in the daies when Samuel the Prophet was Iudge of Israel. He was the ^bseventh and youngest of all Iesses sonnes, of least esteeme among them, and yet to keepe his fathers ^csheepe. In the three and twentieth yeere of his life, he was by Samuel the Prophet privately in Bethlehem anointed ^dKing over Israel, in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward. He was ^eruddy, of a beautifull countenance, and goodly to looke to; ^fa cunning player on the Harpe, a mightie valiant man of warre, and prudent in speech, and a comely person, and the Lord was with him: Who also gave him these testimonies and promises; ^gI have found David, the sonne of Iesse, a man after mine owne heart, which shall fulfill my will. ^hI have laid helpe on one that is mighty, I have exalted one chosen out of the people, with whom ⁱmy hand shall be established, mine arme also shall strengthen him; I will ^kbeat downe his foes before his face, and plague them that hate him. In my name shall his borne be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first-borne, higher than the Kings of the earth. My mercy will I keepe for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, and his throne as the daies of heaven, &c.

After Davids anointing in Bethlehem, he went againe and fed his ^lfathers sheep: but the Spirit of God wrought mightily in him. He killed ^mGoliath, the Philistian Giant, from whose face ⁿall the men of Israel fled away for feare: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning Musitian; and ^oplaying on his Harpe with his hand, he refreshed King Saul, who was vexed with an evil spirit from the Lord. He was employed in warres against the Philistians: and ^pwhither soever Saul sent him, he behaved himselfe wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sung of him, ^qSaul hath slaine his thousands, and David his ten thousands. But that ^rsaule procured him enemie from Saul ever after, and he sought to slay him: but ^sall Israel loved him. And though he after tooke to wife Michal, Sauls daughter; yet ^tSaul persecuted him against his sonne in law; and first secretly, then openly sought his life: so that David was faine to flee and hide himselfe in the land of Israel, and in strange countries, to the ^ugreat affliction of his soule.

When Saul was dead, and David ^vthirtie yeares of age, the men of Iudab anointed

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- ^a 1 Chron. 2. Matth. 1. 17.
- ^b 1 Chron. 2. 15.
- ^c 1 Sam. 16. 11.
- ^d 1 Sam. 16. 13.
- ^e Ver. 12.
- ^f Ver. 18.
- ^g Act. 13. 22.
- ^h Psal. 89. 19.
- ⁱ Ver. 11.
- ^k Ver. 13, &c.
- ^l 1 Sam. 16. 19.
- ^m 1 Sam. 17.
- ⁿ Ver. 24.
- ^o 1 Sam. 16. 23.
- ^p 1 Sam. 18. 5.
- ^q Ver. 7.
- ^r Ver. 8, 9.
- ^s Ver. 16.
- ^t 1 Sam. 19. &c.
- ^u Psal. 130.
- ^v Sam. 4. 19.
- ^w 2 Sam. 5. 4.
- ^x 2 Sam. 2. 4.

A Preface concerning DAVID, his life, and acts.

ted him King the second time, in Hebron, over the house of Iudab. Iffboſheb, Sauls son, resisted him; but David waxed stronger and stronger. Then ² all Israel anointed him King over them, and he reigned in Jerusalem. So the time of all his reigne was ⁴⁰ forty yeeres. In Hebron he reigned over Iudab seven yeeres and six months, and in Jerusalem he reigned ³³ 33 yeeres over all Israel and Iudab. During which space, the Lord still exercised him with many ⁶ ways abroad, and troubles at home; as by the desling of his daughter ⁷ Thamar, the killing of his son Amnon, the treason and death of his son Absalon, the rebellion of Sheba, and other like sorrowes which God ⁴ for his sins chastised him with, so many and so great, that the ⁶ pangs of death compassed him about, the foulds of Belial (the ungodly men) made him afraid, the cords of hell compassed him, the snares of death prevented him; his ⁶ heart was sore pained within him, and the terrorours of death fell upon him; fearfulness and trembling came upon him, and sorrow overwhelmed him. His ⁶ life was spent with griefe, his yeeres with sighing, his strength failed, and his bones were consumed.

But alwaies in his feares ¹ he trusted in God, and was not afraid what shoul doe unto him; in his distresse ¹ he called upon the Lord, and cried to his God, who heard his voice out of his Temple, and drew him out of ¹ many waters, from his strongemie, and from them that hated him, and brought him forth into a large place, and delivered him, because he delighted in him. Hee gave him the ¹ shield of his salvation, and girded him with strength to battell, and gave him neckes of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord ¹ among the nations, and sang praises unto his name. ¹ awaking up his glory, awaking up his Psa- tery and Harpe, awaking himselfe early, to praise the Lord among the peoples, and to sing unto him among the nations: so he sang of his ¹ power, he sang loud of his mercy in the morning, that God had beene his defence and refuge in the day of his distresse.

And hereof this booke of Psalmes (most whereof David made) is a glorious testi- mony: wherein by manifold Psalmes and Hymnes and spirituall Songs, he set forth the praises of God, his owne faith in his Word, exercise and delight in his Law, with nar- rations of Gods former and present mercies, and prophecies of future graces to be ful- filled in Christ, whom he (being a Prophet) ¹ knew that hee should be the fruit of his Joines concerning the flesh, and should sit upon his throne, whose incarnation, afflictions, death, resurrection, ascension, and eternal glorious kingdome and priesthoode, he sang by the Spirit, with such heavenly melody, as may not only delight, but draw into admi- ration every understanding heart, and comfort the afflicted soule with such consolati- on as David himselfe was comforted of the Lord.

And these his Psalmes have ever since by the Church of Israel, by a Christ and his dis- ciples, and by the Saints in all ages, been received and honoured as the oracles of God, and for confirmation of true religion, ¹ sung in the publike assemblies, as in Gods Tem- ple, and in the Tabernacle, where they sang praise unto the Lord, with the ⁶ words of David, and with the instruments which ¹ he had made over their burnt-offerings, and sacrifici-

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language, I have (out of my slender store) annexed few briefe notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greeke and Chaldee versions, whereby if any helpe of understanding may arise, the praise be to God, the comfort to his people.

THE BOOKE OF Psalmes, or Hymnes.

PSALME I.

1 The happiness of the godly, whose conversation is described, and their prosperitie like a fruitfull tree.
4 The contrary course of the wicked, for which they and their way doe perill.



Blessed is the man that doth not walk in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. But, hath his delight in the law of Iehovah, and in his law doth hee meditate day and night. And hee shall be as a tree planted by brookes of waters, which shall give his fruit in his time, and his leaf shall not fade, and whatsoever hee shall doe, shall prosper. Not so the wicked; but as the chaffe which the wind driveth away.

Therefore the wicked shall not stand up in judgement, and sinners in the assembly of the just. For Iehovah knoweth the way of the just, and the way of the wicked shall

ving good successe. Contrary hereunto is Woe, or ¹ Alas, Eccles. 10. 16, 17. Luke 6. 20, 24. This word *Alas* in the Hebrew, is alwaies applied to men, and so differeth from another word, *Borne, blessed*; which is ascribed both to God and men, *Psalm 115. 13, 18.* the contrary whereunto is, *curst*, *Psalm 37. 22.* *doth not walke* for, *hath not wal- ked*. But the time past, and time to come, are in the Hebrew often used for to expresse continued acti- ons: *Walking* signifieth ones conversation, both touching faith and works, *Psalm 119. 1. Gen. 5. 24.* compared with *Hebr. 11. 56.* ² *Pei. 2. 10. Iud. 11.* To walke in the counsell of any, is either to doe as they advise and suggest, as did Alasiah, ² *Chron. 22. 34, 5.* or by imitation to doe like others be- fore, as did Israel, *Mich. 6. 16.* But in every respect the counsell of the wicked should be farre from us, *Iob 21. 16.* and *22. 18.* ¹ *Wicked* [that is, un- godly: for our English word meaneth, being made of the old Danish *wigdelig*; or we may call them according to the original, *Repleste, turbulent, un- just, migrations.* The Hebrew *raahagh*, signifieth restless, and is opposed to *quietest*, *Iob 34. 29.* Such men are without peace in themselves, and seeke to disturbe and molest others, *Prov. 4. 16.* likened therefore to the raging sea, *Iay 57. 20, 21.* And because for their evil deeds they are often brought forth to judgement, and condemned; there- fore this name given to condemned persons, *Psalm 106. 7. Iob 27. 7.* And as to make just, or justifie, is to acquit or absolve in judgement, *Psalm 32. 5.* to make or pronounce wicked, is to condemn; *Psalm 37. 33.* and *94. 21. Rom. 2. 13.* ¹ *Way* [track, course. This word also signifieth any religion, do-ctrine, manner, action, administration, or course of life, *Psalm 5. 9.* and *119. 4.* *Alt. 1. 8. 25.* and *2. 14.* ¹ *Re. 2. 2, 15, 21.* sinners] or misdoers; errant, or unrighteous. Though there is no man just on earth; that doth good and sinneth not, *Eccle. 7. 20.* yet such are usually called sinners, as be given to vice, and have the course of their life, evil.

As a tree 3 Gen.

Gen. 13. 13. 1 Sam. 15. 18. Psal. 26. 9. and 104. 36. *Matth. 26. 45. Luke 7. 37. Job. 9. 16. 31.* In this respect, they that are borne of God, are said not to sinne, 1 Joh. 3. 9. and Solomon opposeth the sinner to the good man, Eccles. 9. 2. See the note on Psal. 4. 5. *nor sit in the seat* or, *and hath not sitim*, &c. To sit is to abide, continue, dwell, Psal. 2. 4. and 105. 6, 7. and 132. 14. or to company, and have familiarity with any, Psal. 26. 4, 5. And the original *misibah*, here Englished *seat*, is diversely used, as for a seat or chaire to sit on, 1 Sam. 20. 25. Job 29. 7. (which noteth authorities,) sometime, an habitation or dwelling, Psal. 107. 4, 7. and 132. 13. sometime an assise, session, or assembly, Psalms. 107. 32. And so may it be here taken for the assembly of the scornfull, and their societie, as the Chaldee version explaineth it. The scornfull } Proud rhetorical mockers, *lofels*. The word importeth pride, as the Lord scorneth the scorners, Prov. 3. 34, that is, resisteth the proud, *lam. 4. 6. 1 Pet. 5. 5.* It importeth also eloquence, often used in mockes, Job 16. 20. The Greeke translatheth them *pestilent*; they are of the worst sort of sinners, which admit of no reproofe: therefore it is said, *Rebuke not a corner, lest he bite thee*, Prov. 9. 7, 8.

Ver. 2. *He hath his delight* or *his pleasure is law* or *doctrine*. See the notes on Psal. 19. 8. *Iehovah*, or the Lord, as the Greeke and the new Testament usually expresse it. The opening of this name, see on Psal. 83. 19. and Gen. 2. 4. *derb meditate* or *small meditate*, that is, usually meditate. This word importeth studie and exercise of the minde, which often burneth our into voice. It is used for *musings* in the minde or heart; Prov. 24. 2. *say 33. 18. to musing with the mouth*, that which the heart mindeth, Psal. 1. 1. and 37. 30. Prov. 8. 2. *say 59. 13.* but with a low imperfect voice, *say 8. 19. day and night* or, *by day and by night*, that is, continually.

Ver. 3. *Brookes*, or *beckes*, *riverets*; in Hebrew called *Plagim*, that is, *divisions* or *partitions*, being little streames derived either from a great river, as Psal. 46. 5. or from a well or fountaine, as Prov. 5. 16. or from any other head, Job 29. 6. In hot countries they use to plant gardens neare well-springs of water, from whence the husband-man deliver many little becks or riverets, to runne on the roots of the trees set in a row, whereby they are moistened and made fruitful. See *Ezek. 31. 3, 4. Eccles. 2. 6.* According to this, Christ is called the fountain of the gardens; that is, of the Churches, *Song 4. 15.* Also in *Jer. 17. 8.* the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feedeth not when the heat cometh, and careth not for the year of droughth, nor ceaseth from making (or yielding) fruit. *in his time* that is, *in due time or season*; so Psal. 104. 27. and 145. 25. *Levit. 26. 4.* The Chaldee translatheth, *whose fruit is ripe in his time*. *wherefore he shall do* or *shall that is shall make or yield*, meaning the tree, the resemblance of the man. For a tree is said to make fruit, when it beareth or yieldeth it, *Jer. 17. 8.* So in *Matth. 3. 8.* to where men are trees, and their workes fruits, which they make

or yeeld. *Shall prosper* or *thrive*, and so be of good use. And this is in a tree, when the fruit is for meat, and the leafe for medicine; as *Ezek. 47. 12.* *The just man fruit*, is the fruit of the tree of life, *Prov. 11. 30.* So the Chaldee (in the *Malorites Bible*) calleth this tree here spoken of, the tree of life. Ver. 4. *drive it away* or *roseth away*; therefore the Chaldee, for wind, translatheth *while-wind* or *tempest*; and in Job 21. 18. it is said, *such are as chaffe*, that the tempest feedeth away. Compare also Psal. 35. 5. *Hof. 13. 3.* The word it is added for vehemencie sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Cor. 28. 3.* compared with 2 *King. 16. 3.* yet such manner of speeches the Greeke also in the New Testament useth, *Rev. 7. 2, 9.*

Ver. 5. *stand up* or *rise up*, *confist*, *stand sure*; opposed to bending or falling downe, *Psal. 118. 19. and 20. 9.* God is he that titch up to judgement, *Psal. 76. 10.* and men do stand or fall therein, when they are justified or condemned. See *Mat. 12. 31. Rev. 6. 16.* So the Chaldee (in the *Malorites Bible*) expoundeth it, they shall not be justified in the great day of judgement. And *sinners* to wit, shall not stand up. The former denial, *nor*, is againe to be understood, as in *Psal. 9. 19.*

Ver. 6. *knoweth* or *acknowledgeth*. This word also importeth regard and care of; as, the just man knoweth (that is, regardeth) his beasts life, *Prov. 12. 10.* so Job 9. 21. 1 *Thess. 5. 12.* Also to approve, or allow, as *Psal. 104. 14. Rom. 7. 15. 1 Joh. 3. 2.* And as Gods knowledge of his, implieth their election, 2 *Tim. 2. 19.* so his not knowing of the wicked, implieth their rejection, *Mat. 25. 12. and 7. 23.* *shall perish* or, *be done away, decay, be left*. To this way of the wicked, which perisheth, is opposed the good way, which is ever lasting; wherein David desired Gods to lead him, *Psal. 139. 24.*

PSALME II.

1 David prophesieth of the rage of Iewes and Gentiles against Christ. 4 Gods wrath against them for it. 6 Christ is established King, 7 declared to be the Sonne of God, 8 heire and vnto of the world: 10 Kings are exhorted to submit unto him.

Why doe the heathens tumultuously rage, and the peoples meditate vanitie? The Kings of the earth let themselves, and the Princes doe plot together against Iehovah; and against his Christ. Let us breake their bands, and cast their cords from us. Hee that sitteth in the heavens laugheth, the Lord mocketh at them. Then will he speake unto them in his anger, and in his wrath hee will suddenly trouble them. And I have anointed my King upon Sion, the mountaine of my holinesse.

I will tell the decree; Iehovah said unto me, thou art my sonne; I this day begat thee. Aske of me and I will give the Heathens for thine inheritance, & the ends of the earth for thy firme possession. Thou shalt roughly rule them with a rod of iron, as the vessel of a potter thou shalt scatter them in peeces. And now, O ye Kings, be prudent, be nurtured ye Iudges of the earth. Serve yee Iehovah with feare, and be glad with trembling. Kisse yee the sonne lest he be angry, and ye perish in the way, when his anger shall burne suddenly; O blessed are all that hope for safetie in him.

Annotations.

1 **V**HT or, For what? David was the writer of this Psalm, (as the Greeke prefixeth this title, *A Psalm of David*;) and he beginneth with marvelling at the rage and folly of the Iewes and Gentiles, in persecuting Christ and his Church, *Acts 4. 25, &c.* And as David himselfe was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered hee the like opposition at the hands of his owne people, and of the nations round about him, 2 *Sam. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c.* *Tumultuously rage* or, *brutishly rage*, *convince with rage*, and *approve minutely*. This word is also used in *Daniel*, *Ezek. 6. 11.* and after in *Psal. 64. 3.* The Greeke *aphrosunai*, whereby the holy Ghost translatheth it, *Acts 4. 25.* denoteth rage, pride, and fiercenesse, as of horses; that neigh and rush into the battell. *peoples* or *nations*: under shelle names are comprehended the Iewes with the Gentiles, *Acts 4. 27, 28.* *meditate vanitie* or *mutter a vain or empty thing*, which shall have no effect. And here the Hebrew changeth the time (as it doth very often) or *where*, *will meditate*, noting by such phrase a continuance of the action; as they that did fall or usually meditate vaine things. But the holy Ghost in *Acts 4. 25.* keepeth like time here; as before whose example I follow according to the propriety of our tongue. So after in this Psalm, and many other; The Hebrew text is selfe sometime doth the like, as *Isa. 57. 35.* compared with 2 *King. 19. 33.* See the notes on *Psal. 18. 7.* Ver. 2. *See themselves* or *presen themselves*, *will stand up*; noting a setled purpose in the heart, with standing up in person to act the same, 1 *Chr. 11. 14.* *Princes* or *prince counsellors*; subtle, prudent, and employed in making decrees, *Prov. 8. 15.* next therefore in place to Kings, and joynted with them, as here, so in *Iudg. 5. 3. Hab. 1. 10. Prov. 31. 4.* *plott* or *conspire*, or, *are founded*, that is, have their foundation, plot, or groundwork laid, as, *Ezek. 5. 15. Isa. 4. 28.* and thus by assembling and consulting, and is therefore interpreted *gathered together*, *Acts 4. 26.* So the Chaldee

translateth it, *conspire* (or *joyne together*) to rebell before the Lord, & to fight against his anointed, Christ, for Anointed, in Hebrew, *Mashiach* or *Messias*, which word, though it be general for the ancient Kings; and Priests, and Prophets that were anointed with oile, (*Psal. 89. 21. and 105. 15. 1 Jo. 4. 5. 1. Num. 3. 31. King. 19. 16.*) yet is it principally the name of the Sonne of God, our Saviour, *Dan. 9. 25, 26.* who was knowne in Israel by the name *Messias*, *Job. 1. 41. and 4. 25.* and among Greekes, by the name *Christ*; of whom wee that beleieve in his name, are also called *Christians*, *Acts 11. 26.* because wee have an Anointing from him that is holy, 1 *Joh. 2. 20. 27.* himselfe being first anointed with the Spirit, and with the oile of gladnesse above his fellows, *Luke 4. 28. Psal. 45. 8.* Of him this Psalm is interpreted by his Apostles, saying 3 *Of a truth*, Lord, against thy holy Child Iesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and peoples of Israel, so doe whatsoever thy hand and thy counsell had fore-determined to be done, *Acts 4. 27, 28.*

Ver. 3. *their bands* That were signes of subjection, *Jer. 27. 2, 3, 6, 7.* And thus the Kings and nations speake, refusing to serve Christ, though his yoke be easie, *Matth. 11. 29, 30. Jer. 5. 5.* The Hebrew phrase *mo*, importeth their bands and his; speaking of the Father and the Sonne jointly, and of the Sonne in speciall: but he that honoureth his the Sonne, honoureth not the Father which sent him, *Joh. 5. 23.* So in the verse following, the Lord mocketh at them and at him; meaning them all jointly, and each severally. The like manner of speech see in *Ezay 53. 8.* and 44. 15. *Lam. 4. 10. Psal. 5. 15. and 11. 7. and 49. 14. and 59. 9. Job 21. 19. Ezek. 15. 15. Dent. 15. 18. 3. 25, 37.* cords or ropes, *whiche twisted bands*: signes also of subjection and restraint, *Job 39. 13. Ezek. 4. 8.* and sometime of love, *Hof. 11. 4.*

Ver. 4. The Lord in Hebrew, *Adonai*, which in this forme is the peculiar title of God; having the forme plural, and vowels of Iehovah, mystically signifying my states, or my satisfactions, my pillars. And where in one place *Adonai* is used, another speaking of the same thing hath sometime *Iehovah*: See *Psal. 57. 10.* with *Psal. 108. 4.* It cometh of *Adon*, a base or pillar which sustaineth anything. The Chaldee translatheth it, the Word of the Lord, that is, the title of Christ, *Job. 1. 1. Rev. 19. 13.* Our English word *Lord* hath much like force, being contracted of the old Saxon *Elsford*, or *Elstford*, which cometh of *Elaf*, to sustaine, resist, cherish; *mo* mocketh, *will mock*; deride. This implieth both their folly, their punishment for it, and how God will leave them helpelesse in their miserie, *Psal. 59. 9. Prov. 1. 28. 28.* It is spoken of God; after the manner of men, that hee laugheth, *mocketh* is angry, and the like, not that hee hath such passions as men, but because hee doth such things as men use to doe when they are moved with such passions: and as the Hebrew Doctors say, The law speaketh (of God) according to the language of the sonnes of Adam. See the Annotations on *Gen. 6. 6.*

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127. and 92. 16. and 94. 17. and 63. 8. and 125. 3. Job. 5. 16. God in Hebrew *Elohim*, which is the first name whereby the Creator of all is called in Scripture, Gen. 1. 1. See the Annotations there. And it is in the plural number, to signify the Trinity of the Trinity in the Unity of the Godhead; and therefore is joyned commonly with other words of the singular number, and sometime of the plural, indifferently as *Elohim*, he went, 1 Chr. 17. 21. and *Elohim*, they went, 2 Sam. 7. 23. See Psa. 58. 12. It is sometime used (though more seldom) in the forme singular, *Eloah*, Psa. 18. 32. &c. And it may be derived either from *Al*, which signifieth mightie; and so by increase of the word, the signification is increased, *most mightie*, or the Almighty; or from *Alah*, to admire; because of the covenant, oath, and excommunication, wherewith we are bound unto God according to that in Deut. 29. 12. 14. 19. *Alchem*, 10. 29. Eccle. 8. 2. This honourable name is also given to Angels, Psa. 8. 6. and to Magistrates, Psa. 81. 1. 6. because God hath communicated with them his word, John 10. 34. 25. *Selah*] This Hebrew word signifieth *exaltation*, or *lifting up*, whether of the mind, to make, or of the voice to strain it, or of both. And for the matter, it seemeth to import an alleviation of a thing to be, and an admiration thereof. For the manner, it is a note of singing high, and therefore is used onely in Psalmes and Songs, and alwayes at the end of verses, excepting some few places, Psa. 55. 20. and 57. 4. Hab. 3. 3. 9. where it is in the middle. The Chaldee Paphraist, and some other Hebrewes have turned it, for ever. Our Doctors of blessed memory have said, that every place where it is written, *Nefach Selah*, and *Ghed*, there is no ceasing (or end) of that thing, faith R. Menachem on Lev. 25. The Greeke version makes it a musicall notion, *Diapsalma*.

Verl. 4. *a shield about me*] or for me, that is, a protector, a defender, So Gen. 15. 1. Deut. 33. 29. Psa. 84. 12. *glory*] or honour, which in the Hebrew hath the signification of *neighbourliness* or *graciousness*, which the Apostle seemeth to respect, mentioning the eternal weight of glory, 2 Cor. 4. 17. David here calleth God his glory, who had advanced him to kingly dignitie; such as our Saviour calleth glory, Mat. 6. 29. *the lifter up*] or exaltation of my head, that is, *greatest victory, honour and triumph*. So Psa. 27. 6. and 110. 7. Verl. 5. *Be enquired*] or heard; to be answered, is to certifye by some meanes, that he heareth, as by helpe or deliverance from danger, Psa. 22. 22. Isa. 41. 17. *Isaiah answerer by fire*, 1 King. 18. 24. therefore it importeth more than bare hearing, Isa. 30. 19. and 58. 9. The Chaldee translateth, he received my prayers, from the mountain of the house of his Sanctuary, for ever. Verl. 6. *I lay downe*, &c.] This speech denoteth *safety* and *securitie* from danger and dread of euill, Lev. 26. 6. Job 11. 19. Psa. 9. Ezek. 34. 25. Pre. 3. 24. Verl. 7. *doe set*] to wit, *themselves in leage*, or in battell, *or set their engines*, So E. 2. 2. 7. Verl. 8. *on the cheek-bone*] a signe also of reproach, as Job 16. 10.

Verl. 9. *To Ichovah the salvation*] to wit, *to, or helpeth*, or, *Of Ichovah is salvation*, *helpeth*, or *delivereth*, So Prov. 21. 3. 1. Gen. 2. 29. Also Rev. 10. and 19. 1. *The salvation to our God*. Like speeches are, *Holiness to Ichovah*, Exod. 28. 36. *To Ichovah the warre*, 2 Sam. 7. 47. *To Ichovah the earth*, Psa. 24. 1. and many the like. The Chaldee calleth, *From before the Lord is redemption*; the Greeke, *Of the Lord*, *by blessing*] This word when it is spoken of God towards man, (as in this place) signifieth a plentiful bestowing of good things, earthly or heavenly, Gen. 24. 35. Deut. 28. 2. 3. 4. &c. Eph. 1. 3. Gal. 3. 8. When it is spoken of men towards God, it brooketh praise of thanksgiving, by word or deed, Deut. 8. 10. Psa. 103. 1. 2. Luke. 1. 64. and 2. 28. And that which in Mat. 26. 26. is called *blessing*, in Luke 22. 19. is called *thanksgiving*. When it is spoken of men towards men, it brooketh sometime salutation, as Gen. 47. 7. 1. Gen. 10. 10. sometime a gift, or a benevolence, 31. 1. Sam. 25. 27. 2 Cor. 9. 5. 2 Kings 5. 15. sometime a *prophecy* (by way of prayer or prophetic) of good things in the name of God, as Gen. 14. 19. 20. Num. 6. 23. 24. In this signification, the lesse is *blessing* the greater, Heb. 7. 7.

PSAL. IV.

2 David prayeth to God for audience; 3 Reprovethe his enemies for opposing him in vain; 5 Exhorteth him to repent and trust in the Lord; 7 Gods favour more joyeth the heart than all riches: 9 there in David seareth himselfe.

To the master of the musike on Neginoth, a Psalm of David.

When I call answer me, O God of my justice; in distress thou hast made room for me: be gracious to me, and heare my prayer. Sons of men, how long shall my glorie be to ignorance; will ye love vanitie? will ye seeke a lie *Selah*? But know yee that Ichovah hath marvelously separated a gracious Saint to him: Ichovah will heare when I call unto him. Be stirred and fincener, lay in your heart upon your bed and be still, *Selah*. Sacrifice ye the sacrifices of justice, and trust unto Ichovah. Many doe say, Who will cause us to see good? lift thou up over us the light of thy face Ichovah. Thou hast given joy in my heart, more than of the time when their corne and their new wine were multiplied. In peace together will I lie down and sleepe, for thou Ichovah alone wilt feat mee in confidence.

Annotations.

To the master of the musike] or, To the confessor, to him that excelleth: the Chaldee translateth

lareth it, to sing. The originall word *Menafach* signifieth one that urgeth the continuance of any thing unto the end, or the going forward with a work till it be overcome, 2 Chron. 2. 18. and 34. 12. 13. Ezra, 3. 8. 9. and such as in 2 Chron. 2. 18. are called *Menafachim*, masters, are in 1 Kings 5. 16. called *Radim*, rulers. And in musick, there were Levites appointed for severall duties, and some *menafach*, to pipe, or to set forward, and be over the rest, 1 Chron. 15. 21. and these were such as excelled in the art of singing & playing on instruments, to whom sundry Psalmes are intitled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites fingers that attended therunto, & had no other charge, 1 Chr. 9. 33. or *Neginath*] that is, *stringed instruments of musick*, played on with the hand. See the note on Psa. 33. 3.

Verl. 2. *when I call*] or, in my calling; which the Chaldee expoundeth, *In the time of my prayer, receive thou of me*. God of my justice] that is, my just God, author of my justice, and avenger of my just cause. in distress] or in straightnesse, thou hast widened or enlarged for me. prayer] appeals, interpellation or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrew word *Tehillah* cometh of *Pillul*, to judge or determine causes for which appeals are made, 1 Sam. 2. 25. and *Pellim*, are Judges or Arbiters, Exod. 21. 22. whereupon to pray is in Hebrew, *hitpallel*, as it were to appeal or present himselfe and his cause unto the Judge, or to judge ones selfe.

Verl. 3. *Sonnes of men*] Herby is meant, *Great men*, the Hebrew being *Is*, which is the name of man in respect of his power and arguittie, as appeareth after in Psa. 49. 3. *shall my glorie be to ignominy*] or, will yeturne my honour to defamation, slander, and calumnie. God had promised David the honour of the kingdome, which Saul with his Nobles sought to desime and caluminate, and so turne it to shame and reproach. *will ye seeke a lye*] or, *ye seeke a lie*, or *deceivable falsehood*; ye seeke that which shall not come to passe. The Hebrew *zabab* (here used) is such a lie as deceiveth mens expectation, Job 40. 28. Psa. 89. 36. Isa. 58. 11. 2 Kings 4. 6.

Verl. 4. *marvellously*] or *separated*] or *selected in wonder*] or *exempted* as with some signe of excellencie, called out. So God marvellously severed the Israelites from the Egyptians, Exod. 8. 22. and 9. 4. and 11. 7. See also Psa. 17. 7. Exod. 33. 16. a gracious Saint] or *pious*, *holy*, *mercifull*, one meaning himselfe. The Hebrew *Chafid*, (with the New Testament in Greeke calleth *hospes*, that is, *pious* or *holy*, Act. 13. 35.) signifieth one that hath obtained mercie, goodness, pittie, grace and benigntie from the Lord, and is againe (after Gods example) *pious*, *kind*, *gracious* and *mercifull* to others, Nck. 13. 14. See Psa. 136. 1. to him] that is, his gracious Saint, as the Greeke explaineth it; or referring it to the former, he hath separated to himselfe a gracious man. Verl. 5. *Be stirred*] or *Be commoved*, which may be understood, *Be angry*, *be grieved*, or *tremble*; and

the Chaldee addeth for him, meaning God, The originall word *Ragez* noteth any stirring or moving, Job 9. 6. as to be moved or tremble with feare, Psa. 18. 8. Dent. 2. 25. Isa. 14. 9. to be moved with griefe, 2 Sam. 18. 33. to be stirred with anger, Prov. 29. 9. 2 Kings 19. 27. 28. Ezek. 16. 43. This latter the Greeke here followeth, *Be angry* and *in mot*, and the Apostle hath the same words, Eph. 4. 26. *for not for misdeed* not. This word signifieth to misse of the way or marke: as in Jud. 20. 16. men could sling stones at an hairens breadth and *not sin*, that is, *not misse*; and Prov. 19. 2. he that is haitie with his foot *sinne*th, that is, *misleth* or *swaveth*. In religion Gods law is our way and marke, from which when we swave we sin. Therefore *sin* is defined to be transgression of law, or *unlawfulness*, 1 Job. 5. 4. *say in your heart*] that is, *inwardly* what you do, and what the end will be *Be consider* with your *selve*. The like phrase is in Psa. 14. 1. and 35. 2. Mat. 24. 48. Rom. 10. 6. Rev. 18. 7. *be still*] or *silent*, *stay*, *pause*, as 1 Sam. 14. 9. *Isa. 10. 12. 13.* By this word is often meant in Scripture a modest quietnes of the mind, the troubled affections being allayed. See Psa. 131. 1. and 37. 7. and 62. 2. Lom. 3. 26. The Chaldee paraphraeth thus: *Say your request with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death for ever.*

Verl. 6. *Sacrifice*] The word signifieth killing or slaughtering; as beafts were killed for offerings to God, figuring mans mortification, or dying to sin, 1 Pet. 1. 19. *sacrifices of justice*] such as speaketh of, Deut. 23. 19. and David afterward, Psa. 51. 21. meaning *sacrifices* just and right, and in faith, according to the intendment of Gods law: contrary to those which the Prophet reproveth, Mal. 1. 14. *So sacrifices of triumph* or joy, Psa. 27. 6. are *joyfull sacrifices* offered with gladnetie. And the way of justice, Mat. 21. 32. for a just or right way. The Chaldee giveth this sense, *Subdue your lust, and it shall be counted unto you as a sacrifice of justice*. *trust*] or, *be consider*, *have steadfast hope*, *secure and firme confidence*; and it is opposed to *feeblesse* of mind, *feare* and *doubt*, Isa. 12. 2. Prov. 28. 1.

Verl. 7. *Many doe say*] Hebr. are saying; which may be turned, *doe say*, as in Mat. 22. 23. *but legentes*, saying, is in Mark. 12. 18. *bovines* leges, which say. *who will cause us to see*] that is, to enjoy, or have the fruition of good, Psa. 50. 23. And this is the forme of a wish; as David desired and said, *Who will give me drinke of the water*, &c. 1 Chron. 11. 17. and, *who will give me wings as a dove*, Psa. 55. 7. and many the like. *the light of thy face*] that is, *his light*, *holy chearfull face* or *looks*; meaning Gods favour, grace, and the blessings of knowledge, comfort, joy, &c. that flow therefrom. This is in Christ, who is both the Light and the Free or Presence of God, Luke 2. 32. Exod. 33. 14. and the Angel of his face, Isa. 63. 9. According to this phrase Solomon saith, *In the light of the Kings face is life*, and his favour is as a cloud of the latter raine, Prov. 16. 15. See also Psa. 44. 4. and 31. 17. 21. and 67. 2. Job 29. 3.

Verl. 8. *hast given joy*] or *hast give or put joy*: so giving is used for putting, often times, Psa. 8. 2. and

and 40.4. and 33.7. and 69.12. and 89.20. and 39.6. and 119.110. *more than of the time*] or from of the time. An Hebrew phrase, where the figure of comparison is wanting; as *Gen. 38. 26. Psal. 19. 11. and 130.6.* The like is also in the Greek tongue; as *Luk. 15. 7. and 8.4.* And of joy in harvest when corn is increased: *see Jsa. 39. 10. 11. 12.*

Verl. 9. *together*] that is, *I will lie down and sleepe both together*, nor being disquieted with feare or care: *see Ps. 3. 6. or together.*] and others with me: or, *I may selfe wholly & alone.* See the note on *Ps. 33. 15.* *alone*] The Hebrew phrase is, *in lone dōm*, or *in solitarie esse*] and may be referred (by the distinction) to the Lord, who alone seareth his in safety: as *Deut. 32. 12.* or to that which followeth, *Thou wilt seat me alone in safety.* Herein looking to Moses blessing, *Deut. 33. 28.* where Israel dwelleth safely, alone and in *Nim. 23. 9. Jer. 49. 41.* Thus it is a blessing to be alone from enemies: either wife to be alone from friends, is a note of affliction; as *Psal. 102. 8. Lam. 1. 1.* *wilt seat me*] that is, *cause me to sit, dwell, or remain.* in confidence] or trustfully, with hope: that is, confidently or trustfully, with confidence meath, securely, safely. And this was a blessing promised in the law, *Lev. 26. 5. Deut. 12. 10.*

PSAL. V.

David prayeth, and professeth his studie in prayer. 5 David favourerth not the wicked. 8 David professing his faith, prayeth God to guide him: 11 To destroy his enemies, and to preserve the godly.

To the master of the musicks on Nechiloth; a Psalm of David.

HEARE thou my words Ichovah, understand my meditation. Attend to the voyce of my crye, my King and my God, for unto thee will I pray. Ichovah, at morning thou shalt heare my voice, at morning will I orderly address to thee, and will looke out. For thou art not a God delighting wickedness, the evil shall not forsake with thee. Vain-glorious fools shall not set themselves before thine eyes, thou hatest all that work painfull iniquitie. Thou wilt bring to perdition them that speake a lie, the man of blouds, and of deceit, Ichovah doth abhorre. But I, in the multitude of thy mercy, will come into thy house, will do worship toward the palace of thy holiness, in the feare of thee. Ichovah lead me in thy justice, because of my enivies, make straight thy way before me. For in his mouth is no certaintie; their inward part is wofull evils: their throat is an open grave, their tongue they make smooth. Condemne thou them as guiltie, O God, let them fall from their trespasses: with the multitude of their trespasses, drive thou them away, for they are

turned rebellious against thee. And rejoyce shall all that hope for facie in thee, for ever shall they shewt, and thou shalt cover them: and they that love thy name, shall be glad in thee. For thou, Ichovah, wilt blesse the just one: as with a buckler, with favourable acceptance thou wilt crowne him about.

Annotations.

Nechiloth] These (by the name) seeme to be wind instruments, as flutes, trumpets, cornets, &c. as *Neginoth* are stringed instruments, *Psal. 4. 1. For Chalil is a Pipe, Isa. 5. 12.*

Verl. 2. *my meditation*] in Greeke, *my crye.* Verl. 3. *Attend*] or *hearken*, namely, *thy care*, as is expressed, *Ps. 10. 17. Prov. 2. 2.* but often the word *care* is omitted, as here, *Ps. 61. 2. and 66. 19.* and *86. 6. and 142. 7. &c.* *wilt I pray*] or *I doe pray*; meaning still and usually.

Verl. 4. *at morning*] or, *in the morning*: which hath the name in the original tongue, of *rising, looking and seeking early*, and is therefore used for every first opportune or fit time, both to pray, and to receive blessings, *Psal. 88. 14. and 92. 3. and 90. 14. and 143. 8.* Here also the word *at* or *in* is to be supplied; as *Beit a house*, 2 *Chron. 26. 11.* for *beeth*, in a house. 2 *King. 15. 5.* and many the like. *orderly address*] prepare, or settle in order; meaning either his person, as *Iob 32. 5.* or his speeches, as *Iob 32. 14.* *looke out*] or *see*; as he that keeps watch and ward, expecting what God will answer, as is explained in *Hab. 2. 1.* This north diligence, hope, and patience: So *Mic. 7. 7.*

Verl. 5. *a God*] or, *ambitious one*: in Hebrew *El*, the name of God, denoting his might or puissance: which therefore the Greeke sometime tranflateth *Ichuros*, *Mightie*, *Psal. 7. 12.* sometime *Mighty God*, *Ila. 9. 6.* but most commonly God: which the holy Ghost alloweth, *Mat. 27. 46.* and 1. 23. *delighting wickedness*] or, *that taketh pleasure in wickedness*. By wickedness and evil, may here be meant also (by figure of speech,) wicked and evil persons. See *Psal. 36. 12.* *forsooke*] or *bea guest with thee*, meaning that an evil man should have no entertainment to be harboured as a guest, much lesse to have any abiding, or settled habitation with God. Here the word *with* is to be supplied; as in the like Hebrew phrase, *Ps. 94. 20. Gē. 30. 20.* So in *Ex. 9. 16* that I might show thee, for, show in thee; as the Apostle citeth it, *Rom. 9. 17.* the like is in *Psal. 42. 5.*

Verl. 6. *Vain-glorious fools*] or, *mad boasting fools*: called *Holchim* of *balal*, to extoll, praise, glorify: when it is of ones selfe, and immoderate, is *deceit, folly, and madness*. Hence is the word used, for *mad, or raving with folly*, *Eccle. 2. 12. and 7. 9. and 101. 9. and 13. Ila. 44. 25.* So after in *Psal. 75. 5. and 101. 9. and 73. 3.* The Chaldee calleth them *meckers*, that workes to the holy Ghost tranflateth it, *AE. 13. 41.* from *Hab. 1. 5.* The Hebrew word signifying a willing working out, perfecting and perfecting: as *Psal. 7. 14.* *painfull iniquitie*] or, *forrecesfull sin*, *vaine unlawfulness*. The original word is *Asen*, which

which hath the signification of paine or sorrow, is of large use, denoting all *sinfull and unjust affections, desires, or endowments, which cause paine or sorrow, or be painfully done*, and is applied in speciall to idolatry, joyed with *Tetaphim* or images, 1 *Sam. 15. 12.* And *Seth-el*, that is, *Gods house*, is called of the Prophets *Beth-aven*, an *Idol house*, or place of iniquitie, *Hos. 4. 15.* and 10. 5. because *Ierobam* had there set up false worship, 1 *King. 12. 29.* And in *Ila. 66. 3.* heathen *Beth-el*, or an *Idol*, is turned in Greeke, *ablaßtemer*. Thus *Poghnali-aven*, be such as worke, practise, or commit idolatry, superstition, or other sin and iniquitie, whereof comes *forrow, griefe, miserie*, and at last *confusion*, however such evil workers doe polish and trim their actions, for they shall be rejected that worke unlawfulness (*hoi ergazomenoi tes anomian*) *Mat. 7. 23.* or *workers of iniquitie*, (*hoi ergates tes adikias*) *Luke 13. 27.* as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from *Iob. 31. 3. and 34. 8. 22.* The Chaldee tranflateth, *them that doe fallhood.*

Verl. 7. *Thou wilt bring to perdition*] or *wilt doe quite away*, *wilt fordoe*, or *make perish*. *man of blouds*] that is, *bloody man*, or *murderer*, as the Chaldee expoundeth it, the man that sheddeth innocent bloud. When *bloud* is used in the plural number, it usually noteth *murder* or *manslaughter*, and the guilt following it: as *Gen. 4. 11.* the voyce of thy brothers blouds crieth, 1 *Chr. 22. 8.* then hast shed many blouds: to after in *Ps. 9. 13. and 106. 38. and 51. 16.* Sometime it signifieth *natural uncleanness*, as we are borne in sin, or sin deserving death, *Ezek. 16. 6. 9. I* saw thee polluted in thine owne blouds, &c. Hereto we may compare the Apostles speech, *Iohn 1. 13.* which are borne not of blouds, &c. A man of blouds, is one that is defiled therewith, or given thereto, 1 *Sam. 16. 7. Psal. 16. 9. and 55. 24. and 59. 3. and 139. 19.* See the like phrase opened, *Psal. 140. 12.* and of deceit] that is, *man of deceit*, (as is expressed, *Psal. 43. 1.*) meaning the deceitfull man, *favort*, or *impfessor*: so noting hereby the secret sinner, as by the former speech the open and violent. *Deceit, dol, or guile*, called in Hebrew *Airmab*, is named of *Ramab*, to heave, or cast, or shoot with bow. And as *warpen bowes* doe cast and shoot awry, and deceive the archer, *Psal. 78. 57.* so *impfessor* or *men of guile* doe sit as it were lit up a man with vaine hope, that being disappointed he may have the more heavy overthrow. See 1 *Chr. 12. 17. Gen. 29. 25.* So in another phrase, to lift up the soule, signifieth, to deceive with vaine hope, *Jer. 37. 9.*

Verl. 8. *mercy*] or *kindnesse, benignitie*: in Chaldee, *gedenisse*. See the note on *Psal. 136. 1.* *thy house*] *Ige. edisse*, named in the Hebrew of building, *beith*: in Greeke, of dwelling, *oikos*: in English, of *tuition*, and *custodie*, a house: of the *Almen buis*, which is of bow, to defend. By house here is meant Gods tabernacle, called his house, 1 *Chron. 9. 23. Mark. 2. 26.* for the temple was not built in Davids dayes. *wilt doe worship*] or *bow downe my selfe*, in signe of honour. *toward the palace*] for the worshippers entered not into the Sanctuary itselfe, but into the court-yard, and at the doore offered

their gifts, *Psal. 116. 19. Lev. 1. 3. Heb. 9. 6.* A *palace* (*Heikal*) is the name of Kings houses, *Psal. 45. 9. 16. Prov. 30. 28.* attributed to the places where Gods Majestie was said to dwell, as the tabernacle, 1 *Sam. 1. 9. and 3. 3.* the temple, 1 *King. 6. 17.* and heaven it selfe, *Psal. 11. 4. Mic. 1. 2.*

Verl. 9. *in thy justice*] that is, in the religion and conversation [set forth in thy law, called the paths of justice, *Ps. 23. 3.* or, for thy justice sake. *enivies*] or *spits*, *observers* that pry for evil. So *Psal. 27. 11.*

Verl. 10. *no certaintie*] no certain stable thing, no firme truth, which one may trust unto: or no true word. *his mouth*] that is, the mouth of any of them; which the Chaldee explaineth thus, the mouth of the wicked men. *inward part*] properly, that which is nearest unto them: this the Greeke tranflateth heart. And these in parts, are put for the thoughts, affections, purposes in them: as *Psal. 49. 12.* *wofull evils*] *havorth* the original signifieth woes, sorrows, heavy annoyances, mischiefs, and wofull events: so named of *hoi* or *havoth*, which signifieth woe, *Ezek. 7. 26.* The Chaldee tranflateth *make flattering*, and consequently deceitfull, as the Greeke tranflateth, with the Apostle followeth, *Rom. 3. 13.*

Verl. 11. *Condemne them as guilty*] *Alam*, is a *guilt*, sin or trespass, *Lev. 5. 19.* where of the word here is used, is to make guilty, or damne of trespass: and to the Greeke here hath it, *Idge* or *damne*, and the Chaldee, *make guilty* (or *condemne*). And because destruction and desolation abideth such as are damne for crime, therefore is this word used also for desolating, abolishing, destroying, *Ezek. 6. 6. Iol. 1. 18.* And so may it be here meant, *punish*, or *make them desolate*, O God, So *Psal. 34. 22. 23. and 69. 6.* with the multitude] or for the multitude; the many. *trespasser*] or *seditions iniquities*, *defensions*, done purposely and disloyally, and are therefore *basins* and *criminals*. The Greeke often tranflateth it *unlawfulness*, or *transgression of law*, which the Apostle following, *Rom. 4. 7.* from *Psal. 32. 1.* It is more than sin, as may be gathered by *Gen. 31. 36. Exod. 34. 7. and Iob. 34. 37.* hee addeth *trespass* to his sin, *drive them away*] or *drive him*, that is, each of them. A like phrase was before, *Psal. 2. 3.* So after in *verl. 12.* upon them and him. *turned rebellious*] or *turned bitter*, and so are very difficult unto thee, by reason of their disobedience and stubbornness, and consequently do provoke to bitterness and wrath, *doe exasperate*. The Hebrew word *Marah* hath properly the signification of *changing* and of *bitternesse*, applied to apostasie, rebellion, and disobedience, *Deut. 1. 26. and 2. 7. 20. Iol. 1. 18.* against thee] which the Chaldee expoundeth, against thy ward.

Verl. 12. *for ever*] or *to eternitie*. *show*] or *shout out*, *sing joyfully*, for so commonly the Hebrew *Ranan* signifieth; and is therefore by the holy Ghost interpreted, to be merry or joyfull, *Rom. 15. 10.* from *Deut. 32. 43. & Gal. 4. 27.* from *Ila. 54. 1.* yet sometime this word is to *show*, *shout*, or cry aloud for sorrows, *Psal. 142. 7.* A loud shrill noise or shouting was used in thankgivings and prayers, *Levit. 9. 24. 1 King. 8. 28. Psal. 17. 1. and 118. 15. and 126. 2. and 33. 1.* and thou shalt cover] or, for thou wilt

Bbbbbb cover,

cover, *proteſt*, or *caſt* a covering over them: and this is anſwerable to their hope or ſeeking comfort in God before mentioned, and ſignifieth a ſafe protection from all hurt or evil; as *Exod. 33. 22. Pſal. 140. 8. be glad* [or *leaſe* for joy, *exit*]. The word ſignifieth outward gladneſſe in *ſervice* and *communion*. So alſo doth the Greeke anſwerable hereto: that where one Evangelist writeth, *Rejoyce and be glad, Mat. 5. 12.* another ſaith, *Rejoyce and leaſe, Luke. 6. 23.* The Chaldee here againe tranſlareth, *they ſhall be glad in thy word.*

Verſ. 13. *buckler* [a pick'd ſhield called ſinnah, of the ſharpe pick'daſſe: as another kind of Scutcheon is called *Magen*, *Pſal. 3. 4.* of fencing or protecting, favourable acceptance] or good will gracious liking or acceptance. So the Hebrew *Rafon* meaneth, derived of a word which by the Apoſtle ſignifieth to accept, *Heb. 12. 6.* from *Prov. 3. 12.* and to be well pleaſed or delighted, *Mat. 12. 18.* from *Iſa. 42. 1.* So the yeare of acceptance is the acceptable yeare, *Luke 4. 19.* from *Iſa. 61. 2.* and the time of acceptance, is the acceptable time, 2 *Cor. 6. 2.* from *Iſa. 49. 8.* It is alſo interpreted *will or pleaſure*, *Heb. 10. 7.* from *Pſal. 40. 9.*

PSAL. VI.

David's complaint in his ſickeſſe, with prayer for releaſe. 9 By faith he triumpheth over his enemies.

To the maſter of the muſicke on Neginoth, upon the eight; 3 A Psalm of David.

Iehovah, rebuke me not in thine anger, neither chaſtiſe me in thy wrathfull hear. Be gracious to me, Iehovah, for I am weak; heale me, Iehovah, for my bones are troubled; and thou Iehovah, how long? Returne Iehovah, releaſe my ſoule: ſave me for thy mercies ſake. For in the death is no memorie of thee: in hell who ſhall confeſſe to thee? I faint with my ſighing, I make my bed to ſwim in every night, I water my bedſtead with my teares. Mine eye is gnawne with indignation: it is waxen old, becauſe of all my diſtreſſers. Away from me, all ye that worke painfull iniquitie, for Iehovah hath heard the voice of my weeping. Iehovah hath heard my ſupplication for grace, Iehovah hath accepted my prayer. All my enemies let be abaſht and troubled vehemently: let them returne, be abaſht in a moment.

Annotations.

Verſ. 1. *Pen the eight* [or after the eight: meaning the eighth time, which was grave, as that which we call the 8th]. So David fetching home Gods Arke, appointed ſome Levites with harps upon the eighth, for the honour and ſervice of God, 1 *Chron. 15. 21.*

And ſo the Chaldee here tranſlareth, *To ſing with playing upon the harpe of eight ſtrings.*

Verſ. 2. *wrathfull heart for choler.* This word noteth the inward affection, as the former doth the outward appearance. David prayeth not ſimply againſt correction, (for as many a God ſeeth, *Job. 34. 21.* and chaſtiſe, *Rev. 3. 19.* but would have his nurture with moderation, leſt it broke him in peeces; as Ieremy likewiſe prayeth, *Ier. 10. 24.* So after in *Pſal. 38. 2.*

Verſ. 3. *heale me* [recure me. Though this may have reference here to bodily ſickeſſe, *Pſal. 107. 18.* yet is it alſo applied to ſoule ſickeſſe, and curing of it; as *Pſal. 41. 5.* *heale thou my ſoule, for I have ſinned againſt thee.*

Verſ. 4. *how long?* [or till when?] An imperfect ſpeech, through trouble of mind, which may thus be ſupplied: *how long will thou ceaſe, or deſerſe to help, or how long will thou aſſiſt me?* So *Pſal. 90. 13.* The Chaldee ſupplieth the want thus, *Let me have a reſtreſſing.*

Verſ. 5. *releſe* [loolen, or deliver my ſoule or me; meaning from death, as is expreſſed, *Pſal. 116. 8.*

Verſ. 6. *for in the death* [This doctrine King Hezekiah explaineth thus: For hell ſhall not confeſſe thee, death ſhall not praife thee; they that goe downe the pit ſhall not hope for thy truth: the living the ſaving, he ſhall confeſſe thee as I doe this day: the father to the children ſhall make knowne thy truth, *Iſa. 38. 18. 19.* So after in *Iſa. 115. 17. 18.* hell for the grave, the place or ſtate of the dead. Seeche note on *Pſal. 16. 10.* *confeſſe*] or, give thanks, celebrate with praife & commendation. This ſame word is alſo uſed for confeſſing of ſins, *Pſal. 32. 5.*

Verſ. 7. *I faint* [or am over ained with my ſighings: the like ſpeech Baruch uſeth, *Ier. 45. 3.* The originall word *Iagagh*, ſignifieth *awing*, *rule*, *harſome* and *ſore labour* of body or mind, and conſequently fainting through wearineſſe, and is oppoſed to *reſt* or quietneſſe, *Lam. 5. 5.* every night [or, the whole night. The Chaldee expoundeth it, *I ſpeak in my ſorrow all the night* (or every night upon my bed, *I water*] that is, *bathe*, or diſſolve into water; or *I melt my bedſtead.* Theſe are exſeſſive figurative ſpeeches, to expreſſe the greatneſſe of his ſorrow. In the Hebrew they are alſo in the future time, *I ſhall melt, I ſhall make ſwim*, that is, *I ſhall melt & bathe*, noting the continuance of his affliction.

Verſ. 8. *mine eye* [This may be taken for the whole face or viſage: as in *Nam. 11. 7.* the eye is uſed for the colour or appearance. *gnawne*] in Greeke, *troubled*. The Hebrew, *Ghnaſh*, is to *gnaw* and *ſer*, and ſo to make deformed and ugly, and to conſume. Hence *Ghnaſh* is a moth-worm, *Pſ. 9. 12.* that fretteth garments. A like ſpeech Iob uſeth, *mine eye is dimmed with indignation*, *Iob 17. 7.* but *gnawne* here, is a word more vehement. So after in *Pſal. 11. 10. 11.* *with indignation* [for griefe that I take, being provoked by the enemies.]

Verſ. 11. *let be abaſht* [or ſhall be abaſht]. The Hebrew *Boſh* ſignifieth to be abaſht, *max pale* & wan; as when the colour fadeeth and withereth; and noteth both diſappointment of ones expectation, *Iob 6. 20.* and conſuſion or deſtruction, *Ier. 48. 1. 10.* oppoſed

[ſet unto joy, *Eſa. 65. 13.* let them returne] or, recoile; a ſigne alſo of diſcomſure and ſhame: ſo *Pſal. 56. 10.* in a moment [or in a minute, that is, a ſhort ſpace, or ſuddenly.]

PSAL. VII.

David prayeth againſt the malice of his enemies, profeſſing his innocencie. 11 By faith he ſeeth his defence, and the deſtruction of his enemies.

Shigajon of David, which he ſang to Iehovah, upon the words of Cuſh, ſonne of Lemini.

Iehovah my God, in thee I hope for ſafety: ſave thou me from all that perſecute me, and deliver thou me. Leſt he teare in peeces my ſoule like a Lion; breaking, while there is none delivering. Iehovah my God, if I have done this, if there be injurious evil in my hands: If I have rewarded evil to him that had peace with me: (yea, I have releaſed my diſtreſſer without cauſe.) Let the enemy purſue my ſoule and take it, and tread downe my life on the earth, and my glory let him make it dwell in the duſt Selah. Riſe up Iehovah in thy anger, be thou lifted up, for the rages of my diſtreſſers, and wake thou up unto me, the judgements thou haſt commanded. And the congregation of peoples ſhall compaſſe thee about, and for it returne thou to the high place. Iehovah will judge the peoples: judge thou mee Iehovah according to my juſtice, and according to my perfection in me. Oh let the malice of the wicked be at an end, and ſtabliſh thou the juſt: for thou triſt the hearts and reins juſt God. My ſhield is in God, the Saviour of the upright in heart. God is a juſt Judge, and God angrily threatneth every day. If he turne not, he will whet his ſword: he hath bent his bow and made it ready. And for him he hath made ready the inſtruments of death: his arrows he worketh for the hot perſecutors. Lo he ſhall be in trauell of painfull iniquities; for hee hath conceived moleſtation, and ſhall bring forth a lie. He hath digged a pit and delved it, and is fallen into the corrupting ditch hee wrought. His moleſtation ſhall returne upon his head, and upon his crowne ſhall his violent wrong deſcend. I will confeſſe Iehovah according to his juſtice, and will ſing Pſalme to the name of Iehovah moſt High.

Annotations.

Shigajon [An artificial ſong of David, or Davids delight. The word properly ſignifieth aberration, or Ignorance; & is here, and in *Hab. 3. 1.* only uſed in the title of ſongs, which ſeeme to be made of ſundry variable and wandering verſes, which being compoſed by art, cauſe the more delight. The Hebrew word (*Shagah*) whereof this is derived, is uſed for delight, or wandering in pleaſure, *Prov. 5. 19. 20.* According to which we may name this ſong, *David's delight*, or *ſolace*. Or in the other ſignification, *David's error*; aſſerting forth the ſum of his cares, which made him almoſt to goe aſtray. The Chaldee expoundeth it, *David's interpretation of the Law.* upon the words [or concerning the words, or matters, aſſures. Word, is both in Hebrew and Greeke often uſed for thing, or matter, *Exod. 18. 16. Deut. 17. 1. 1 King. 14. 1. 3. Luk. 1. 65.*

Of Cuſh [This may be meant of K. ſant himſelfe, who was of Kuſh, and of Lemini, 1 *Sam. 9. 1.* called cloſely Cuſh, that is, an Ethiopian, or Black-moore, for his blacke and ill conditions, his heart not being changed, as the Black-moore changeeth not his ſkin, *Ier. 13. 22.* Or elſe it might be one of Sauls retainers, whole name indeed was Cuſh, but we find no mention of him elſewhere. The Chaldee ſaith plainly thus, upon the deſtruction of Saul the ſonne of Kuſh, which was of the tribe of Benjamin.

Verſ. 3. *Lion* called here in Hebrew, *Aijch*, that is, a *renter* or *Tearer*; and elſewhere, *Lub*, that is, *heartie* and *comragious*, *Pſal. 57. 5.* and *Kephir*, that is, *ſurking*, or *conchant*, *Pſal. 91. 13.* the reaſon of theſe names is thewed, *Pſ. 17. 12.* The renting *Lion* (*Aijch*) as greedy to teare; and the ſurking *Lion* (*Kephir*) as biding in covert places. Other names are alſo given to this kind, as *Shachal*, of *ramping*, or *ſierce* nature, *Pſ. 91. 13.* and *Lajish*, of *ſubduing* his prey, *Prez. 30. 10.* my ſoule [that is, mee, or my life, breaking] this may be referred to the *Lion*, breaking aſunder, or renting his prey: the word alſo is uſed for breaking of yokes of affliction, that is, *ſaving*, *reſcuing*, *redeming*, or *delivering* as, *Pſal. 136. 24. Lam. 5. 8.* The Greeke fo turneth it here, *there being none redeeming nor ſaving*. Thus the deniall note after in the Hebrew, *leveth* for both words; (as after in *Pſal. 9. 19.*) And it is the propriety of this tongue ſometime to want, ſometime to abound with words; as in 1 *King. 10. 21.* there be two denials, when in 2 *Chron. 9. 20.* there is but one, in the ſame narration.

Verſ. 4. *done this*] which Cuſh accuſeth me of: He ſpeaketh of ſome common ſlander. *injurious* evil in my hands [or, in my palms, that is, bad, diſhoneſt dealings in ſecret: the palms or hollow of the hand, being a place where ſilence may be hidden: the hand alſo is put for the action. So *Ios. 3. 8. Pſal. 109. 27.* and *8. 42.*

Verſ. 5. *that had peace with mee*] my friend and confederate. Such treachery David much blameh in his foes, that in time of peace made war, *Pſa. 41. 10.* and *55. 13. 15. 21.* yea [1] Hebr. and [3] *Bebebb* 2 which

which may be relieved; *yes, or when I released my distresser*: which may have reference to his sparing of Saul, & delivering him from death, 1 Sam. 24. 6, 7, 8, 11, 12, and 26. 9, 10, 11, &c. *without cause* [or without effect, and fruit in vaine.

6 Ver. 6. *my life* [in Hebrew, *liver*], so usually called for the many faculties and operations that are in life; the many years, degrees, estates thereof. The Apostles in Greeke retain the singular number *life*, *Act. 2. 28.* from *Psalm 16. 11.* 1 Pet. 3. 10. from *Psalm 24. 13.* *my glory* [or honour; meaning either his honourable estate, renowne, and posteritie, as *Hof. 9. 11.* *lob 19. 9.* or his *oule*, as *Gen. 49. 6.* in the dust] that is, in *base estate and ignominy*, as *Ps. 113. 7.* *lob 16. 5.* or, the dust of death, the grave, as *Psalm 22. 16.* *Isa. 26. 19.*

7 Ver. 7. in the *rages* [or, because of the outrages, *sarpaing indignations*, so called of the passing out of the heart and choler. *make up*] or, *raise up*, to wit, thy selfe, and come unto me; for judgement thou hast commanded or appointed. It may also be read, *raise up to me the judgement* which thou hast commanded: so the Chaldee paraphrase here supplieth the word which, saying, *Hasten unto me*, (or for me) *the judgement* which thou hast commanded: the Hebrew it selfe sometime doth the like as 1 Kin. 9. 8. *this house is high.* 2 Chr. 7. 2. *this house which is high.*

8 Ver. 8. for it [for the same congregations sake, with cometh about thee expecting judgement, to the high place, or to the height, that is, the throne of judgement, for throns were set high, 1 Kin. 10. 19. This word *height* is also used for heaven, *Psalm 93. 4.* and there Gods throne is, *Ps. 11. 4.* The Chaldee saith, *returne to the house of thy divine habitation* (or *Maisie*.)

9 Ver. 9. *Iehovah* [The Chaldee translathet it, *The word of the Lord shall judge*, &c. *judge*] two words are here used in Hebrew for judging, 1 Dan. & 2 Shaphat; the first is more speciall to give doom or sentence in controversies: the latter more generally, for judging or doing right in all causes. The Apostles expresse these two by one Greeke word *kyri-nos*, *as Heb. 10. 30.* from *Dent. 32. 36.* & *Rom. 3. 4.* from *Psalm 51. 6.* *my justice* [the justice and equitie of my cause, in respect of my persecutors. So *Psalm 18. 21.*—25. Elsewhere he appealeth to Gods justice, *Psalm 35. 24.* *my perfection*] or *integritie*, the simplicitie of my wayes, and simplicitie of my heart. See *Psalm 26. 1.* in me, or unto me, to wit, reward thou, as the Chaldee explaineth it.

10 Ver. 10. for thou triest [or, he triest. God who is possessor of the reines, *Psalm 139. 13.* doth also trie them as metall in the fire. The heart may signifie the cogitations, and the reines the affections. So *Ps. 26. 2.* *for 11. 20.* and *20. 12.* *Rev. 2. 23.*

11 Ver. 11. *angely threatneth* [or *desetheth*, *disdaineth* in wrath, namely the wicked, and monaceth their destruction. So the Chaldee paraphrased, *he is mightily angry against the wicked every day.*

12 Ver. 12. *he* [that is, If the wicked turne not, as the Chaldee explaineth it, *If he turne not, unto his feare.* The Greeke translathet, *if ye turne not.*

13 Ver. 13. *he worketh for the hot persecutors* [or *poti-*boeth, to wit, to shoot at them that ferociously per-

cute, namely the *inst*, as the Chaldee addeth. The Hebrew *dalak*, which signifieh *burning*, *Ezek. 24. 10.* is applied to hot persecution: see *Psalm 102. Gen. 31. 35.* *Lam. 4. 19.*

Ver. 15. *he shall be in travell* [or, continually travelling; that is, takeh great paines to accomplish iniquity, as a woman with child to be delivered. *molestation*] or *moyle*, *miserie*. The Hebrew *ghamal* signifieh *toil*, *some labour* and *molestation*, both with a man endureh himselfe, *Ps. 25. 18.* and 73. 5. and which he causeth another to endure, *Psalm 94. 20.* and 55. 11. And thus it is here meant, as the 17 verse sheweth. *bring forth alie* [or *fall*], meaning either *calumnie* and *slander* of others, (which in verse 17 seemeth to be called *violent wrong*) or a deceit of himselfe, frustrating his owne expectation. This similitude of the conception, *travell*, and birth of sin, is memorable, mentioned also in *Job 15. 35.* *Isa. 59. 4.* *Lam. 1. 15.* much like another simile of ploughing, sowing, and reaping iniquity, *Job 4. 8.*

Ver. 16. *is fallen* [to wit, unto his owne perdition, as *Prov. 26. 27.* *Eccles. 10. 8.* or, to lurke there for the perdition of others: See *Psalm 10. 10.* the corrupting ditch be wrought] or *pit of corruption* which he made. The original Shacbarh signifieh *corruption*, *Psalm 16. 10.* and is applied to any pit or ditch where one perisheth and corrupteth, *Psalm 57. 7.* and 94. 13. and sometime the word *pit* is plainly added, as in *Psalm 55. 24.* *the pit of corruption.*

Ver. 17. *his crowne* [the *calp*, or *headtop*; meaning also abundantly, and apparently in the view of all. See *Eph. 9. 25.* *Violent wrong*] The word *Chamas* signifieh *injurie* done by force and rapine, violation of right and justice.

Ver. 18. *sing Psalms to* [or *praise with Psalms*, and this importeth a song artificiall and skillfully composed. See *Psalm 3. 1.*

P S A L M VIII.

Gods glorie is magnified by his works. 6 A prophesie of Christ his humiliation, glorie and dominion.

To the master of the musique upon Gittith, a Psalm of David.

Iehovah our Lord, how wondrous excellent is thy name in all the earth, which thou hast given thy glorious Majestie above the heavens. Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the enemie and selfe-avenger. When I behold thy heavens, the worke of thy fingers, the moone and the stars which thou hast stably constituted; What is sorry man that thou rememberest him; and the son of Adam that thou visitest him? For thou hast made him lesse a little than the Gods, and crowned him with glory and comely honor. Thou gavest him dominion over the works of thy hands: all

8 thou didst set under his feet. Sheep and oxen all of them, and also the beasts of the field. The fowle of the heavens, and the fishes of the sea, that which passeth thorow the paths of the seas. Iehovah our Lord, how wondrous excellent is thy name in all the earth.

Annotations.

Gittith [or the Gittith, which title is also given to the 81 and 82 Psalms. Gath in Hebrew is a wine-press, *Isa. 63. 2.* It is also the name of a citie of the Philistims, 1 Sam. 17. 4. A citie also of the Levites was called Gath-rimmon, *1st. 21. 25.* whereupon Obed-Edom the son of Jedaihur, a Levite and singer in Israel, was called a Gittite, 2 Sam. 6. 10. So by Gittith here may be meant, either such instruments as were used by the psalterist of Obed-Edom the Gittite, or that these Psalms were made upon occasion of transporting Gods ark from the house of that Obed-Edom, the history whereof is in 2 Sam. 6. 10. 11, 12, &c. or that these Psalms were to be sung for praise of God at the Vintage when grapes were pressed. And according to this the Greeke translathet it the wine-presses. Or it may be the name of some musicall instrument; and to the Chaldee Paraphrast translathet it, *To sing upon the harpe that came from Gath.*

Ver. 2. our Lord [our sustainer: See the note on *Psalm 2. 4.* wondrous excellent] or wondrous ample, illustrious and magnificent. The original word signifieh ample or large, and excellent withall, *clear and splendid* in glory: The Greeke turneth it *wonderfull*: the Chaldee, *high and laudable*. So in v. 10. *name* [this word is often used for renowne or glory, *Gen. 6. 4.* *Eccles. 7. 3.* *Phil. 2. 9.* as on the contrary, *vile persons* are called *men without name*, *Job 40. 8.* Gods name is also used for his kingdom and Gospell, *Mat. 19. 29.* compared with *Luk. 18. 29.* *Mat. 10. 19.* 29. And this Psalm treateth of the spreading of Christs Kingdom and Gospell, as after is manifested. *hast given* [that is, put or set as, I have given, *Isa. 42. 1.* is by the Evangelist in Greeke, *I will put*, *Mat. 12. 18.* and in the Hebrew text, as he hath given thee over them for king, 2 Chr. 9. 8. for which is written in 1 Kings 10. 9. he hath set [or put, *It may also import a sitting sure or stablishing*, as thou hast given thy people, 1 Chr. 17. 22. that is, thou hast stablished thy people, 2 Sam. 7. 24. Here also is a grammatical change in the Hebrew to give, for thou hast given. *glorious majestie* [or venerable or praise-worthy glory. The word *Hodh*, is general for any laudable grace or vertue for which one is celebrated, revered and commended. *above*] or over, or upon the heavens. This phrase is used of God, *Numb. 27. 20.* where he willeth Moses to give of his glorious majestie upon *Isaiah*. and may have use in the mysticall applying of this Psalm to Christs kingdom, as *Mat. 21. 26.* *teacheth us heaven*; being also often used in Scripture for the Church of Christ, *Isa. 65. 17* and 66. 2. *Rev. 21. 1.*

Ver. 5. *hast decreed* [that is, firmly decreed, appointed, and consequently fitted and perfected, as

the Greeke & others (which the Apostles useh) signifieh, *Mat. 21. 16.* So in *Eph. 1. 8.* the king has founded, that is, decreed, appointed. See also before, *Psalm 2. 2.* *strength* [that is, strong praise, for to this word seemeth often to be added, as *Ps. 29. 1.* and 56. 7. and 118. 14. therefore the Greeke which the Apostles followeth, *Mat. 21. 16.* translathet it *praise*. This word *strength* or *firmness*, may be taken for *kingdome* firmly strengthened, as in this place, so in *Ps. 110. 2.* and 86. 16. and 89. 11. *to make cease* [that is, put to silence, or doe away, abolish, and destroy. So after in *Psalm 119. 119.* and 89. 45. and 46. 10. *selfe-avenger*] or, him that avengeth himselfe; the proud and mighty which will not suffer his honour or gain to be diminished. So *Psalm 44. 17.* This was fulfilled, when children crying *Holanna* to welcome Christ, the chiefe Priests and Scribes disdained, & sought to destroy him; but he stopped their mouths by alleging this Scripture, *Mat. 21. 15.* 16. *Mark. 11. 18.* Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath, *Rom. 12. 19.*

Ver. 5. *what is sorry man* [to wit, thus thinke I with my selfe, what is man, &c. Here man is called *Enosh*, (the name of Adams neplew, *Gen. 4. 26.*) which signifieh *dolefull*, *sorry*, *sorrowfull*, *weeched*, and *dehincurable*. This word is given to all men, to put them in mind of their misery and mortality, *Psalm 9. 21.* let the heathens know that they be *Enosh*, son of Adam] or, of earthly man. As before men are called *Enosh* for their *dolefull* estate by sin; so are they called *Adam*, and sons of Adam, that is, earthly, to put them in mind of their originall end, which were made of Adam ab the earth, even of the dust, and to dust shall again return, *Gen. 2. 7.* and 3. 19. Adams was the name both of man and woman, *Gen. 5. 2.* and is also the name of all their children, *Psalm 2. 7.* and 36. 7. and 39. 6. and in many other places. See the note *Psalm 45. 3.* *visitest him* [that is, hast care of, provideh for, and looketh to him. The original word thus largely signifieh, and is used indifferently for visiting with favour, as *Ps. 65. 10.* or with displeasure, as *Psalm 59. 6.* Here it is meant for good; for Gods providence is singular towards man, and his visitation preserveth our spirit, *Job 10. 11.* Compare also herewith, *Psalm 14. 3.* *Job 7. 17. 18.*

Ver. 6. *For thou madest him lesse* [or, *And thou madest him lacky, or, Though thou madest him to want a little of the Gods, a little*] The original word signifieh either a little while, *Psalm 37. 10.* or a little degree, *Psalm 137. 6.* 1 Sam. 14. 29. The Greeke brachet, *Act. 5. 34.* *Job. 6. 7.* howbeit, by his applying this to Christ, he seemeth to meane a little or short time, *Heb. 2. 7. 9.* than the Gods; or than God; but by Gods here is meant the Angels, as the Apostle expoundeth it, according both to the Greeke version & Chaldee paraphrase. And those heavenly spirits are for their office and service called *Angels*, that is, *messenger*; but for their honorable dignity they are called *Gods*, here & in *Psalm 97. 7.* and the sons of God, *1st. 1. 6.* & 3. 8. 7. The Prince of the earth are named *Gods*, *Psalm 81. 6.* how much more may the Angels

be called so, that are *Chiefe Princes*, Dan. 10. 13. and crowned him] This may be understood of man as he was first made in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Vnto him the Apostle applyeth this Psalme, thus: *We see Iesus crowned with glory and honour, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he might taste death for all*, Hebr. 2. 9. *Glory seemeth to respect inward virtues, as wisdom, holiness, &c. and Honour for his outward good estate in ruling over the creatures, as ver[7, 8, 9.] comely honour* [The Hebrew hadar denoteth all honourable comeliness, honesty, grave, adorned decency.]

Ver[7, 8, 9.] *didst thou see* in the first creation God gave man rule over fishes, fowles, beasts, and all that moveth on the earth, Gen. 1. 26. but after, for his sake and sinne, the earth was cursed, and he enjoyed it with sorrow, Gen. 3. 17. But the Son of man, who is heire of all things, Hebr. 1. 2. retook our losse, and will cause the remnant of the people, even who-soever overcometh, to inherit all things, Zach. 8. 12. Rev. 21. 7. though unto man living here in sorrow, we yet see not all things subdued, Hebr. 2. 8.

Ver[8.] *Sheepe and oxen* or *Flockes and herds*; the *stocke* comprehending both *sheepe and goats*, Levit. 1. 10.

Ver[9.] *The fowle* that is, *fowles or birds*; one is used for many or all; so the Hebrew often speaketh of other things, as *ship*, for *ships*, 1 King. 10. 22. with 2 Chron. 9. 21. *sheare*, for *sheares*, 2 King. 11. 10. with 2 Chron. 23. 9. So *Psalm 20. 8.* and *34. 8.* of the *heavens* that is, of the *aire*, for all this Outspread or firmament spread over the face of the earth, God called *Heavens*, Gen. 1. 17. the place all above where the Sunne and Starres are, be called *heavens*, Gen. 1. 17. and the highest place where the Angels dwell, (and God himselfe is said to sit in,) is likewise called *heavens*, Matth. 5. 9. and *24. 36.* and by the Apostle named the *third heavens*, 2 Cor. 12. 2. So other Scriptures mention the *birds of heaven*, Matth. 13. 32. the *winds of heaven*, Dan. 7. 2. the *clouds of heaven*, Dan. 7. 13. the *dew of heaven*, Dan. 4. 12, &c. The Hebrew name *Shamajim* hath the forme of the duall number: but the Evangelists expresse it indifferently by the singular or plural; as where one saith, your reward is great in the heavens, Mat. 5. 12. another saith, it is much in heaven, Luk. 6. 23.

PSAL IX.

David praisth God for executing of judgement. 12 He inciteth others to praise him. 14 He prayeth that he may have cause to praise him. 16 The judgements that shall come upon the wicked.

To the Master of the Musike upon Muth labben; a Psalm of David.

I Will confesse Iehovah with all my heart, I will tell all thy marvellous works, I will rejoyce and shew gladnesse in thee, I will sing Psalmes to thy name, O most high. When mine enemies turned backward, they stumbled and perished from thy face. For thou hast done my judgement and my doome, hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one; their name thou hast wiped out for ever and aye.

The desolations of the enemy are wholly ended to perpetuities, and the cities thou hast pulled up, perished is the memoriall of them of them. And Iehovah shall sit for ever, he hath prepared his throne for judgement.

And he will judge the world with justice, will judge the peoples with righteousnesse.

And Iehovah will be an high refuge for the oppressed, an high refuge at times in distresse. And they that know thy name will trust in thee, for thou forsakest not them that seeke thee Iehovah. Sing Psalmes to Iehovah that dwelleth in Zion, shew forth among the peoples his doings. For he that seeketh out clouds remembereth them, forgetteth not the crye of the meeke afflicted. Be gracious to me, Iehovah, see mine affliction from my haters, lifting up mee from the gates of death.

That I may tell all thy praises in the gates of the daughter of Zion, may be glad in thy salvation. The heathens are sunke downe in the corrupting pit that they made; in the net that they hid caught is their foot. Knowne is Iehovah, judgement thee hath done: in the worke of his hands inflamed is the wicked one: Meditation Selah. The wicked shall turne into hell, all the heathens that forget God. For not to perpetuities forgotten shall be the needie one, nor the expectation of the poore afflicted ones perish for aye. Rise up Iehovah, let not fury be strong; let the heathens be judged before thy face. Put thou, Iehovah, a scare in them, let the heathens know that they be forye men Selah.

Annotations.

Vpon Muth labben] This, if it be referred to the musick, seemeth to be a kinde of runckle that we call the Counter-tenor. Otherwise it may be read, For the death of Labben; but who it was, is uncertaine: some thinke it was Goliath; the Chaldee saith, for the death of the Sonne. It seemeth to me, as the former Psalm was of the propagation

of Christs kingdome, to this is of the destruction of Antichrists.

Ver[2.] *marvellous Works* or *wonderfull things, miracles*. The originall word signifieth high and hidden, such as mans power cannot performe, nor reason reach unto, and therefore are admired.

Ver[3.] *in thee* the Chaldee saith, in thy word.

Ver[4.] *When my enemies turned*] This may be taken for a summe of his praise for deliverances past, or, in faith for like to come, and may be read, when my foes turne backe, they shall stumble and perish, from thy face] from before thee, because of thy presence, that is, for feare of thee, and shut out from thy face or presence. So after, Psalm 68. 23, 29. So the Apostle speaketh of the wicked perdition from the face of the Lord, 2 Thess. 1. 9.

Ver[5.] *done my judgement*] that is, given sentence, and executed according to the right of my cause: See Psalm 7. 9. The Chaldee expoundeth it, my vengeance, sitten on the throne] or set thee downe on the throne, the seat of judgement or tribunal. This noteth both kingly authority, Psalm 132. 11, 12. and the acting or executing of the same, 2 Chron. 18. 18. I say 6. 1. Dan. 7. 9. Rev. 20. 11.

Ver[6.] *hast rebuked*] with rough and severe words: but this, when God doth it, commonly importeth confusion, as being to his enemies, and therefore joyed with the curie, Psalm 119. 21. and 68. 31. and 76. 7. and 18. 16. Zach. 5. 2. So else where he saith, as he rebuked of thy face they perish, Psalm 80. 17. Wiped out] or, wiped away, as with the hand. And this wiping out the name, noteth an utter abolishing with great wrath, Deut. 9. 14. and 29. 20. Psalm 109. 13. for ever and aye] or, for ever and ever; or, to eternitie and perpetuities. The Hebrew Gened, yet, is added to eternitie or ever, to increase the duration of it, and to note all eternities, Psalm 10. 16. and 21. 5. and 104. 5. and 145. 12. taken from Moses, Exod. 15. 18.

Ver[7.] *The desolations*] which the enemy made in spoiling our land; or the desolate places which the enemy builded for himselfe, as in Job 3. 14. great men are said to build themselves desolate places, of the enemy] So the Greeke turned it. We may also read it, O enemy, the desolations are quickened (which thou madest;) or, are they ended? to perpetuities] or, to victory, that is, so as it continueth for ever. Ever or Eternity hath the name Gholam in Hebrew, of being bid, and to unknowne: perpetuities, Netach, is so named of praising and getting victory by perpetual duration. Hereupon that speech of the Prophet, he hath swallowed up death to perpetuities, or victorious aye, I say 25. 8. is translated by the Apostle, Death is swallowed up to victory, that is, for ever, as the same word in Amos 8. 7. and Lam. 5. 20. is also turned into Greeke by the LXXij. Interpreters. Pulled up] a similitude taken from trees, applied here to the pulling downe of cities: so planting and pulling up of a people, are set one against another, Jer. 24. 6. and 42. 10. and 45. 4. of them] twice repeated, for more vehemencie; meaning, all and every of them: or, with themselves, their memory is

gone: the Greeke translatheth, their memoriall is perished with a sound.

Ver[9.] *Will judge*] or give doome unto. Two severall wordes for judging are here used, is before, Psalm 7. 9. with righteousnesse] that is, all manner righteounesse and equity, or, most righteously, most equally. See the like speech after, Psalm 98. 9. and 96. 13. and often other where.

Ver[10.] *an high refuge*] in Hebrew Misgab, which is, an exaltation, that is, an high place, tower, or fort to resist the enemy, Jer. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 36. for the oppressed] or, to be beaten downe; the poore is so called, as being, powdered or stamped by the adversary. So Psalm 10. 18. and 74. 21. at times] or in seasons, that is, seasonably at all times when they be in distresse. So Psalm 10. 11.

Ver[11.] *that know*] or that acknowledge thy name: such are Gods people, Ezech. 52. 6. and shall by him be delivered and advanced, Psalm 91. 14.

Ver[12.] *Dwelleth in Zion*] or *sitteth in Zion*. The Chaldee saith, hath placed his divine habitation (or mansion) in Zion. Sitting is often used for dwelling, as is noted, Psalm 1. 1. The word in is many times omitted in Hebrew, but necessarily to be understood, as the text it selfe sheweth, as *beth, house, for bebeth, in the house*, 2 King. 14. 14. compared with 2 Chron. 25. 24. and 2 Chron. 26. 21. with 2 King. 15. 5. and 2 Chron. 34. 30. with 2 King. 23. 2. his doings] his practises, or wanted works. The originall word signifieth actions done naturally, or purposely and studiously; designs, gestures, or exercises enterprised avidely, and prosecuted studiously, of naturall disposition and inclination, as Prov. 20. 11. 1 Sam. 25. 3.

Ver[13.] *seeketh out*] or requirerth blouds, that is, God, who followeth, findeth out, punisheth and avengeth bloudshed or murder, according to the law, Gen. 9. 5, 6. See the Annotations there. The Chaldee expoundeth it, be that requirerth the bloud of the innocent rememberth his just ones, meeke afflicted] The originall here hath a double reading, Gholan-jam, that is, afflicted, poore, and Gholanavim, meeke, modest, slow: for affliction often causeth meeknesse. Therefore also Gholan, that is, afflicted, is translated, Paus, Mecke, Matth. 21. 5. from Zach. 9. 9.

Ver[14.] *from my haters*] that is, which cometh upon me from them. lifting up] or, lifting up (exalter) of me. gates of death] This noteth present perill and feare of death, as being now neare at the very doore or gate thereof, Gen. 4. 7. Iudg. 5. 8. It noteth also power, strength, and jurisdiction which death hath; (even reigning, as the Apostle saith, Rom. 5. 14.) because Magistrates are, and judgements were executed at the gates of cities, Dent. 22. 15. Job 31. 21. Amos 5. 10, 15. So in other Scriptures the gates of death and of hell denote their perill, strength and horror, Psalm 107. 18. I say 38. 10. Matth. 16. 18. Job 38. 17.

Ver[15.] *gates of the daughter of Zion*] these are opposed to the former gates of death, and mean the publike places where Gods people come together at Zion gates, where God saith, ver[12.] and which

which he loved most, *Psal. 87. 2.* The daughter of *Sion* signifieth the Church or Congregation there gathered, as also the Chaldee Paraphrase here sheweth, translating it the congregation of *Sion*, for every chief citie was counted as a mother, *2 Sam. 20. 19.* (whereupon the Apostle calleth *Jerusalem*, the mother of us all, *Gal. 4. 26.*) the villages that were neere and pertained unto such citie, are called daughters; *Iof. 15. 45.* *2 Chron. 13. 19.* *Psal. 48. 12.* and the inhabitants there seated, or assemblies of people resorting thither, are likewise named daughters; as being rich, borne, nourished there, and subiect thereto. Such speeches are often in the Scripture, as, daughter of *Jerusalem*, *Lam. 2. 19.* daughter of *Sion*, *Mat. 21. 5.* from *Zach. 9. 9.* daughter of my people, *Ier. 4. 11.* daughter of *Tyrus*, *Psal. 45. 13.* daughter of *Babel*, *Psal. 137. 8.* and the like.

Verf. 17. *Judgement bee hath done* [or, by the judgement that he hath executed, his hands] or his palms, the wickedes owne hands, called the palms or holloes, for the secret manner of working. So *Psal. 7. 4.* Meditation *Seleb* meaning that this is a matter of deepe meditation, worthy to be well minded, and spoken or sung with earnest consideration alwaies. Some retain the Hebrew word, *Hagagion Seleb*, for that it may import a kinde of Song or tune, (as the Greeke turneth it,) being found in this forme, only here, and in *Psal. 92. 4.* The Chaldee interpreteth it, the just shall joyfully shout for ever.

Verf. 18. *into hell* [or, into hell it selfe] for the word *into* is in effect twice put in the Hebrew for more vehemence. *forget God* [the Chaldee addeth, that forget the feare of God.]

Verf. 19. *needy one* [two names are here given to the poore, *Ejion*, needy and desirous, which importeth want of things needfull, to be supplied by liberality, *Psal. 132. 15.* and *112. 9.* *Gjroni*, poore afflicted, which need help and deliverance from vexation, as before, *verf. 13.* yet this precise difference is not alwaies observed in Scripture. *perish for aye* [that is, shall never perish]. Here the word *not*, set in the beginning, kreveth for a deniall of all that followeth, *shall not be forgotten, shall not perish, or be lost*; So in *Iob 30. 20, 25.* and *31. 20.* and the Chaldee here repeateth the word *not*, for more plinnesse. Contrary to this is the wickedes hope and expectation, which shall perish, *Prov. 10. 28.* *Iob 8. 13.* and *11. 20.* *be strong* [or, strengthen, confirme and harden himselfe, and so prevail]. This is fully opposed both to the name and nature of man, which is *infirmi*, *forrowfull*, and *mortall*.

Verf. 21. *Put a feare in them* [The originall *morah* (uted in this place only) seemeth to be put for *Mora*, which is *Fear* or *Terrour*, *Psal. 76. 12.* these two Hebrew letters being often put one for another, as *Amon*, *Ier. 52. 15.* for *Hamon*, *2 King. 25. 11.* *Shima*, *2 King. 25. 29.* for *Shimab*, *Ier. 52. 33.* Or according to the Letters it may come of *Hera*, to teach, and signifie a law or doctrine, and this the Greeke favoureth, translating *set a lawgiver* (or teacher) over them. *for men* [in Hebrew *Enogib*, the proper name of Adams nephew, *Gen. 4. 26.* signifying *Sorrowfull*, and is after commonly gi-

ven to every man for his dolefull state and mortalitye, *Psal. 8. 5.* and here collectively is the name of mankind.

PSAL. X.

1 The Prophet complaineth to God of the outrage of the wicked against God himselfe and his poore people. 12 He prayeth for remedie. 16 He professeth his confidence.

Wherefore Iehovah dost thou stand in a place farre off, dost thou hide at times in distresse? In the haughtinesse of the wicked, he hotly pursueth the poore afflicted, let them be taken in the crafty purposes that they have thought. For praile doth the wicked for the desire of his soule, and the covetous he blesteth, he despiseth Iehovah. The wicked, such is the losinesse of his nose, that he seeketh not: there is no God, in all his crafty purposes. His waies doe wel succed in al time, thy judgements are on high above his sight, all his difficles he puffeth at them. Hee faith in his heart, I shall not be removed, for that I shall not be in vill to generation and generation. His mouth is full of cursing, and of deceits and fraud, under his tongue is molestation and painfull iniquitie. Hee sitteth in the waiting place of the villages, in the secret places doth he murder the innocent, his eyes lurke for the poore.

Hee lieth in wait in the secret place, as a Lion in his den he lieth in wait to snatch away the poore afflicted, in drawing him into his net.

He croucheth, he boweth downe, that fall may into his strong *paves*, a troupe of poore.

He faith in his heart, God hath forgotten, he hideth his face, he will not see to perpetuities. Rise up Iehovah, God lift up thy hand, forget not the mecke afflicted. Wherefore doth the wicked despise God? he faith in his heart, thou wilt not enquire. Thou seeest, for thou beholdest molestation and indignation, to give it into thy hand, unto thee the poore doth leave it: thou art the helper of the fatherlesse. Break thou the arme of the wicked one, and of the evill man; seek out his wickednesse, till thou findeest none. Iehovah is King for ever and aye; perished are the heathens out of his land. Iehovah thou hast heard the desire of the mecke, thou preparest firme their heart, thou makest attentive thine care. To judge the fatherlesse and oppressed, that he adden any more to daunt with terror fory man out of the earth.

Annotations.

Annotations.

This Psalme is in the Greeke version a continuance and part of the former ninth. Whereupon the count of the Psalmes following, doth in the Greeke books, and such as follow them, differ from the Hebrew; the 11. Psalme being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalmes, they divide the 147. into two. Likewise the 114. and 115. Psalmes they make one, and the 116. they part in two.

Verf. 1. *wherefore dost thou stand* [or, wilt thou stand? This forme of expostulation implieth an earnest prayer, *Lord stand not farre off*. For questions may be resolved into plaine affirmations, or denials: as where one Evangelist faith, *why dost thou stand the Master*, *Mark 5. 35.* another faith, *Discegnos the Master*, *Luke 8. 49.* See the notes on *Exod. 32. 11.* *dost thou hide* [to wit, thine eyes, as *Ejay 1. 15.* or, thine care, as *Lam. 3. 56.* or thy selfe. *times in distresse*] that is, when we are in distresse. So *Psal. 9. 10.* *Times*, may specially note troublous times. See *Psal. 3. 16.*

Verf. 2. *hee hatly pursueth* [or, burne doth the poore, doth broile in afflictions, is hotly persecuted. See *Psal. 7. 14.* The Apostle useth like speech for exceeding griele, *2 Cor. 11. 19.* *Who is offended and I burne not?* *crafty purposes* [or, devices, policies; The word noting sometime good purposes, and sometime evil. See also *Psal. 26. 10.* The Greeke translatheth, they are taken in the counsels.

Verf. 3. *praise doth the wicked* [to wit, himselfe, or his fortune, for that he hath what his soule desireth. And the soule of the wicked desireth evil]. *Prov. 21. 10.* *the covetous* [or gain-thirsty, he blesteth, to wit, himselfe, and his fortune. The covetous hath his name of a word which sometime signifieth to pierce or wound, *Ier. 2. 8.* And fitly is the gain-thirsty so called, both for the hurt he doth to others, whose life oft he would take away, *Prov. 1. 19.* and for that hee woundeth himselfe with his greedy eake, the holy Ghost testifying that such as lust after gaine, doe pierce themselves thorow with many sorrows, *1 Tim. 6. 10.* *he despiseth* [or contemptuously provoketh with evill words or carriage, and so incenseth or stirreth him to wrath. So *verf. 13.* The Chaldee expoundeth it thus, hee that blesteth the unrighteous man, abhorreth the word of the Lord.

Verf. 4. *such is the losinesse of his nose* [or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornfull, and sometime an angry countenance; For as the height of the heart, *Psal. 131. 1.* and of the spirit, *Prov. 16. 18.* denote inward pride: so the losinesse of the eyes, *Psal. 10. 1.* and here of the nose, denote outward pride and disdainfull behaviour. The Hebrew hath one word, for the nose, and for anger, (as is observed, *Psal. 2. 5.*) the Greeke here faith, according to the multitude of his anger, meaning that whereby hee persecuteth the poore. The Chaldee translatheth it, in the pride of his spirit. he seeketh not; nothing regardeth or careth, to wit, for God, or

his will. Or it may be translated, *The wicked ingiveth not into the height of his anger*, that is, into Gods anger, he careth not, nor careth his wrath. *in all his crafty purposes* [or, be, all his presumptuous cogitations; meaning that hee doth not once thinke of God, whilst so he purposeth against the poore; or hee presumeth in heart, and faine would so perswade himselfe that there is no God. He studieth Atheisme, as *Psal. 14. 1.* The Chaldee expounds it, *He faith in his heart*, that all his cogitations are not manifest before the Lord.

Verf. 5. *His waies*. &c.] or, *bring forth doe his waies*; a similitude from bringing forth children with paine, which being effected, causeth joy, *Iob. 16. 21.* Therefore here, (as in *Iob 20. 21.*) it is used for good success and (as the Chaldee explaineth it) prosperitie. Or referring it to the poore whom he persecuteth, we may read, his waies make [or, will, or are grievous; the Greeke faith, are polluted, in all time] or, in every time, that is, alwaies continually. So *Psal. 34. 2.* and *62. 9.* and *106. 3.* so the Apostle in Greeke faith, *praying in all time*, that is, alwaies, *Ephes. 6. 18.* like phrase is, in all day, that is, daily, *Psal. 145. 2.* *above his sight* [or out of his presence, from before him. he puffeth] that is, despiseth & setteth them at nought, deniers over them (as the Greeke translatheth it) as if he could overthrow them with his breath. Or he puffeth, bloweth, and consequently setteth them on fire, and consumeth them: as, *scornfull men passe*, (that is, in flame, or as the Greeke faith, burne) the cities, *Prov. 29. 8.* So *Ezek. 21. 31.* The Chaldee expoundeth it, he is angry at them.

Verf. 6. *I shall not be in vill* [or, that am not in evill; that is, I who am not now in evill, shall never be; meaning by evill, trouble or affliction; as the Israelites saw themselves in evill, *Exod. 5. 19.* Or, perhaps, by evill, he meant some and maliciousnesse, (as when Aaron said, the people were in evill, *Exod. 32. 22.*) and then he boasteth here of his innocencie, for which he prometh to himselfe a settled estate. The Chaldee giveth this sense; *I will not be moved from generation to generation, from doing evill.*

Verf. 7. *of cursing* [or, of execration or adjuration. The Hebrew *Alah* signifieth an oath with execration or cursing, *Numb. 5. 21.* for cursing was added to an oath, for to confirme it the more, *Nehem. 10. 29.* *Deut. 29. 12.* therefore one and the same thing is called both an oath, and a curse, *Gen. 24. 8.* 41. This here the Apostle calleth in Greeke *Ara*, *Cursing*, *Rom. 3. 14.* *deceits and fraud* [or importunes and inward guile, that is, outward deceitfull shewes and promises, and privie guile lurking in the heart.

Verf. 8. *in the waiting place of the villages* [or, the ambush of the court-yards, both which have their name in Hebrew of the grass that groweth in them, as it were *grasse-yards*. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greeke translatheth, in the waiting place with the rich.

Verf. 10. *He croucheth* [or, And he crusheth, to wit, himselfe, lest he should be espied. See this spoken

ken of the Lion, Job 39. 2. that fall may in
his strong pawes at troope } or, and he falleth with
strong pawes on the troope of poore. Strong pawes }
or, Strong members } Here wanteth a word to be
supplied, as often in this and other tongues; as, a
fall, for a still cup, Psal. 73. 10. a new, for a new sword.
2 Sam. 21. 16. cold, for cold water, Matth. 10. 42.
This want sometime the Scripture it self suppli-
eth in repe. and histories; as, he let in Aram. 1. Chro-
18. 6. for he let garrisons in Aram, 2 Sam. 8. 6. the
first of the feast, Matth. 26. 17. for the first day of
the feast, Mark. 14. 12. So after, Psal. 22. 13. and
27. 4. troops of poore } or, the weak, the poore }
called here by a name that noteth their power,
wealth, and facultie, to be dimmed or decayed, or, a
company of oblique persons. This word is no where
found, but thine in this Psalme, in the eight verse
before, in this, and againe in the fourteen h.

Verf. 11. he will not see } or, not at all respect.
The like prophane speeches of the wicked are set
downe, Psalm. 94. 7. Ezek. 8. 12. and 9. 9. I say
29. 15.

Verf. 12. lift up thy hand } that is, shew openly thy
power for helpe of thy people, and confusion of thy
foes. Lifting up the hand is applied to the publish-
ing and manifesting of the Gospell, I say 49. 22. Some-
time for signe of helpe, Ezek. 20. 5. sometime for
hurt, 2 Sam. 8. 28. and sometime for signe of an
oath, as Psal. 106. 26. Deut. 32. 40. In this latter sense
the Chaldee Paraphrast taketh it here, Confirme the
oath of thy hand.

Verf. 14. to give it into thine hand } that is, to
take the matter into thy hand, to manage it, or, to give
with thy hand, that is, lib. rally to recompence the
evil that is done. The Chaldee paraphrasteth thus,
It is manifest before thee, that thou wilt send upon the
wicked sorrow and wrath, thou lookest to pay a good
reward to the just with thy hand. unto thee } or,
upon thee the poore leaveth, to wit, his cause, or him-
selfe. To leave, is to commit unto ones selfe. Gen.
39. 6. Esa. 10. 3. Job 39. 14. And so the Chaldee
saith, thy poore trust in thee. See also 2 Tim. 1. 12.

Verf. 15. Breake the arme } the arme noteth
strength, meanes, power, and helpe, Ezek. 30. 21. 25.
Isa. 33. 2. Dan. 11. 6. 22. also violence, Job 35. 9.
In respect of all these, the armes of the wicked men shall
be broken, Psal. 37. 17. till thou smite none. In
Ier. 50. 20. the finnes of Gods people being fought
for, are not found, because of his mercy in pardon-
ing them: but here of the wicked they are not
found, because of his judgement in consuming them,
as he saith in Ezek. 23. 48. thus will I cause wicked-
nesse to cease out of the land.

Verf. 16. beatens out of his land } the land of Ca-
naan, whose peoples the Lord drove out, Psal. 44.
3. and of which he saith, the land is mine, Levit. 25.
23. It may also be understood of the wicked Israe-
lites, which in conditions were like the heathens,
and borne of them, Ezek. 16. 3. such were also cal-
led heathens, Psal. 2. 1. as appeareth by Ait. 4. 27.

Verf. 17. thou preparest firme } to wit, by Spi-
rit, which helpeth the infirmities of men that know
not what to pray as they ought, Rom. 8. 26. Or may
reade it prayer-wise, prepare thou their heart,

apply &c. for prayers are often made in faith, as if
they were already done; as, where one saith, it hath
pleased thee to blesse, 1 Chron. 17. 27. another saith,
let it please thee to blesse, 2 Sam. 7. 29. thine ear
the Chaldee addeth, to their prayers. The Greeke
thus, to the preparation of their hearts things are at-
tended.

Verf. 18. that he addeth } he, that is, the Wicked
man spoken of before, verf. 15. unless we refer it
to that which followeth, the man of the earth,
to daunt with terror } or, to breake with feare,
to dismay or terrifie. The word is indifferent, ap-
plied sometime to God, Psalm. 89. 8. sometime to
wicked men, Psal. 37. 35. The Apostlle following
the Greeke version, faith, be not troubled, 1 Pet. 3.
14. for, be not daunted with feare, Esay 8. 12. but
more fully the word is opened by Paul, saying, in
nothing be terrified } or, daunted } of your adversaries.
Philip. 1. 28. ptimomeni } for many out of the
earth } or, for many men. (Athen.) Jas P. 9. 21. Thumay
be referred to the fatherlesse and oppressed, whom
the wicked would daunt and skere out of the earth,
or land. Or, changing the order of the words, thus,
that man of the earth (that is, earthly man) doe no
more terrifie the meeke. The Chaldee explaineth
it thus, Let the sons of men not any more be frighten
(or daunted) from before the Wicked of the earth.

P S A L. XI.

David being counselled to flee, encourageth him-
selfe in God against his enemies. 4 He sheweth the
providence and justice of God.

To the Master of the Musicke, a Psalme
of David.

IN Iehovah doe I hope for safety; how say
ye to my soule, flee to your mountaine as
a bird? For loe the wicked bend the
bow, they prepare their arrow upon the string
to shoot in the darknesse at them that are up-
right in heart. For the foundations are cast
downe, the just what hath he done? Iehov-
ah in the palace of his holinesse, Iehovah in
the heavens his throne; his eyes will view, his
eye-lids will prove the finnes of Adam.
Iehovah will prove the just one, and the wic-
ked one; and him that loveth violent wrong
his soule doth hate. He will raine upon the
wicked, snares, fire and brimstone, and wind
of burning stormes shall bee the portion of
their cup. For just Iehovah hee loveth jus-
tices, his face will view the righteous.

Annotations.

A Psalme of David: } this word Psalme wan-
ting in the Hebrew, is supplied in the Greeke.

So in Psal. 14. and 25. and 26. and 27. and many
other. See the note on Psal. 10. 10. flee } or, fir.
In the Hebrew there is a double reading, flee thou,
and flee ye, meaning David in speciall, and his re-
new with him. to your mount } or, from your
mount; but the Greeke and Chaldee supplieth the
word so. In mountains, rocks, and caves, David hid
himselfe from Sauls persecution, 1 Sam. 23. 14. and
24. 3, 4. as a bird } This noteth his danger, who
was hunted as a partridge on the mountaines, 1 Sam.
26. 20. and his feare, as in Ista. 16. 2. Hereupon is
that proverb, As a bird fleeing from her nest, so is a
man fleeing from his place, Prov. 27. 8.

Verf. 3. For the foundations } or, the things set up.
The original word Shaiboth signifieth things or-
derly set and disposed, and may be applied to many
things; as in buildings, to the foundation; in hun-
ting, unto nets or snares; in the common-wealth,
unto constitutions or positive lawes; in warres, unto
engins or leggers; as Psal. 3. 7. in the minde of man,
unto purposes, plots, deliberations; in religion, unto
faith, which is the foundation and beginning of the
hypocrisis, or the hypocrisis (that is, the subsequence
and expellation) of things hoped for, Hebr. 3. 14. and
11. 1. According to all, or most of these, may this
sentence be applied, either to the plots, purposes,
snares, set for Davids ruine, but pulled downe by
the Lord; or to Sauls estate and kingdom which
seemed seild, but by the Lord was overthrowne;
or, to Davids estate and faith, which the enemies
boasted to be come to nought. The Greeke version
of the Lxx. translateth thus, for the things that thou
hast perfected, shall have destroyed, are cast
downe } or, shall be broken downe, destroyed. The
Chaldee giveth this interpretation, For if the founda-
tions be destroyed, why doth the just doe innocency?

Verf. 4. Palace of his holinesse } or, his holy pa-
lace or Temple, which here may be taken for very
heaven, as also in Hab. 2. 20. for the holy places
made with hands, were antitypes (or answerable si-
militudes) of the true Sanctuary, Hebr. 9. 24.

Verf. 5. prove the just } or, trie them; by the
persecution of the wicked, as well as by other affli-
ctions, Psal. 66. 10, 11, 12. his soule } that is,
Gods soule doth hate. This is attributed to God after
the manner of men; as he is also said to have eyes,
hands, eares, &c. So Levit. 26. 11. my soule shall
not loath you.

Verf. 6. snares } hereby is often meant in Scrip-
ture, frange, sudden, and inevitable judgements, Job
22. 10. and 18. 9. 10. Ista. 8. 14. and 24. 17, 18. The
Chaldee expounds it, He will send downe the raine
of vengeance on the wicked that breathe fire, &c.
fire and brimstone } such was the wrath that
fell on Sodome and the cities by it, Gen. 19. 24. and
was threatned unto Gog, Ezek. 38. 22. and figureth
the vengeance of eternall fire, Iude 7. Rev. 20. 10.

Wind of burning stormes } or, of blasting tem-
pests, that is, a horrible blasting whirlwind. David
felt such from his persecutors, Psalm. 119. 53. and
hereby feele such from God, for persecuting him.
Ieremie applyeth this word to the burning storme of
hunger, Lam. 5. 10. but it is properly a hideous burn-
ing tempest, rushing out of the darksome cloud;

such as the Evangelist calleth *aeemos typhonicos*, a
foudrery burning wind, named in Greeke *Eurechy-*
don, Act. 27. 14. the portion of their cup } that
is, the due measure of their punishment. See Psal. 75.
9 and 106. 5.

Verf. 7. loveth justices } that is, all manner justice,
both to punish the evil, and precieve the good,
both just causes and persons. his face } or, their
faces, in mystery of the holy Trinity; as, often in
the Scripture. See Psal. 149. 2. The Hebrew here
may be Englished, the face (the aspects) of them, or
of him: See the note on Psal. 2. 3. will view
the righteous } usually vieweth the right. And this
noteth the manifesting of Gods care and fauour to-
wards the righteous, both cause and person. The
Greeke translateth, His face seeth righteousnesse: is
the Chaldee thus, The just shall see the fight of his
face.

P S A L. XII.

David desirous of humane comfort, craveth helpe
of God. 4 He comforteth himselfe with Gods judg-
ments on the wicked, and confidence in Gods tried
promises.

To the Master of the Musicke upon the eight,
a Psalme of David.

SAve O Iehovah, for the gracious Saint
is ended, for the faithful are diminished
from the sons of Adam. They speake
false vanitie, each man with his next friend,
with lip of flatteries; with a heart and a heart
they speake. Iehovah cut off all lips of flat-
teries, the tongue that speaketh great things.

Which have said, with our tongue we will
prevaille, our lips are with us, who is Lord o-
ver us? For the wasteful spoile of the poore
afflicted, for the groning of the needie ones:
now will I rise up, faith Iehovah; I will set in
salvation, he shall have breathing. The say-
ings of Iehovah are pure sayings: as silver
tried in a subliming furnace of earth, fined
seven times. Thou Iehovah wilt keepe
them, wilt preserve him from this generation
for ever. The wicked walke on every side,
when vilenesse is exalted of the finnes of
Adam.

Annotations.

Verf. 1. upon the eight } which the Chaldee ex-
poundeth, upon the eight stringed harpe: See Psal.
6. 1.

Save } or helpe. This word is largely used, for
all manner saving, helping, delivering, preserving,
&c.

8cc. as to helpe or defend from injurie, *Exod. 2. 17.*
2 King. 6. 26. 27. to deliver from all adversities,
2 King. 5. 7. as from sickness, *Mat. 9. 21.* *Mark. 6.*
56. from drowning, *Mat. 8. 25.* from shipwracke,
Mat. 27. 31. from hands of enemies, *Psal. 18. 4.* *Inde*
57. from sinne, *Mat. 1. 21.* from death, *Mat. 27. 40.*
 And from wrath, *Rom. 5. 9.* and infiniteth like. And
 not only a helping in trouble, but a riddance out
 of it, as one Evangelist faith, Let us see if Elias will
 come and save him, *Mat. 27. 49.* another faith, if
 Elias will come and take him downe, *Mark. 15. 36.*
 the faithfull are diminished or faiths, fidelities
 are coased. The original word is used both for
 true and faithfull persons, *2 Sam. 20. 19.* and for
 truthfull fidelities, *Ejaj 26. 2.* The Greeke transla-

Ver. 3. false vanity) or vaine falshood; in Greeke,
 vaine things. This word (shau) noeth vanity both
 of words and deeds, *Exod. 20. 7.* *1er. 2. 30.* and of-
 ten that which is also false, *Exo. 23. 1.* as that which
 Moses in *Exod. 20. 16.* calleth witness of falshood,
 (Sheker,) relating it he calleth false vanity, (Shau)
Deut. 5. 20. with his next friend) or his neigh-
 bour, his friend with whom he is associate. Sometime
 this word is used for a special friend, *2 Sam. 13. 3.*
Psal. 35. 14. *Prov. 17. 17.* but often generally for a
 neighbour, or next, as the new Testament transla-
 teth it in Greeke, *Mat. 19. 19.* from *Levit. 19. 18.*
 And who is our neighbour, our Lord teacheth us,
Luke 10. 29. 36. with lip of flatteries) that is,
 smooth deceitfull speeches, as the Greeke transla-
 teth, deceitfull lips, a lip being sometime put for a speech
 or language, *Gen. 11. 1.* Of such deceivers, that had
 taught their tongues to speake lies, Jeremy also
 complaineth, *Chap. 9. vers. 4. 5.* a heart and a
 heart) [that is, a double heart, and deceitfull. So *Jone*
and stone, Ephab and Ephab, Dent. 23. 13. 14. mean-
 ing double and deceitfull weights and measures. The
 men of Zabulon are commended for that they were
 not thus of a heart and a heart, *1 Chron. 12. 33.* The
 Greeke translaeth, with a heart and a heart be spea-
 keth evil things.

Ver. 5. our lips are with us) or, are ours, that
 is, we have skill, power, and liberty to speake, who shall
 controll us?

Ver. 6. I will rise up) the Chaldee addeth, will
 rise up to judgement. [et in salvation] that is,
 deliver out of all misery, and safely settle in health and
 prosperitie estate. he shall have breathing) or be
 (meaning God) will give breathing, or respiration
 to him, that is, to every poore man, (as after in *vers.*
8.) or, bee will breathe out, that is, speake plainly to
him. The Greeke, changing the person, transla-
 teth parbeshomai, that is, I will speake plainly with
 him. So it noeth the bold assured comfort for which
 God by promise giveth to the afflicted, whose faith-
 full word is therefore commended in the verse fol-
 lowing. This word sometime is used for plaine and
 confident breathing out, or uttering of the truth, *Habak.*
2. 3. *Prov. 12. 17.* Or we may understand it of
 the wicked, thus, I will set for salvation him whom he
 puffeth at, that is, whom the wicked boldly despise,
 (as this word was used before, *Psal. 10. 5.) or, whom*
he hath inspired. The Chaldee expoundeth it, I

will appoint salvation for my people, but against the
 wicked I will resist evil.

Ver. 7. The sayings) or, the words, promiser,
 tried) examined, tried, as in fire. The like
 praise of Gods pure word is in *Psal. 18. 31.* and
119. 140. *Prov. 30. 5.* a subliming furnace of
 earth) This turnace, called Ghnail, a sublimator,
 of subliming or causing to ascend upward, is the best
 and choicest vessel for trying and subliming of me-
 tall, called therefore in Greeke Dokymion, a Triall.
 And the Apostle hath the like word for a Triall of
 faith, better than gold, *1 Pet. 1. 7.* [seventimes]
 or seven fold, that is, many times, fully and sufficient-
 ly. Seven is a perfect number used for many, *1 Sam.*
2. 5. *Prov. 24. 16.* and *26. 25.*

Ver. 8. preserve him) that is, every one of them:
 so before in the end of the sixt verse, and often in
 the Scripture, like sudden change of number may
 be observed. It may also be read prayer-wite, keepe
 them, preserve him. The Greeke changeth person
 also, saying, wilt keepe us, and preserve us. from
 this generation) that is, from the men of this gene-
 ration; as when Christ said, Whereto shall I liken
 this generation? *Mat. 11. 16.* he meant, Whereto
 shall I liken the men of this generation? *Luke 7. 31.*
 The like may be seene in *Mat. 12. 42.* compared
 with *Luke 11. 31.* The original word Dur, that is,
 generation, race or age, hath the signification of du-
 rance, or durable dwelling and abiding, *Psal. 84. 11.*
 and so to noeth the whole age or time that a man du-
 reth in this world, *Eccle. 1. 4.* and so consequently
 for a multitude of men that live together in any age,
 as here, and *Deut. 1. 35.* and in many other places.

Ver. 9. vilenesse) or, vile luxuriosnesse, ruzice.
 The word Zulluch here used, is derived from Zolel,
 that is, a rioter, glutton, or luxuriose person, *Dent.*
21. 20. *Prov. 23. 21.* and consequently one vile con-
 temptible and nought worthe, opposed unto the pre-
 cious, *1er. 15. 19.* And here vilenesse or ruzice may
 either be meant of the vice it selfe, or of vicious do-
 ctrine, opposed to Gods precious word, before spo-
 ken of, *vers. 7.* or a vile and riotous person may be
 called, for more vehemencie sake, as Pride for the
 proud man, *Psal. 6. 12.* The Greeke translaeth
 thus; according to thine highnesse, thou hast much in-
 creased (or made abundant) the sons of men. The
 Chaldee thus, the wicked walke round about, as an
 horsecleech that sucketh the blood of the sonnes of men.

PSAL. XIII.

David complaineth of delay in helpe; 4 prayeth
 for mercy. 6 and glorieth therein.

To the Master of the Musicke, a Psalm
 of David.

How long Iehovah wilt thou forget
 me for ever: how long wilt thou hide
 thy face from me? How long shall
 I set counsels in my soule, sorrow in my heart by

by day: how long shall my enemy be exalted
 above me? Behold, answer thou me, Iehovah
 my God; lighten thou mine eyes, lest I
 sleepe the death. Lest my enemy say, I have
 prevailed against him; my distressers be glad
 when I am moved. But I, in thy mercy doe
 I trust, my heart shall be glad in thy salvari-
 on: I will sing to Iehovah, for he hath bounti-
 fully rewarded unto me.

Annotations.

H) [de thy face] that is, withdrawn thy favourable
 countenance and comfort; which the Chaldee
 expoundeth, the brightnesse of thy face. This is con-
 trary to the lying up of the light of Gods face, *Psal.*
4. 7. and importeth trouble and griefe, and is caused
 by sinne, and is the cause of many adversities and
 discomforts, *Dent. 31. 17. 18.* *1er. 59. 2.* *Ez. 39. 23. 24. 29.* therefore this Prophet doth often com-
 plaine hereof, and pray against it, *Psal. 30. 8.* and
104. 19. and *88. 15.* and *69. 18.* and *102. 3.* and
143. 7. and *27. 9.*

Ver. 3. for cannot sleep) that is, consult and devise
 with my selfe how to escape. by day) that is, day-
 ly; in Greeke, day and night.

Ver. 4. lighten my eyes) that is, make them see
 cleare, and consequently, make me joyfull; for, the
 light of the eyes rejoiceth the heart, *Prov. 15. 30.* Or,
 keepe me alive) which sente the words following
 seeme to imply, and the like speeche in *Prov. 29. 13.*
Eccle. 11. 7. 8. The eyes are said to be enlighte-
 ned, when penurie, sorrow, sickness, or other afflic-
 tion whereby they were dulled, is done away, and
 the senses by some means refreshed, *1 Sam. 14. 27. 29.* *Ez. 9. 8.* also when ignorance is by Gods
 Word and Spirit done out of the minde, *Psal. 19. 9.*
Ephes. 1. 18. See also *Psal. 38. 11.* [lest I sleepe]
 or, that I sleepe not the death, meaning the sleepe of
 death, that is, lest I die. For death is often called
 sleepe in the Scripture, *Psal. 76. 6.* *Job 3. 13.* and *14. 12.*
Alt. 7. 60. and *13. 26.* the sleepe of eternitie, *1er.*
51. 39. The Chaldee paraphraseth thus, Enlighten
 mine eyes in thy Law, lest I sinne, and sleepe with them
 which are guilty of death.

Ver. 6. But I, or And I, as forme. bounti-
 fully rewarded.) The original word Gamal signifi-
 eth to give one thing for another; as prosperity, af-
 ter one hath bene in adversitie, &c. And though
 it be sometime used for rewarding evil for good,
Psal. 7. 5. or evil for evil, *Psal. 137. 8.* yet from
 God to his people, it commonly signifieth a boun-
 tiful rewarding of good things, in stead of evil, which
 we rather doe deserve. So *Psal. 116. 7.* and *119. 17.*
 and *142. 8.* and *103. 2. 10.* The Greeke translaeth
 deus bountifully; the Chaldee, rewarded me good.

PSAL. XIV.

David discribeth the corruption of all naturall
 men; 4 and convinceth them by the light of their

consciencs. 6 He sheweth their enmities against Gods
 people, who wish for, and glory in his salvation.

To the Master of the Musicke, a
 Psalm of David.

The fooles faith in his heart, there is no
 God: they have corrupted, they have
 made abominable their practise; there
 is none that doth good. Iehovah from the
 heavens looked downe upon the sonnes of A-
 dam, to see if there were any that understan-
 derth, any that seeketh God. All is departed,
 together they are become unprofitable: there
 is none that doth good, none, not one. Doe
 they not know, all that worke painful iniquity,
 that eat my people as they eat bread; they
 call not on Iehovah. There dread they a
 dread, because God is in the iust generation.

The counsell of the poore afflicted yee
 would make ashamed, because Iehovah is his
 hope. Who will give out of Sion the sal-
 vation of Israel? when Iehovah returneth
 the captivitie of his people, Iakob shall be
 glad, Israel shall rejoyce.

Annotations.

The foole) Nabal (which hath the signification
 of jadding, dying, or falling away, as doth a leafe
 or flower, *Jsa. 40. 8.* *1 Pet. 1. 24.*) is a title given to
 the foolish man, as having lost the iuice and sap of
 wisdom, reason, honestie, godlinesse; being fal-
 len from grace, ungracefull, and without the life of
 God; as a dead carcase, (which of this word is cal-
 led Nebalah, *Levit. 11. 40.*) and therefore是可耻,
 and of vile esteeme; opposed to the noble man, *Jsa.*
32. 5. The Apostle in Greeke turneth it imprudent
 or without understanding, *Rom. 10. 19.* from *Dent.*
32. 21. faith in his heart) that is, mindeth, and
 persuadeth himselfe in secret. So *Psal. 10. 4.* and
53. 2. no God) the Chaldee expoundeth it, no
 power (or dominion) of God in the earth. they
 have corrupted) married, to wit, themselves; there-
 fore the Greeke faith, they are corrupted by the Chal-
 dee faith, corrupted their workes. This word is used
 for corruption both of religion and manners, by
 idolatry and other vices, *Exod. 32. 7.* *Dent. 32. 29.*
Gen. 6. 12. And that which he spake before as of one
 man, he now applyeth to all mankind.

made abominable) or made loathsome to wit, their action or
 themselves; as the Greeke faith, they are abominable,
 or become loathsome. So in *1 King. 21. 26.* The
 Chaldee interpreteth, they abhorre good. pra-
 ctise) meaning heit evil actions: therefore in *Psal.*
53. 2. it is gravele, evil, which here is enallab, action.
 Ver. 3. All is for the all, that is, the whole
 universall multitude is departed; all in general,
 and every one in particular, as is expressed, *Psal.*
53. 4. become unprofitable) or fit for no use; so
 the Apostle expresseth it in Greeke: the word here

Ccccc used

used, being rare, and taken from *Iob* 15. 16. and berokeneth a thing *loathsome, stinking,* and so unfit for use.

Verf. 4. *Do they not know?* meaning, doubtless they know, and cannot plead ignorance. A question hath often the force of an earnest affirmation. *eat my people* [that is, the poor, as is added for explanation in *Exod.* 22. 25. for Gods people commonly are the poorer sort, *lam.* 2. 3. 6. *Luke* 6. 20. and such are eaten or devoured of the wicked, *Psal.* 79. 7. who eat their flesh, and flay off their skin, and chop them in peeces as flesh for the cauldron, *Mic.* 3. 3. as they eat bread] the word as seemeth here to be understood; or without it, we may read, they eat bread, that is, are secure, and without remorse, doe give themselves to eating and drinking. So eating of bread is used for banquetting, *Exod.* 18. 12.

Verf. 5. *There dread they a dread* that is, they are fore adread, or have a great feare, as *Luke* 2. 9. So, *hath sinned a sinne*, *Lam.* 1. 8. that is, hath grievously sinned. And by there, hee meaneth the suddenness of it, as also in *Psal.* 3. 6. 13. or, there, that is, in their heart and conscience. The Greeke translates, they dreaded with feare, where no feare was: the Chaldee, they feared with a false feare, with which it was not meet to feare, because God is this may be taken as a cause of their forefaid feare, as Saul was afraid of David, *1 Sam.* 18. 14. 15. or it is an opposition to their dread, but God is in the just generation, and therefore they dread not, but are defended from the siege of their enemies, as *Psal.* 53. 6. The Chaldee saith, because the word of the Lord is in the generation of the just.

Verf. 6. *ye would make abashed* that is, ye reproach it, and would confound, frustrate, and bring it to nothing. So *abasing* and *shame* is often used for frustration of ones purpose and hope, *Psal.* 6. 11. because *Iehovah* or, but *Iehovah* is his shelter and hope, therefore he shall not be abashed, *Psal.* 25. 3. Contrariwise, the wicked shall be abashed, because God refuseth them, *Psal.* 53. 6.

Verf. 7. *Who will give* or, O that some would give it is a forme of wishing often used in the Scripture, as *Ps.* 55. 7. *Dent.* 5. 29. *Iob* 6. 8. out of *Sion* this is meant of Christ the salvation of God to *Israel*, who was expected out of *Sion*; as it is written, the Redeemer shall come out of *Sion*, and shall turne away impieties from *Iakob*, *Rom.* 11. 26. returneth the captivities that is, bringeth againe those that were led captives: according to the promise, *Dent.* 30. 4. and this was performed by Christ, *Luke* 4. 18. *Eph.* 4. 8. Captivity, or Leading away, is here used for the people led away, as another word of like signification is so used, *Ezek.* 11. 24. 25. So *Psal.* 126. *Iakob, Israel* that is, Gods people, the posteritie of *Iakob*, who also was called *Israel*. (So *Aaron* is put for his posteritie, the *Aaronites*, *1 Chron.* 22. 27. and 27. 17. and David, for his children, *1 Chron.* 4. 31.) *Iakob* is a name that noteth infirmities; for he strove for the first birth-right, but obtained it not, when hee took his brother by the heele in the wombe; and thereupon was called *Iakob*, *Gen.* 25. 22. 26. But *Israel* is a name of power and principallitie; for af-

ter he had wrestled with the Angell, behaved himselfe princely, wept, prayed, and prevailed, his name was changed from *Iakob* to *Israel*, as a Prince or prevailer with God, *Gen.* 32. 24. 26, 18. *Hos.* 12. 3. 4. Therefore is the name *Israel* given to all Gods people, even the Gentiles also that have *Iakobs* faith, *Gal.* 6. 16. as long before *Iether*, who was by nature an *Ismaelite*, *1 Chron.* 7. 17. was for his faith and religion called an *Israelite*, *1 Sam.* 17. 25. It may also be observed, how in this word *ISRAEL* are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isack* and *Rebekah* his wife, of *Iakob* and of both his wives, *Leah* and *Rachel*: all which persons (except *Rachel*.) were also buried together in one cave, *Gen.* 49. 29. 31.

PSAL. XV.

David describeth a citizen of *Sion*, by his godly and righteous conversation.

A Psalme of David; *Iehovah*, who shall sojourn in thy tent, who shall dwell in the mountaine of thy holiness? He that walketh perfect, and worketh justice, and speaketh truth in his heart. Slandereth not with his tongue, doth not evil to his next friend, and taketh not up a reproach against his neighbour. In whose eyes an abject is contemned, but hee honoureth them that feare *Iehovah*: sweareth to his hurt, and changeth not. Giveth not his money to biting usury, and taketh not a bribe against the innocent: he that doth these things shall not be moved for ever.

Annotations.

IN thy tent] or pavilion, called in Hebrew *Ohel*, of spreading over. God caused an habitation to be made in the wilderness, wherein he dwelt among men, *Exod.* 26. *Psal.* 78. 60. that mansion, made often curtains, he called *Mishcan*, an *Habitacle*, or *Tabernacle*, *Exod.* 26. 1. *Psal.* 26. 8. over which, other curtains were made and cast for a covering, called *Ohel*, a Tent or covering, *Exod.* 26. 7. Hereupon the whole place is called sometime *Ohel*, a Tent, sometime *Mishcan*, a *Tabernacle*. To this Tent all Gods people were to come for his publique worship, *Lev.* 17. 4. 5. *Dent.* 12. 5. 6. It was a moveable place, and so differed from an house or settled habitation, *2 Sam.* 7. 1. 6. *1 Chron.* 17. 5. yet for the use, it is sometime called a house, as is noted on *Psal.* 5. 8. mountaine] the mount *Sion*, whereof see *Psal.* 2. 6. The Chaldee calleth it, the mount of the house of thy holiness.

Verf. 2. *walketh perfect* that is, leadeth his life perfect, entire, simple, sincere, and unblemished. It

noteth the integrity that is before God, in heart and spirit; according to the covenants, *walketh before me, and be perfect*, *Gen.* 17. 1. and, *thou shalt be perfect with Iehovah thy God*, *Deut.* 18. 13. *Mat.* 5. 48. Therefore this perfectness must first be in the heart, *Psal.* 119. 80. then in the waies, *Psal.* 118. 33. and 119. 1. worketh] or effecteth justice; this is wrought by faith, *Hebr.* 11. 33. and such a man is acceptable to God, *Act.* 10. 35.

Verf. 3. *Slandereth not* or *defameth not*; backbiteth not. This word *Ragel*, (from whence *Regel*, a foot, is derived) properly noteth a going to and fro, prying and spying, and carrying tales and rumours, and is used for defaming, or calumniating by craft and guile, *2 Sam.* 19. 27. and here generally for all buse, craftie, deceitfull or malicious abuse of the tongue: which the Greeke exprellth by using fraud or dole.

taketh not up a reproach] or layeth not on, or beareth not a reproach. This importeth both the first raising, and the after receiving and reporting of a reproachfull tale, *Exod.* 23. 1. *Levit.* 19. 16. The like phrase is used sometime for bearing or suffering reproach, *Psal.* 69. 8. *Ezek.* 36. 15. that sense is not amiable here; beareth not reproach upon his neighbour, that is, suffereth not his neighbour to be reproached: as else where he saith, beare not sinne upon thy neighbour, or suffer him not to sinne, *Levit.* 19. 17.

Verf. 4. *In whose eyes an abject* or, In his eyes a reprobate, is contemned. The order also may be changed thus, in whose eyes the contemptible (or vile person, as *Dan.* 11. 21.) is rejected. See examples of such carriage, *1 King.* 3. 14. *Eph.* 3. 2. *Luke* 23. 9. The Greeke translates it, an evil doer is set at nought before him: the Chaldee thus, He that is despised in his owne eyes, and contemned. sweareth to his hurt, or to his evil, his hinderance, or to afflict himselfe. Which may be understood of oaths to men, turning to his own losse and damage, which yet he keepeth; or of oaths to God, vowing to afflict himselfe, by abstinence. The Hebrew word which signifieth evil, is often used for affliction; as in *Ruth* 1. 21. the Almighty hath done evil unto me, that is, hath afflicted mee. Otherwise if we understand it of doing evil to another, the meaning is, sweareth to doe evil, but doth not recompense it; that is, performeth it not: for the word change, here used, sometime signifieth recompence, as *Iob* 15. 31. compare this place with the Law for swearing to doe evil, or good, *Levit.* 5. 4. The Greeke translates *sweareth to his neighbour* for *range*, *evil*, reading *range*, a neighbour: this sense is good. And *range*, though not usually, may be taken for a neighbour here, and in *Prov.* 6. 24.

Verf. 5. *money* Hebr. *silver*, that is, money usually made of silver. to biting usury] or with biting, that is, usury, fitly so called, because it biteth and consumeth the borrower and his substance. See the notes on *Exod.* 22. 25. be moved] or shaken, removed. And commonly it implieth in some evil to the thing moved, *Psal.* 38. 17. and 94. 18. and 13. 5. and 60. 4. and often in the Psalmes; therefore the just have this privilege of God, never to be moved, *Psal.* 55. 23. *Prov.* 10. 30. and 12. 3.

PSAL. XVI.

David prophesieth of Christs confidence in God, and love to the Saints on earth. 4 The sorrowes of Idolaters, with whom he hath no communion. 5 He is content with his lot and heritage, 7 blesteth God in his afflictions, 9 professeth his hope of resurrection from the dead, and eternal joyes at the right hand of God.

Michtam of David: Preserve me O God, for I hope for safetie in thee. Thou hast said to *Iehovah*, thou art my Lord; my good not unto thee. To the Saints which are in earth, and the excellent, all my delight in them. Their sorrowes shall be multiplied that endow another: I will not powre out their powred out oblations of bloud, neither will I take up their names upon my lips. *Iehovah* the portion of my part and of my cup, thou sustaineest my lot. The lines are fallen to me in the pleasant places, yea the heritage is faire for me. I will blese *Iehovah*, which hath counselled me, yea in the nights my reins doe chastise me. I have proposed *Iehovah* before me continually, for he is at my right hand, I shall not be moved. Therefore my heart rejoiceth, and my glory is glad; also my flesh shall dwell in confidence. For thou wilt not leave my soule to hell, thou wilt not give thy gracious Saint to see corruption. Thou wilt make me know the way of life: satiety of joyes before thy face; pleasures at thy right hand to perpetuities.

Annotations.

Michtam of David:] *David's* jewell, or notable song. *Cethem* is fine glittering gold, *Psal.* 45. 10. of that this *Michtam* may be derived, for a golden jewell: and so note the excellency of this Psalm. The like title is before the 56. 57. 58. 59. and 60. Psalmes. Preserve me O God.] Christ speaketh this Psalm by David his figure, as we are taught in the new Testament, *Act.* 2. 25. 31. and 13. 35. and here is handled his mediatorship, death, resurrection and ascension in thee] Chaldee, in thy word.

Verf. 2. *Thou hast said*] he speaketh this to himselfe; *Thou* my soule sayest: so the Chaldee Paraphrase explaineth it and the Greeke to make it plainer, translates, I have said. Or, it may be spoken to the Spouse or Church of Christ. my good not unto thee] understand, extendeth not, or pertaineth not to thee, or is not for thee; which the Greeke expoundeth thus, of my good: thou hast no need. For, if man be just, what giveth hee to God: or what

Cecce a receiver

receiveth he at his hand? Job 35. 7. The Chaldee faith, my good is not given but of thee.

Verf. 3. *Tu es Sacerdos* to wit my good extendeth, as else where Christ faith, for thy sakes sanctifie I myself, that they also may be sanctified through the truth, John 17. 19. are in earth such is the meaning of the Hebrew phrase, in earth they is the relation being put for the verbe, which sometime the Hebrew it self explaineth: as, he not the King of Israel, 1 King. 22. 33. for it was not the King, 2 Chron. 18. 32. so be over seer, 2 King. 25. 19. for, was over seer, 1 Cor. 5. 25. and fundre the like.

excellent
or noble, glorious, wonderfull: an honourable side give to Christiās. See P. 8. 2. The Chaldee addeth, excellent in good works. *all my delight in them* or, in whom all my pleasure is: Heb. *Chephithabim*, that is, my pleasure in them; so in *Esay* 62. 4. the Church is called *Chephithabim*, that is, my pleasure in her.

Verf. 4. *Their sorrows shall be multiplied*. This is meant of idolaters, who hastily endow, that is, offer sacrifice to another God, and so increase their griefs; which may be understood of afflictions, or of grievous idols: for the Hebrew *ghnasabim*, sorrows, is often used for idols, as in *Psal.* 115. 4. and so the Chaldee Paraphrast taketh it here, saying, the wicked multiply their idols, and after they haften to offer their gifts. Accordingly the sense may be this, They whose grievous idols are multiplied, they that endow another God; I will not powre out their oblations, that is, I will not partake with them, or be a mediator for them.

endow another or hasten to another. A similitude from dowries given in marriages, meaning gifts and oblations hastily brought for divine worship.

powred out oblations or shed-offerings; effusions properly, put by figure of speech for effused or powred out liquors, commonly called Drinke-offerings, which were wont to be powred out upon the sacrifices, and by Gods law wetero be of wine or Shecar, *Numb.* 15. 5, 7, 10. and 28. 7. but among idolaters were of bloud. The Chaldee giveth this sense, I will not receive with favour their drinke-offerings, nor the bloud of their sacrifices.

take up their names that is, not mention or speake of them, according to the law, *Exod.* 23. 13. *Iof.* 23. 7.

Verf. 5. *of my part* or, of my partage, that is, of the inheritance part, shared, and dealt unto me. So the Greeke turneth it, of mine inheritance. The word is generally used for lands, cities, goods, spoiles, &c. that are shared out. And this here hath reference to the law of the Priests, which had no part among the people, for that the Lord was their part and inheritance, *Numb.* 18. 20. The Lord is his peoples part, *1er.* 10. 16. and 51. 19. and againe, his people are called his part, *Deut.* 32. 9. my cup that is, measure and portion of joyes or afflictions, *Psal.* 23. 5. and 11. 6.

my lot this also is used for an inheritance obtained by lot, *Iof.* 18. 11. *Iudg.* 1. 3. The Apostoll callth Christs Church by this name, 1 *Pet.* 5. 3. The Greeke translateth, thou art he that restorest mine inheritance to me.

Verf. 6. *The lines* of Cords, such were used in measuring of lands or heritages, *Psal.* 105. 11. and 78. 55. 2 *Sam.* 8. 2. and figuratively a line is put for

the portion measured, *Iof.* 17. 5, 14. is faire for me] or, which is faire unto mee, that is, which pleaseth me well.

Verf. 7. *conferred me* given me comfort by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 *Pet.* 1. 11. *Luke.* 24. 25, 26. God is wonderfull in counsel, and excellent in works, *Esay* 28. 19.

Verf. 8. *I have propofed* or equally set: the Greeke (which the Apostoll followeth) faith, I beheld before, *Act.* 1. 25. he is at my right hand, which is supplied, *Act.* 2. 25. For God to be at the right hand, is powerfully to assist and comfort: as on the contrary, for Saran to be there, is greatly to resist and annoy, *Iof.* 109. 6. *Zech.* 3. 1. I shall not be moved, *Job.* 1. 25.

Verf. 9. *my glory* This by the Apostoll is applied to the tongue, *Act.* 2. 26. which is the instrument wherewith we glorifie God. See *Palm.* 30. 13. and 57. 9. *Gen.* 49. 6. dwell in confidence or, abide with hope, that is, boldly, safely, and fearlessly: meaning that his flesh (his body) should abide (or rest) in the grave, with sure hope of rising againe from death the third day.

Verf. 10. *my soule* The Hebrew *Nephesh*, and Greeke *Psuche*, which we call soule, hath the name of breathing or respiration; and is therefore sometime used for the breath, *Iob.* 41. 12. it is the vital spirit that al quick things move by: therefore beasts, birds, fish and creeping things, are called in Scripture, living soules, *Gen.* 1. 20. 24. And this soule is sometime called the bloud, *Gen.* 9. 4. because it is in the bloud of all quick things, *Lev.* 17. 11. It is often put for the life of creatures, as, keepes his soule, *Job.* 2. 6. that is, spare his life: a righteous manne guardeth the soule of his beast, *Prov.* 12. 10. that is, the life: so to seke the soule, is to seke ones life, to take it away, *Psal.* 54. 5. *Mat.* 2. 20. It is also many times used for ones selfe; as, Iob justified his soule, that is, himselfe, *Iob.* 32. 2. Take heed to your soules, that is, to your selves, *Deut.* 4. 15. so *Gen.* 19. 20. *Luke.* 21. 19. And thus it is put for the person, or whole man; as, give me the soules, that is, the persons, *Gen.* 14. 21. to an hungrie soules, *Psal.* 107. 9. a full soule, *Prov.* 27. 7. a wearie soule, *Prov.* 25. 25. eight soules, 1 *Pet.* 3. 20. five soules, *Act.* 7. 14. and many the like. It is used also for the lust, will or desire, as *Psal.* 41. 3. *Exod.* 15. 9. for the affections of the heart, *Psal.* 25. 1. for the body of man that hath life and sense, *Psal.* 105. 18. and 35. 13. and finally it is sometime a dead body or corps, *Numb.* 5. 2. and 9. 10. and 19. 11. 13. though this bee figurative and very improper, for at ones death the soule goeth out, *Gen.* 35. 18. The word being thus largely used, it may be weighed according to the matter and circumstances of each text. For this herein the Psalm, compares it with the like in other places, *Palm.* 30. 4. and 116. 8. and 89. 49. and 88. 4. and 94. 17. Christ gave his soule for the ranfome of the world, and powred it out unto death, *Iof.* 53. 12. *Matth.* 20. 28. *Ioh.* 10. 11, 15, 17. and 15. 13. to be killed or in bell, in deaths estate, or deadly-death. This word befit properly signifieth deepe, whether it be high or low; and though by custome it is usually taken

for the place of devils and damned wights; yet the word is more large: and as heaven is not only the dwelling place of God and his Saines, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is shewed, *Psal.* 8. 9. so hell is all places beneath. Wherefore it may in this large sense serve to expresse the Hebrew word here used; which *Sheol* is a deepe place, *Iob.* 11. 8. *Prov.* 9. 18. and said in Scripture to be beneath, *Psal.* 86. 13. *Deut.* 32. 22. *Ifa.* 14. 9. as heaven is above, and it, with the Greeke word *haides*, is opposed to heaven, *Psal.* 139. 8. *Amos* 9. 2. *Mat.* 11. 23. it cometh of *Shad*, to crave, aske, or require, because it requirith all men to come unto it, and is never satisfied, *Psal.* 89. 49. *Prov.* 30. 15, 16. and 27. 10. It is a place or estate which all men, even the best, come unto; for Iakob made account to go thither, *Gen.* 37. 35. and Iob desired to be there, *Iob.* 14. 13. (for he knew it should be his house, *Iob.* 17. 13.) and our Lord Christ was there, as this Psalm with *Act.* 2. 31. sheweth; and Solomon telleth, tharall goe thither, *Eccles.* 9. 10. It is usually joined with graves, put, corruption, destruction, and the like words pertaining to death, with which *Sheol* or *haides* is joynd as a companion thereof, *Rev.* 1. 18. and 6. 8. *Dathan* and *Abiram*, when the earth swallowed them up, are said to goe downe quicke into *Sheol*, *Numb.* 16. 30, 32, 33. *Ionas* in the Whales belly, was in the belly of *Sheol*, *Ion.* 2. 3. and other holy men that were delivered from great miseries and perils of death, are said to be delivered from *Sheol* or *hell*, *Psal.* 86. 13. and 30. 4. and 18. 6. and 116. 3. and those that are dead, are gone to *Sheol*, *Ezech.* 32. 21, 27. And as death is said figuratively to have gates, *Psal.* 9. 14. to *Sheol*, *haides*, *hell*, hath gates, *Ifa.* 38. 10. *Mat.* 16. 18. and a soule, *Ifa.* 5. 14. and a hand, *Psal.* 49. 16. and 89. 49. and a mouth, *Psal.* 141. 7. and a sting, which by Christ is done away, 1 *Cor.* 15. 55. so that as hee was not left to *Sheol*, but rote from death (from the heart of the earth, *Matth.* 12. 40.) the third day: so all the Saines shall likewise be delivered from *Sheol*, or *haides*, *Psal.* 49. 16. *Hof.* 13. 14. and it with death shall be abolished, *Rev.* 20. 14. So by the Hebrew word *Sheol*, the Greeke *haides*, and our English *hell*, we are to understand the place, estate, or depth of death, deadlied, See the Annotations on *Gen.* 17. 35. And these words, thou wilt not leave my soule to *hell*, teach us Christs resurrection; as if he should say, thou wilt not leave me to the power of death or grave to be consumed, but wilt raise me from the dead, as the words following, and the Ap. files explanation doe manifest, *Act.* 2. 24. 31. and 13. 14, 35. thou wilt not give] not grant, or suffer. An Hebrew phrase often used, as, I gave thee not to touch her, *Gen.* 20. 6. God gave thee not to hurt me, *Gen.* 31. 7. he will not give you to goe, *Exod.* 3. 19. So *Psal.* 55. 23. and 66. 9. and 118. 18. and many the like.

So fee corruption] that is, to feele corruption, or, to corrupt, to rot. As to fee death, is to die, *Psal.* 89. 49. *Luke.* 2. 26. *Iob.* 8. 51. 52. so, to fee evil, *Psal.* 90. 15. and to fee good, *Psal.* 41. 3. is to feele and enjoy it, and to fee the grave, *Psal.* 49. 10. corruption] the Hebrew *Shachath* properly signifi-

eth corruption or rottenesse; and is so to be taken here, as the Apostoll teacheth the force of the word, *Act.* 13. 36, 37. *David* saw corruption, but hee whom God raised up, saw not corruption. Yet often the word is used for a pit or ditch, wherin carkalls doe corrupt. See the note on *Psal.* 7. 16.

Verf. 11. *Thou wilt make me know] or, haſt made me know,* (as *Act.* 2. 28.) that is, giveſt me experience of the way of life] or journey of lives: the way or course to life from death, and to continue in life eternall; the Apostoll faith, *Wayes of life*, *Act.* 2. 28. And hereby, life in heaven with God is implied; as, to enter unto life, *Matth.* 18. 9. is to enter into the kingdome of God, *Mark.* 9. 47. before thy face] or, with thy face, that is, in thy presence I shall have ſhineſſe of joyes. The Greeke, which the Apostoll followeth, *Act.* 2. 28. faith, *Thou wilt fill me with joy, with thy face.* The Hebrew *eth paei* and *lipnot*, with or before the face, are both one, and sometime put one for another; as 1 *King.* 12. 6. with 2 *Chron.* 10. 6. Gods face or presence, as it is our greatest joy in this life, *Exod.* 33. 14, 15, 16. so shall it be in the next, *Palm.* 17. 15. Wherefore the wicked shall then be punished, from his presence, 2 *Thess.* 1. 9. pleasures] or pleasantnesses, (that is, pleasant joyes) at thy right hand, the place of honour, delights and joyes eternall, *Matth.* 25. 33, 34, 46.

PSAL. XVII.

David in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft and envenomesse. 13 He prayeth to be delivered from them who have their portion in this life; but his hope is for the life to come.

A Prayer of David.

Hear thou Iehovah, justice; attend to my shrill cry: hearken to my prayer, without lips of deceit. From before thy face, let my judgement come forth; let thine eyes view righteousnesse. Thou hast proved my heart, haſt viſited by night; thou haſt tried me, but haſt not found: I have purpoſed, my mouth ſhall not tranſgreſſe. For the workes of men by the word of thy lips, I have obſerved the paths of the breaker thorow. Sufſaine thou my ſteps in thy beaten paths, that my foot-ſteps be not removed. I call upon thee, for thou wilt anſwer me, O God: how thin e care to me, heare my ſaying. Marvellouſly ſeparate thy mercies, O Saviour of them that hope for ſafety; from them that raiſe up themſelves with thy right hand. Keepe thou me as the blacke of the apple of the eye; in the ſhadow of thy wings hide thou me. From faces of the wicked

ked that waste me, my enemies in foule, *that*
 environ round against mee. *With* their fat
 they have closed up, *with* their mouth they
 speake in pride. In our steps now they com-
 passe us; their eyes they see bending downe
 into the earth. His likenesse *is* as a renting
 Lion that is greedy to teare, and as a lurking
 Lion sitting in secret places. Rise up Iehov-
 vah, prevaile thou his face, make him bow
 downe, deliver my soule from the wicked one
 with thy sword. From mortall men with
 thine hand, Iehovah, from mortall men of the
 transitory world, who have their part in this
 life, and their belly thou fillest with thine hid
 treasure; satisfied are the sons, and they lay
 up their overplus for their babes. In justice
 shall view thy face, shall be satisfied when I
 awake with thine image.

Annotations.

In justice that is, my justice, as the Greeke explaineth
 it, my just cause and complaint. The Chaldee saith,
 accept Lord my prayer in justice. *for* crye
 or blowing, that is, loud complaint: See Psalm. 5. 12.
 without lips, or not with lips of deceit, that is,
 which prayer is unfeigned, not uttered with guile.
Verf. 2. *come forth* or proceed, that is, let my
 judgement be clearly pronounced and executed. There-
 fore in Hof. 6. 5. he addeth the similitude of the light
 or Sunne. *righteousnesse* or equitie; this is all
 righteous causes or persons, or my most righteous
 cause.
Verf. 3. *hast tried* or, examined me, to wit, as
 metal in the fire: So Psalm. 66. 10. *hast not found*
 or sought not as all faine, to wit, any droffe, or deceit, or,
 as the Chaldee addeth, corruption. The Greeke
 translath, *inquisitio* in as not found in me. *shall*
not transgresse or, transgresseth not, that is, *purpo-*
sed not to transgress with my mouth, by murmuring
 against thy severity of me; or, that which I purposed,
 my mouth transgresseth not, but my thoughts and
 words agree. The Chaldee thus, I have thought
 it, hath not passed my mouth.
Verf. 4. For the workers of the world
 of men: Adam is here used for all earthly men.
bees observed or taken heed of to wit, lest they should
 harme me, or, that I should not walke in them, as
 the next verse sheweth: otherwise, sometime to observe
 men, is to walke in them. Psalm. 18. 22. the breaker
 thereof; that is, the robber or thief, as this word is
 expounded in Greeke, Mar. 21. 13. from Ier. 7. 21.
 one that breaketh bounds or limits, fences, hedges,
 lanes, &c. So Ezek. 13. 20.
Verf. 5. *Sustaine* Hold up, or containe; this is
 spoken prayer-wise to God, as the next verse mani-
 festeth. The Greeke turneth it, *Make perfect*.
 It may also be read, *Sustaining*, or *To sustain*, and so
 have reference to the former verse. *observed* the
 robbers paths, not to walke in them, but to sustain

(or sustaining, holding fast) my steps in thy paths.
 The Hebrew Tawoch may be Englished *Sustaine*
 thou; as *Zacher* is remember thou, Exod. 20. 8.
Shamor, observe thou, Dent. 5. 12. *Halec*, is *Goe*
 thou, 3. Sam. 24. 12. for which in 1 Chron. 21. 10.
 is written *Lec*, Goe thou. *my steps* or, my sleep-
 ing forward, my right-forth steps. So Psalm. 37. 31.
 and 40. 3. *beaten paths* or round paths, properly
 the word signifieth paths beaten with waggon wheels;
 here used generally for straight, direct, and beaten
 waies. So Psalm. 23. 3. and 65. 12. and 140. 6.

Verf. 7. *marvellously separate* or make marvel-
 lous, that is, in wondrous and excellent sort show mee
 thy mercies, which are common unto all, let them be
 peculiarly bestowed on mee. See Psalm. 4. 4. The
 Greeke saith, *Make marvellous*. When Chinit com-
 meth, hee will be made marvellous in them that be-
 lieve, 2 Theff. 1. 10. *hope for safety* or, trust, to
 wit, in thee, as the Greeke explaineth, on thy
 right hand, as is after expressed. God is *Saviour* of
 all men, specially of them that beleve, 1 Tim. 10.
 with thy right hand] this seemeth to have re-
 ference to the first, O Saviour (or thou which savest)
 with thy right hand, as Psalm. 138. 7. and 60. 7. It may
 also be referred to the second, them that hope in thy
 right hand; or to the last, them that raise up them-
 selves against thy right hand: And thus the Greeke
 turneth it. But the Chaldee otherwise, *dwelt* them
 on those which rise up against them, with thy right
 hand.

Verf. 8. the blacke] that is, the fight in the mid-
 dle of the eye, wherein appeareth the resemblance of a
 little man; and thereupon seemeth to be called in
 Hebrew, *Ison*, of *Ish*, which is a man. And as that
 part is blacke; so to this word is also used for other
 blacke things, as the blacknesse of the night, Prov.
 7. 9. and blacknesse of darkness, Prov. 20. 20.
 of the apple] so we call that which the Hebrew here
 calleth *barb*; and in Zach. 2. 8. *babath*, that is, the
 little image appearing in the eye, as before is noted.
 The word *barb* also signifieth a daughter, whereto
 the Greeke corree doth agree. By this is meant the
 tender care of God for his people: and David here
 useth both words for more vehemencie; whereas
 else where one of them only is used, *Ison*, the blacke
 in Dent. 32. 10. Prov. 7. 2. *babath* and *barb*, the ap-
 ple, in Zach. 13. 1. *Lam*. 2. 18. *hide them* Heb.
 thou shalt hide, or, keepe me secret. It is the property
 of the Hebrew tongue, often to set downe a prayer
 in this forme, especially in the end of a sentence, as
 noting some alluance to have the request fulfilled.
 So in Psalm. 54. 3. and 59. 2. and 64. 2. Job 6. 23.
 21. 3. and 40. 5. See also the note on Psalm. 10. 17.

Verf. 9. from faces] or because of the wicked. See
 Psalm. 3. 1. enemies in [soul] or, for the [soules] mee-
 ning deadly enemies, that seek the soule or life. See
 Psalm. 35. 4. The Chaldee expoundeth it, in the will
 (or desire) of their soule.

Verf. 10. They have closed up] to wit, their face
 or body; (much like that speech in Job 15. 27. *he*
baith covered his face with his fatnesse) or their face
 they close up; meaning that they pimper and harden
 themselves: in pride that is, proudly or haughtily.

Verf. 11. In our steps] or in our going, that is,
 where-

wherever we goe, they trace our footsteps, they com-
 passe me and me: the Hebrew hath both these re-
 ceivings, meaning David, with his company. *they*
bending downe to wit, them-
 selves; that they be not espyed: as Psalm. 10. 10. or to
 bend downe, to wit, us; to overthrow us, or to see
 downe their nets and snares.

Verf. 12. His likenesse] that is, the likenesse (or
 him) of every one of them; or he may meane some
 one principal, as Saul.

Verf. 13. prevent his face] that is, first come to
 helpe me, and suddenly and unlookt for come upon him,
 and disappoint him. with thy sword] that is, thy
 judgement and vengeance, for all means of destruc-
 tion are the Lords sword, Isa. 66. 16. and 27. 1. Ier.
 47. 6. Zeph. 2. 12. The Chaldee expoundeth it, the
 wicked which deserve to be killed with thy sword, or
 understand, which wicked man is thy sword, as *Asbur*
 is called the rod of his wrath, Esay 10. 5. and so in the
 verse following, from mortall men, which are thy
 hand; or with thy hand, that is, thy judgement or
 plague, for to Gods hand often signifieth, Exod. 7. 4.
 Mat. 23. 11.

Verf. 14. of the transitory world] that is, world-
 lings, as they of the civic are citizens, Psalm. 72. 16.
 The word *Chelad* is used also for the short time of
 mans age and durance, Psalm. 39. 6. and 89. 48. Here
 and in Psalm. 49. 2. it is the world, named of the transi-
 tory world, for the salvation of this world passeth away,
 1 Cor. 7. 31. in this life] according to Abrahams
 speech, Some remember that thou in thy life
 time receivest thy good things, Luke 16. 25. Of
 the wicked proprietie here, see Job 21. 7. 8. &c.
 the former] to wit, of these worldlings, meaning
 that both they and their children have their fill. Or,
 satisfied are they with somes, as in Job 21. 11. they
 send forth their children like a flocke. their over-
 plus, the residue of their store, or their excellencie.
 For this word *Iether* is used sometime for overplus
 in quantity, Exod. 23. 11. 1 King. 11. 41. some-
 time it noteth also the excellencie or dignitie, Gen.
 49. 3.

Verf. 15. in justice] meaning in the justice (or
 righteousness) which is of God by faith in Christ, as
 Phil. 3. 9. View thy face] that is, enjoy thy com-
 fortable favour, as Psalm. 4. 7. and 6. 11. or shall see
 and know thee plainly and perfectly, as 1 Cor. 13. 12.
 2 Cor. 3. 18. 1 Job. 3. 2. when I awake] to wit,
 out of the dust of the earth, from the sleepe of death;
 as Esay 26. 19. with thy image] to wit, I shall be
 satisfied with it; or meaning by image, Gods glorie,
 or, with thy image; that is, having it upon me: for, as
 we have borne the image of the earthly man, so shall
 we beare the image of the heavenly, 1 Cor. 15. 49.
 Compare herewith Psalm. 73. 20. The Hebrew Do-
 ctors expound this in justice, to be meant of the gar-
 den of Eden (the heavenly Paradise,) called justice,
 and that in the world to come, which is after the rai-
 sing of the dead to life: it is in the light stored up, cal-
 led the Image; and this is that (in Psalm. 17.) I shall be
 satisfied, when I awake, with thine image, saith R.
 Menachem on Dent. 4. But the same Rabbin on
 Levit. 10. giveth a better expolition of this word
 justice, saying, For there is no coming before the

most high and blessed King, without the Shecinah,
 (that is, the divine Majestie of God in Christ,) to
 signifie which thing (it is said) I in justice shall view
 thy face.

PSALME. XVIII.

David having beene delivered from all his ene-
 mies; professeth his love unto God therefore. 5. Hee
 remembereth the great dangers wherein he had beene,
 7. his cries unto God, 8. the Lords wonderfull judge-
 ments upon his enemies. 17. and deliverance of Da-
 vid. 21. He sheweth his integritye of life, 27. Gods
 justice towards all men: 33. the victories which hee
 gave unto David, 44. and dominion over peoples.
 50. The glory of Gods name among the Gentiles, for
 his salvation of Christ, (whom David figured,) and
 of all nations by him.

To the Master of the Musicks, a Psalm of the
 servant of Iehovah, of David, which spake to
 Iehovah the words of this song, in the day
 that Iehovah had delivered him from
 the hand of all his enemies, and
 from the hand of Saul.

And he said;

I Will dearly love thee, Iehovah my
 firme strength. Iehovah, my rock and
 my fortress, and my deliverer, my God,
 my rocke, in whom I hope for shelter, my
 shield and horne of my salvation, mine high
 defence. I called upon the praised Iehovah,
 and from mine enemies I was saved. The
 pangs of death compassed mee, and the
 streames of Belial frightened me. The pangs
 of hell went round about mee, the snares of
 death prevented me. In the distresse upon
 me, I called on Iehovah, and unto my God
 I cried out: he heard my voice out of his Pa-
 lace, and my out-crye before him entred into
 his eares. And the earth shaked and qua-
 ked, and the foundations of the mountaines
 were stirred; and they shooke themselves,
 because he was wroth. Smoke ascended in
 his anger, and fire out of his mouth did eat;
 coales burned from it. And he bowed the
 heavens and came downe, and gloomy dark-
 nesse was under his feet. And he rode upon
 the Cherub, and did fly; and he flew swiftly
 upon the wings of the wind. He set darknesse
 his secret place, round about him his pavilion:
 darknesse of waters, thick clouds of the skies.

From the brightnesse that was before him
 his thick clouds passed away, haile, and coales
 of fire. And Iehovah thundered in the hea-
 vens, and the Most high gave his voice, haile
 and coales of fire. And he sent his arrows,
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destroy, and their seed from the finnes of Adam. For they have intended evil against thee: they have thought a craftie purpose, but they shall not be able. For thou wilt see them as a Butt, with thy strings thou wilt make ready against their faces. Be thou exalted Iehovah in thy strength, we will sing and praise with Palme thy power.

Annotations.

IN thy strength] or, for thy strength, thy kingdom, strong helpe and deliverance. This Psalm, as the former, grateareth the victory and salvation of Christ, and is by the Chaldee Paraphrasto applied to the reigne of King Messias. All the Hebrew *Lismach*, (Shall rejoyce,) hath the letters (being transplaced,) of the name *Masiah*, Christ. Shall rejoyce] or rejoyceth continually.

Verf. 4. a crowne] a signe of glorious victorie, and of the Kingdom.

V. 5. length of dayes] that is, a long continued life time, *Isa. 53. 10. Job 12. 12. So Ps. 23. 6. & 93. 5. and 91. 16.* On the contrary short of dayes, is short lived, *Job 14. 1.*

ever and aie] to eternall and perpetuall aie. Christ being raised from death, dieth no more; death hath no more dominion over him, *Rom. 6. 9* But behold he is alive for evermore, *Amen, Rev. 1. 8.* and ever liveth to make intercession for them that come to God by him, *Hebr.*

Verf. 7. blesse] blesse him] that is, made him to abound with all manner blessings himselfe, & to be an example of, or to impart blessings unto others. So to Abram it was said, be thou a blessing, *Gen. 12. 2.* the like promise is to his children, *Ezek. 34. 26. Isa. 19. 20.* with thy face] or before thy face, in thy presence, as *Ps. 16. 11.*

Verf. 8. shall find out all thy enemies] to wit, to punish them, as do like pharise importeth, *Isa. 10. 40.* or shall find out all thine, shall be enough for all thy foes, that is, sufficiently able, to overcome them: to finding is used for sufficientie, *Num. 11. 22. Iudg. 3. 1.* For hands, the Chaldee saith, the stroke of the hand and thus, and thus.

Verf. 8. blesse him] or put them all and every one, will be done on *Ps. 23. 3.* So also after in *Verf. 11. and 13. 20.* as *Ps. 119. 104.* a serie furnace; which is a serie furnace, as *Isa. 5. 10.* the time of visitation, as *Isa. 5. 10.* as the Chaldee Paraphrasto explaineth it, for the face sheweth forth the nature of a creature, favour or wrath: so face is said for *Ps. 134. 17. Lev. 20. 6. Gen. 32. 20. Lam. 2. 10. & 13. 10.* [swallow them] that is, destroy or devour them: *Job 13. 25. and 32. 6. and 35. 10.* the Chaldee expoundeth it, the fire of Gehenna (or of Hell).

Verf. 11. 17. from their children, their children, called the fruit of the womb, and *Ps. 127. 3.* and *133. 3.* *Dent. 28. 4.* or their labour and that which comes thereof, as *Prov. 11. 16. 31.* their seed, that is, children, or posterity, *Ps. 22. 4. 31.* and *33. 9. Gen. 17. 20.*

Verf. 12. shall not be able] to wit, to stablize, (as the Greeke explaineth) or, to effect it. After this word *can*, or *able*, there often wanteth a word to be understood: see *Ps. 101. 5.*

Verf. 13. a Butt] to shoot at; *Hebr.* a shoulder; because the earth is heaped up like shoulders. The Chaldee paraphrasto, thou hast set them to thy people as one shoulder. make ready for fit, namely thine arrows against their faces. The Chaldee otherwise, in the words of thy Tent thou wilt order thy law before them.

PSAL. XXII.

David as a figure of Christ complaineth of his many afflictions; 10 Prayeth with faith for deliverance; 13 Forebaweth the sundry evils which the wicked would doe unto Christ at his death. 23 After deliverance, Christ declareth Gods name and praises to his brethren; 27 Communicate the fruits of his death and resurrection to the ends of the earth. 31 Whereupon they shew forth their obedience, and preach his justice.

To the master of the musike, concerning the Hinde of the morning a Psalm of David.

MY God, my God, wherefore hast thou forsaken me, art farre off from my salvation, from the words of my roaring. My God, call by day, & thou answerest not; and by night, and there is no silence to me. And thou art holy, fitting, the praises of Israel. In thee our fathers trusted, they trusted, & thou deliveredst them. Unto thee they cried out and were safe delivered; in thee they trusted and were not abashed. But I am a worme, and not a man, the reproach of men, and despised of the people.

All they that see me doe scorne at me, they make a mow with the lip, they wag the head.

He confidently turned unto Iehovah, let him deliver him, let him rid him, because hee delighteth in him. But thou art the drawer of me forth out of the belly, the maker of me to trust, even at my mothers breasts. Upon thee I have bene cast from the wombe; from my mothers belly, thou art my God.

Be not thou gone farre off from me, for distress is neere, for there is no helpe. Many bullocks have compassed me about; many buls of Bashan have environed me. They have wide opened upon mee their mouth, as a renting and roaring Lion.

I am powdered out as waters, and all my bones dispart themselves; my heart is as wax, it is molten in the midst of my bowels. My able strength is dried up like a pot-theard, and my tongue cleaveth

cleaveth to my jawes, and thou hast brought me down to the dust of death. For dogs have compassed me; the assembly of evill doers have inclosed me, they Lion-like pierced my hands and my feet. I may tell all my bones: they did behold, they did view me. They parted my garments among thee, & for my coat they cast a lot. And thou Iehovah be not farre off: my fortitude, hasten to my helpe. Rid my soule from the sword, my alonely soule from the hand of the dog. Save me from the mouth of the Lion, and from the hornes of Vnicornes, thou hast answered me. I will tell thy name to my brethren; in the midst of the Church I will praise thee. Yee that feare Iehovah, praise him; all ye seed of Iakob, honor him; and be afraid of him all ye seed of Israel. For hee hath not despised nor abhorred the affliction of the poore afflicted, nor hid his face from him: and when hee cried out unto him he heard. Of thee shall be my praise in the great Church, my vows I will pay before them that feare him. The mecke shall eat and be satisfied, they shall praise Iehovah that seeke him, your heart shall live to perpetuall aye.

All the ends of the earth shall remember and turne unto Iehovah, and all families of the heathen shall bow down themselves before thee. For to Iehovah pertained the Kingdom: & he is ruler among the nations. All the fat ones of the earth shall eat and bow downe themselves, all that goe downe to the dust, shall bend downe before him: and hee that quickeneth not his soule. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come and shall declare his justice to a people that shall be borne, that he hath done this.

Annotations.

THE Hinde of the morning] meaning Christ, who as a Hinde was by Jewes and Gentiles, the dogs, ver. 7. hunted and wrought in the morning, *Job 18. 28.* and also rose from death the third day early in the morning, *Job. 20. 1.* when God had made his feet like Hinde feet, and set him on his high places, *Ps. 18. 34.* Compare with this, *Song. 2. 9. 17. and 8. 14.* where Christ is also likened to a young Hart. And in *Ps. 49. 15.* the resurrection is called, the morning; for then the true light of comfort and salvation shall appeare. A Hinde called in Hebrew *Ayleth*, hath the name of *prudence* or *fortitude*, (as in the 20 verse of this Psalm, *Esa. 34. 15.* fortitude, or fortitude) of the morning, that is, the helpe and power of God to

raise up Christ from the dead; which may be the meaning of the Greeke translation, for the morning helpe. Some of the Jewes have interpreted it, the morning starre; which (although the word be no where else found in Scripture, for a star,) agreeth also to our Lord Christ, who is intitled, the bright morning starre, *Rev. 22. 16.* Others, applying this riddle to the Mullicke, retain the Hebrew words still; *Ayleth basbachar*, The Chaldee expoundeth it, To praise (God) for the mightie continuall sacrifice.

Verf. 2. My God, my God, &c.] Christ speaketh this Psalm to God his Father. The Hebrew is, *El, El, lamnah ghnaz v'brant*; which words our Lord uttered on the crosse, *Mat. 27. 46.* (For the later, he used the Syriack, *fabachani*, of the same signification.) At which the prophane Jewes mocked, saying that he called for *Eli*, *Mat. 27. 47. 49.* Wherefore hast thou forsaken me] or, why leavest thou me? They are the words of faith, striving in tentation, and doe imply both a hope of, and a prayer for deliverance, as it is noted on *Ps. 10. 1.* See the like also in *Ps. 42. 10. and 43. 2.*

my roaring] this argueth great griefe of heart, uttered with loud complaint: So *Ps. 13. 9. and 32. 3. Job 3. 24.* And Christ, in the dayes of his flesh, offered up prayers, with strong crying and teares, to him that was able to save him from death, *Heb. 5. 7.*

Verf. 3. no silence to me] or, but I have no silence; and consequently, no rest or ease. So *Job 30. 20. 27.*

Verf. 4. sitting] or siteth, that is, abide still one and the same; as *Ps. 9. 8. and 55. 20. and 103. 13.* or siteth, to wit, still; as *Ruth. 3. 18.* that is, rest not up to helpe me: or siteth, that is, inhabiteth, as *Ps. 9. 12. and 132. 15.* The Chaldee translate, which stablisheth the world for the praises of Israel, the praises] in Greeke, the praise of Israel; that is, art he to whom Israel singeth all praises for deliverances, and of whom Israel glorizeth in all time of need. So Moses said to Israel, he is thy praise, *Deut. 10. 1. and 10. 17. 14.*

Verf. 7. a worme] that is, waske, (as the Chaldee explaineth it) wretched, and crodden under foot. So *Job 25. 6. Isa. 41. 14.*

Verf. 8. make a mow] make an opening with the lip; which may be taken both for mowing or thrusting out of the lip, and for licentious opening thereof to speake reproach: wag the head] a signe also of scorne, *Esa. 37. 22. Mat. 27. 39. Job 16. 4. Ps. 44. 15. Lam. 2. 15.*

Verf. 9. He confidently turned] or rolled; that is, trusted, as in the New Testament this phrase is explained, *Mat. 27. 43.* where they mocke at Christ. The Hebrew appereth this word roll or turne, figuratively to a confident committing of ones selfe, wayes, or actions unto another; as here, so in *Ps. 37. 5. Prov. 16. 3. and Gal.* properly is *Roll* thou, but put for *rolled*, or *trusted* as the like phrase, make the heart of this people far, &c. *Esa. 6. 10.* is thus resolved, this peoples heart is waxed far, &c. *Mat. 13. 15.* or it is the indefinite, to turne, to be turned; as in *Esa. 9. 16.* to stand, is used for they stood.

comfort of the Gospel and grace of Christ. Mat. 4. 16. Luke 1. 79. will be with me [or, art with me:] as this I will be with thee, Gen. 3. 2. 3. Iakob understood it thus, I will do thee good, Gen. 3. 2. for Gods presence is a singular favour, and our preminence. Exod. 33. 15, 16. The Chaldee expounded it, *thy word shall be for my helpe*. *thy rod* [with such shepherds to guide and rule their flocks, *Levit. 27. 32.* and with such the Lord is said to rule his people, *Ezek. 20. 37.* Wherefore the Prophet prayeth, *feed thy people with thy rod*, *Mic. 7. 14.* The rod is also for chastening and punishment, *Psalm 89. 33.* And for the rebellious God hath a rod of iron and indignation, *Psalm 2. 9.* Lam. 3. 1. Of Christs rods or strokes wherewith he feeds his flocks, see *Zach. 11. 7.* &c. The Chaldee translates *thy rod and thy law*.

Verf. 5. Thou furnishest [or wilt furnish, and make ready a table. This and the things following, note the abundant supply of all good things, for necessity and for delight, as at a sumptuous banquet, *Prov. 9. 3.* &c. So by Christ the good shepherd, his sheep find pasture, live life, and have it in abundance, *Ioh. 10. 9, 10.* in presence [or before them, which causeth the enemies that see, to grieve, as *Psalm 112. 10.* makest fat [or that is, plentifully mostness and supplest with milk or balsam. In those countries they used to welcome and cheer their guests with powring out precious sweet oyles or balsam upon their heads; *Luke 7. 46.* *Ioh. 12. 3.* It signifies joy, *Eccles. 9. 8.* *Ezay 61. 3.* The Chaldee applieth it to the Priests of Israel, *thou hast made the Priests bread; fat with the anointing oyle.* is abundant [or wide, with liquor, (as the word importeth) for to drinke my fill.

Verf. 6. conversest [or quietly repose my self, and dwell, as the Greeke translates it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lords Sanctuary.* to length of daies [that is, a long life-time, or for ever. See *Psalm 21. 5.* and *Lam. 3. 5.*

PSAL XXIV.

Gods Lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalme of David.

THE earth is Iehovahs, and the plentie thereof, the world, and they that sit therein. For he hath founded it upon the seas, and established it upon the rivers.

Who shall ascend into the mountain of Iehovah, and who shall stand in the place of his holiness? The cleane in hands, and pure in heart, which lieth not up his soule to false vanitie, neither sweareth to deceit. He shall receive a blessing from Iehovah, and justice from the God of his salvation.

This is the generation of them that enquire for him, of them that seeke thy face, of Iakob Selah.

Lift up yee gates your heads, and be lifted up yee doores of eternitie, that the King of glory may come in. Who is this King of glory? Iehovah, strong and valiant; Iehovah valiant in battell. Lift up yee gates your heads, and lift up yee doores of eternitie, that the King of glory may come in. Who is he this King of glory? Iehovah of hosts, hee is the King of glory Selah.

Annotations.

A Psalme of David [unto this title the Greeke addeth, of the first day of the weeke: meaning that this Psalme was wont to be sung in the Temple every first day of the weeke, which now with us is the Lords day, the Christians Sabbath: and of Christ his Church and kingdom, and the entreaining of his Gospel, doth this Psalme treat. In Solomons Temple God ordained Levites with Cymbals, Psalteries and Harpes, and Priests with Trumpets, and other Levites that were fingers, and in the time that the burnt-offering began, the song of the Lord began with trumpets and instruments, and they sang praises with the words of David, and of Asaph, 2 Chron. 29. 25, 30. The Hebrew Doctors recording their daily service in the Sanctuary, write thus: they said not the Song, but over the burnt-offerings of the Congregation, and the sacrifices of their peace-offerings that are spoken of in the Law, &c. The Song which the Levites said in the first day, was (Psalm 24.) The earth is the L O R D S, and the plentie thereof. In the second (day) they said (the 48. Psalm) Great is the L O R D, and praised vehemently in the citie of our God, &c. In the third they said (the 82. Psalm,) God standeth in the assembly of Gods, hee judgeth in the midst of the gods. In the fourth they said (the 94. Psalm) O God of vengeance, &c. In the fifth they said (the 81. Psalm,) Shout joyfully unto God our strength, &c. In the sixth they said (the 93. Psalm,) The Lord reigneth, he is clothed with high Majestie, &c. In the Sabbath they said (the 92. Psalm,) A Psalme, a Song for the Sabbath day. Maimony in Misneh, tom. 3. in Taminid, (or Treat. of the Daily sacrifices,) chap. 6. sect. 7. 8, 9. The earth is Iehovahs [or To Iehovah the earth belongeth. Of him, and by him, and for him are all things; yet in speciall he hath chosen Iakob posteritie to be his people, vers. 6. Thus David maketh use of Moses doctrine, who said, *Let us to Iehovah thy God pertaine the heavens, and the heavens of heavens, the earth and all that therein is: notwithstanding, Iehovah set his delight in thy fathers to love them, and did chuse their feed after them, even you to him.* See also another use of this doctrine, in 1 Cor. 10. 26, 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food,

food, or otherwise, because all is the Lords, and in Christ ours. plentie [or, fulnesse, that is, all contained therein, as the Chaldee expoundeth it, the creatures thereof. So, the plentie of the sea, *Ezay 42. 10.* the plentie of the citie, *Amos 6. 8.* and sundry the like. that sit [that is, dwell or inhabit, as it is noted on *Psalm 11. 1.* The like manner of speaking the holy Ghost useth also in Greeke, *Luke 21. 35.* on all them that sit on the face of the whole earth. So *Psalm 69. 36.* and on other where.

Verf. 2. upon the seas [or above them. The earth is said to be founded (or fast sealed) upon the seas, (the heapes of waters were called seas, *Gen. 1. 10.*) because the waters which naturally would stand above the high mountaines, *Psalm 104. 6.* are by the word of God gathered together, and thrust under the earth, that the drie land might appeare and be inhabited, *Exod. 20. 4.* *Gen. 1. 9.* And these which may seeme a moist wake and flitting foundation, yet are firme bases, and mighty foundations, *Psalm 104. 5.* *Mic. 6. 2.* to magnifie Gods power, who as he brought light out of darkness, so seeth he the solide earth on the liquid waters; yea, hangeth the earth upon nothing, *Iob 26. 7.*

Verf. 3. Who shall ascend [The Chaldee paraphraseth, who shall be worthy to ascend unto the mountaine of the house of the Sanctuary of the Lord? Verf. 4. The cleane in hands [He whose hands or palms are cleane, or free of evil. So *Iob 17. 9.* This noteth good works, as purenesse of heart: meane both faith and affections, *Act. 15. 9.* not lifted up his soule [or, my soule. The Hebrew hath two readings by the letters in the line, his soule, and in the margin, my soule; as if this were spoken in the person of God, and of him; which then may be understood of swearing. For this forme of words is used in the third Commandment, *Exod. 20. 7.* Thou shalt not lift up (or take up) the name of Iehovah thy God to false vanity. But for Name, here is put Soule, And God is said to swear by his soule, that is, by himselfe, or his life, *Ier. 51. 14.* *Amos 6. 8.* It was also the wont in Israel to take an oath thus, As the Lord liveth, and as thy soule liveth, *1 Sam. 20. 3.* 2 King. 2. 2, 4, 6. Also concerning mans own soule, in swearing this forme was used, I call God for a record against my soule, 2 Cor. 1. 23. And thus the Chaldee expounds it, which hath not sworn in vaine to the condemnation of his soule. Otherwise, if it be not understood of vaine swearing, the meaning is, he that affecteth not, or regardeth not vanity; for so the lifting up of the soule also significeth; see *Psalm 25. 1.* do deceit [or, deceitfully.

Verf. 5. He shall receive [or shall take up, or beare away a blessing. justice [or righteousness; whereof see *Psalm 3. 9.* *Psalm 69. 28.* Hereby also may be meant abstinence, the fruit or reward of righteousness. The Greeke turneth it mercy, or almes: and by justice, merites and benefits are sometimes meant, *Iud. 5. 11.* *Psalm 112. 9.* *Dan. 4. 24.*

Verf. 6. of Iakob [understand, this is the generation of Iakob, or this is Iakob; these are true Israelites, whom God will acknowledge for his, *Ioh. 1. 47.* *Rom. 9. 6.* Iakob when he wrestled with an Angell, saw God face to face, and called the place

Peniel, that is, Gods face or presence; there he wept and prayed, and bare away a blessing, *Gen. 32. 24.* 26, 29, 30. *Hof. 12. 4.* That history hath use here.

Verf. 7. Lift up yee gates &c. [This may seeme to have reference to the gates and doores of the Temple, into which the Arke (the glory of Israell, *1 Sam. 4. 21.*) should enter; on which Arke, between the Cherubims, God was said to dwell, *1 Sam. 4. 4.* 1 King. 8. 1, &c. So the Chaldee expoundeth it, gates of the house of the Sanctuary; though in the 9. verse otherwise, saying, Lift up, O ye gates of the garden of Eden, your heads. Secondly, it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the doore of whose hearts he knocketh to have entrance, *Rev. 3. 20.* doores of eternitie [that is, strong, durable, everlasting doores: which being referred to the doores of Solomons Temple, note the perpetual abiding of Gods Arke therein, as 1 King. 9. 3. *Psalm 132. 13, 14.* whereas before the Arke was removed from place to place, *1 Chron. 17. 5.* Or being applied to Christians, it noteth the eternall durance of the Church, that enter may [or, and enter shall the King of glory, that is, the glorious King; So Christ is called the Lord of glory, 1 Cor. 2. 8. *Lam. 2. 1.* and the opening of the doores before him, significeth his entrance into, and administration of the Kingdom, as *Isa. 45. 1.*

Verf. 10. Iehovah of hosts [or, as the Hebrew is, Iehovah T Sabaoth, for so the word is used by the Apostles, untranslated in the Greeke, *Sabaoth, Rom. 9. 29.* *Iam. 5. 4.* It significeth hosts or armies standing ready in martiall order, and in battell ray, and comprehendeth all creatures in heaven and in earth, which are prest to doe the will of God, *Gen. 2. 1.* 1 King. 22. 19. *Exod. 12. 41.*

PSAL XXV.

Dauids desire and confidence in God. 4 He prayeth for instructions; 7 and for remission of sins. 8 He celebrateth Gods goodness and mercy to such as feare him. 15 He prayeth for deliverance out of his afflictions, and for the redemption of Israell.

1. A Psalme of David.

VNTO thee, Iehovah, lift I up my soule. 2. My God, in thee doe I trust, let me not be abashed; let nor my enemies shew gladnesse over me.

3. Yea all that earnestly expect thee, shall not be abashed; they shall be abashed, that unfaithfully transgresse in vaine.

4. Thy ways, Iehovah, make thou mee to know; learne me thy paths.

5. Make me to tread in thy truth, & learne me, for thou art the God of my salvation; thee doe I earnestly expect all the day.

6. Remember thy tender mercies, Iehovah, and thy kinde mercies, for they are from eternitie.

7. The finnes of my youth, and my trespasses, remember thou not: according to thy mercy doe thou remember me, for thy goodness sake, Iehovah.

8. Good and righteous Iehovah is, therefore will he teach sinners in the way.

9. Hee will make the meeke to tread in judgement, and will learne the meeke his way.

10. All the paths of Iehovah are mercie and truth, to them that keepe his covenant, and his testimonies.

11. For thy Name sake, Iehovah, even mercifully pardon wilt thou my iniquitie, for it is much.

12. Who is the man that feareth Iehovah? hee will teach him in the way that hee shall chuse.

13. His soule shall lodge in good, and his seed shall inherit the land.

14. The secret of Iehovah is to them that feare him, and his covenant to make them for to know.

15. Mine eyes are continually unto Iehovah, for hee will bring forth my feet out of the net.

16. Turne the face unto mee, and bee gracious to me, for I am solitary and poore afflicted.

17. The distressed of my heart are enlarged; bring thou mee forth out of my vexations.

18. See mine affliction, and my molestation, and forgive all my finnes.

19. See mine enemies, for they are multiplied, and with hatred of violent wrong have they hated me.

20. Keepe thou my soule, and deliver me; let me not be ashamed, for I hope for safetie in thee.

21. Let perfection and righteousness preserve me; for I earnestly expect thee.

22. Redeeme Israel, O God, from all his distresses.

Annotations.

OF David. This Psalm is composed after the order of the Hebrew letters or Alphabet: which care denoteth the weight and excellencie of some matter in it. The same is to be observed of some other Psalmes, as the 34. and 37. and 111. and 112. and 119. and 145. Lift up my soule. The Chaldee addeeth, in prayer. This significeth an earnest desire, with delight and expectation or hope to have what he would. For to lift up the soule, is to

desire, Ier. 22. 27. and 44. 14. and a like phrase in Exek. 24. 25. implieth both desire and delight; and in Deut. 24. 15. the poore man is said to lift up his soule unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in Psal. 80. 4.

Verf. 2. In thee the Chaldee expoundeth it, In thy Word: so in verf. 3. not be ashamed that is, not disappointed of my hope, nor vanquished by my foes. See Psal. 6. 11. Few gladnesse in insult or triumph for joy, as having got the victory, 2 Chron. 20. 17.

Verf. 3. yea all or, Yea any: for, whoeuer beleeueth in God shall not be ashamed, Rom. 10. 10. earnestly expect or patiently hope. The shall be or prayer-wise, let them be. Unfaithfully transgresse that deale dishonestly, contrary to duties, promise, and trust reposed in them. So elsewhere he prayeth, that no grace be shewed to such, Psal. 59. 6. in vaine or without cause, and without fruit, Psal. 7. 5.

Verf. 4. Thy wayes that is, thy true faith and religion, as Ait. 18. 25, 26. and thy guidance of mee therein, so Moses prayed, Exod. 33. 13. Iearne me thy paths, inuue me with thy paths, or journeyes. Learning implieth use and exercise, and informing by custumable practise.

Verf. 5. Make me to tread or to goe; guide my way in thy truth, that is, in thy Word, for that is the truth, Iob. 17. 17. 3 Iob. 3. So after, verf. 9.

Verf. 6. tender mercies or bowels of compassion: See Psal. 18. 2. This word noteth the inward affections, as the next, kinde mercies, imply the actions or effects of love. From eternitie or, from ever. This in humane affaires sometime meaneth but of old, or a long while, Gen. 6. 4. Esay 42. 14. But here and else where it noteth the eternitie of Gods love, which was firme unto his before the world was, 2 Tim. 1. 9. Eph. 1. 4. so shewed throughout all generations, and is in like sort for ever, or to eternitie, Psal. 100. 5. because our firme happinesse shall have no end, Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoined, Psal. 103. 17.

Verf. 7. Sinnes of my youth The imagination of mans heart is evill from his youth, Gen. 8. 21. and of all mans life, youth commonly is most vaine, Eccles. 11. 9. 10. for which God often punisheth men in their age, so making them (as Iob saith) to inherit the iniquities of their youth, Iob 13. 16. Ier. 3. 25.

Verf. 8. Will be teach or inform with the law; for of this word the Law is derived, Psal. 119. 8. that is, such as sinne and misse the sinners in the way that is, such as sinne and misse the right way, God will teach and reduce them: thus the Greeke interpreteth it. Or, those that are sinners be will teach and inform in the way that is right, or in his way, as verf. 9.

Verf. 9. to tread in judgement that is to walke judiciously, and as is right and fit.

Verf. 10. his covenant his testament all bond or league, called in Hebrew Brith, we have the signification of brotherly or friendly parting, & of explaining the conditions of agreement. For at the making of solemne covenants, beasts were killed and parted

asunder, and the covenant-makers went betweene the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting (or striking) a covenant, Psal. 50. 5. and 83. 6. and 89. 4. The Apostles in Greeke call it diatheke, a testament, a testamentall covenant or disposing of things, Heb. 8. 8. from Ier. 31. 31. And these be two principal covenants or testaments, the first, that which God made with our fathers, when he brought them out of Egypt; the summe whereof was contained in the ten commandments written by the finger of God, Deut. 4. 13. Exod. 24. 28. 1 King. 8. 21. & the other laws written by Moses in a booke, called the booke of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant is that new testament all bond, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luke 22. 20. Heb. 8. 6. 8. and 9. 16, 17, 18, &c.

Verf. 11. even mercifully pardon or, therefore thou wilt mercifully forgive. This David taketh from Moses, who first used this word in a case of great offence, Exek. 34. 9. and it becometh to spare or pardon upon pacification, of grace and mercie; and is interpreted by the Apostle in Greeke, to be merciful, propitious or appeased, Heb. 8. 12. from Ier. 31. 34. Often used in the Law, for forgiveness upon oblation or intercession made by the Priest, Lev. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

Verf. 12. Who is the man or, what manner of man shall he be? The Hebrew phrase is, who is the man: which also may be resolved, whoeuer is the man. he shall chuse that is, which he shall love and like; or, which he loveth. So chosen, Ier. 42. 1. is translated in Greeke, beloved, Matt. 12. 18. Or, which he shall require and command; for so choosing sometime significth, 2 Sam. 19. 38. and 15. 15.

Verf. 13. lodge in good that is, continue in good estate, ease and prosperitie. So lodging is for continuance, Iob 17. 2. Prov. 19. 23. and for good, the Chaldee saith, the blessednesse of the world to come: the Greeke translatheth, in good things. the land meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. and 12. 7. called therefore the land of promise, Heb. 11. 9. & elsewhere, the holy land, Zach. 2. 12. the Lords land, Psal. 10. 16. the land of Immanuel, that is, of Christ, Ier. 31. 8. a land flowing with milke & honey, and the pleasant of all lands, Ezek. 20. 6. the seat of Gods ancient Church, and figure of his Kingdome.

Verf. 14. The secret or The mysterie of the Lord; meaning that his secret favour is towards them, and his secret counsell and mysterie of the faith is revealed unto them: for to this word noteth, as when Iob saith, Gods secret was upon his tabernacle, meaning his favour and providence, Iob 29. 4. and Gods secret is his counsell, Iob 15. 8. Ier. 23. 18. 22. and the hiding of Christ are often called a mysterie, Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26, 27. So Prov. 3. 32.

Verf. 16. turne the face or Have respect unto me. This was a blessing promised in the law, Levit. 26. 9. I will turne the face unto you, and make you in-

crease. Contrary to this is the hiding of Gods face, Psal. 69. 17. 18. solitary alone or desolate; see Psal. 22. 4. 1.

Verf. 17. are enlarged or doe enlarge themselves, doe make wide roomth. He sheweth his heart to be pained in with straights and distressing sorrows, which largely spread themselves overall. vexations for anguish, tribulations, which presse and wing.

Verf. 18. See my affliction This phrase is taken from Deut. 26. 7. he saw my affliction. And it here meaneth, as seeing and regarding with compassion, and so, a redresse and helpe, Gen. 29. 22. Exod. 3. 7. 8. Psal. 31. 8. and 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, See my enemies. forgive or lift up, take away. This word which properly significth to take up or beare, is applied to forgiveness of finnes, Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare and took away the finnes of the world, Iob. 1. 29. For when it is applied to a man himselfe, bearing his owne sinne, it meaneth guilt and punishment, Num. 5. 31.

Verf. 19. of violent wrong that is, most violent or wrong full hatred.

Verf. 22. his distresses or their distresses, for Israel being put for the whole people, may have with it a word singular or plural, which the Hebrew text also often sheweth; as, all Edom were, 2 Sam. 8. 14. or all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 2 Chron. 36. 1. He took, or they took, speaking of the people.

PSAL. XXVI.

David committeth the triall of himselfe unto God, in confidence of his integritie and good conversation. 9. He prayeth for mercy, 11. and promiseth upright walking and thankfulness.

A Psalm of David.

I Vdge me, Iehovah, for I walke in my perfection, and doe trust in Iehovah I shall not stagger. Prove me, Iehovah, and tempt me: trie my reines and my heart. For thy mercie is before mine eyes, and I walk in thy truth: I doe not fit with mortall men of false vanity, and with the hidden I enter not. I hate the Church of evil doers, and with the wicked I sit not. I will wash my hands with cleannesse, and compass thine altar, Iehovah. To cause to heare with voice of confession, and to tell all thy marvellous workes. Iehovah, I love the mansion of thy house, and the place of the habitation of thy glory. Gather not my soule with sinners, and my life with men of blouds. In whose hands is a mischievous purpose, & their right hand is full of bribes. And I doe walke in my

my perfection, redeem thou me, and be gracious to the. My foot standeth in high confidence, in the Churches I will bless Jehovah.

Annotations.

1 **I**n my perfection] or, integrity, simplicity: and that is, when a man meaneth not, nor witteth of any evil, 2 Sam. 15. 11. Such a walker walketh confidently, and blessed shall be his children after him, Prov. 10. 9. and 20. 7. in Jehovah] Chaldee, in the word of the Lord.

2 Ver. 2. try my reins] examine as in the fire my inmost affections. Thus Job also offered himself to trial, Job 31. 6.

3 Ver. 3. I walk] to wit, continually: (as the forme of this word importeth,) or converse. The Greeke saith, I have pleased: so to walke with God, is to please God, Heb. 11. 5.

4 Ver. 4. men of false vanitie] that is, vainemortal men, or false persons, Job 11. 17. So Ieremie saith, he sat not in the secret assemblie of mockers, Jer. 15: 17. the hidden] that is, hypocrites, dissemblers, secret evil doers: as the Chaldee saith, with them that hide themselves to doe evil. Enter not] let come not, that is, have no company, or conversation. So the word is also used; Job 23. 7.

5 Ver. 5. church of evil doers] the malignant church, or congregation.

6 Ver. 6. my hands wish cleanness] or palms in innocency. He hath respect to the walking which God appointed for such as came to his altar, Exod. 40. 32. Hereupon we are willed to lift up pure hands: when we pray unto God, 1 Tim. 2. 8. See also Esai. 1. 15, 16.

7 Ver. 7. To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 66. 8. and 106. 2. And in 1 Chron. 15. 16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.

8 Ver. 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in, 1 Exod. 29. 32. & afterward to Solomons temple, 2 Chron. 36. 15. And heaven itself is also so called, Deut. 26. 15. where there are many mansions, Job. 14. 2. of the habitation] or the tabernacle, the tabernacle. The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomons house, 2 Chron. 29. 6. In Exod. 40. 34, 35. it is shewed, how Gods glory filled that tabernacle, when he first tooke possession of it; whereupon it is here called the habitation of his glory (or honour:) and elsewhere, the tabernacle of the Lord, Levit. 17. 4. and of his name, Psal. 74. 7.

9 Ver. 9. Gather not my soule] Gathering is used for taking away, as Jer. 16. 5. Esai. 4. 1. and for death, Esai. 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and sometime is expressed, to whom they are gathered; as, to their fathers, to their people, to the grave, 1 King. 22. 20. Num. 20. 24. 26. and what is gathered, the soule, as here, for the ghost, the spirit, as Psal. 104. 29. So David here desireth

that God would not take away his life among sinners, that is, with such as for their crimes deserve to die: as 1 King. 1. 21. Contrariwise, gathering is sometime used for gracious receiving or succouring, as Psal. 27. 10. men of blouds] bloud-guilty persons. See Psal. 5. 7. The Chaldee expounded it, with men that shed innocent blood.

Ver. 10. a mischiefous purpose] craftily devised evil. The Chaldee translatheth it, counsel of sinne; the Greeke, iniquities. See Psal. 10. 2. Sometime this word is generally used for any abominable evil, Levit. 18. 17. and 19. 29. and 20. 14. full of bribes] and consequently, of injustice; for bribes cause justice to be perverted, Deut. 16. 19. Contrariwise, Gods right hand is full of justice, Psal. 48. 11.

Ver. 12. in righteousness] or, in a right, even and plaine place, as the word significth, Deut. 3. 10. Jer. 21. 13. the Apostle expresth the word by righteousness, Heb. 1. 8. from Ps. 45. 7. it is opposed to crookednesse, Esai. 40. 4. See also Ps. 27. 11. in the churches] or congregations, assemblies, church-meetings, called in Greeke ecclesiastis; and so in the new testament, 1 Cor. 14. 34. So also Psal. 68. 17. The Chaldee translatheth, the congregation of just men.

PSAL. XXVII.

David sustineth his faith by the power of God: 4. by his loves to the service of God: 9. by prayer for Gods assistance and instruction. 13. The fruits of faith and patience.

A Psalm of David; Jehovah is my light and my salvation, for whom should I feare? Jehovah is the strength of my life, for whom should I dread? When evil doers made battell against me to eat my flesh, my distressers and my enemies to me; themselves stumbled and fell. If a pitched host shall pitch against me, my heart shall not feare: if warre shall rise up against me, in this I trust.

One thing I have asked of Jehovah, the same I will request, that I may sit in the house of Jehovah all the dayes of my life, to view the pleasantnesse of Jehovah, and to inquire in his Palace. For he will keepe me privily in his pavilion, in the day of evil: he will keepe me secret, in the secret place of his tent; on a rocke he will exalt me. And now shall mine head be lifted up above my enemies round about me; and I will sacrifice in his tent, sacrifices of shouting: I will sing, and sing Psalme to Jehovah. Heare, Jehovah, my voice when I call, and be gracious to me, and answer me.

To thee, said my heart, seeke yee my face; thy face, Jehovah, I doe seeke. Hide thou not thy face from me, turne not aside in anger thy servant: thou hast been my succour, leave me

me not, neither forsake me, O God of my salvation. Though my father and my mother should forsake me, yet Jehovah would gather me. Teach me, Jehovah, thy way, and lead me in the path of righteousness, because of my enviers. Give me not to the soule of my distressers, for witnesses of falshood doe stand up against me, and he that breatheth violent wrong. Except I had beleved to see the goodnesse of Jehovah in the land of the living. Earnestly expect thou for Jehovah, be confirmed, and let thine heart wax strong; and earnestly expect thou for Jehovah.

Annotations.

OF David] the Greeke addeth, before hee was anointed. my light] that is, my comfort, joy, &c. So God and Christ are often called the light or illumination of his people, Mic. 7. 8. Esai. 16. 19. and 10. 17. Luk. 1. 79. and 2. 32. Rev. 21. 23. Job. 1. 4. and 8. 12. The Chaldee expounded it, The word of the Lord is my light, the strength] or strong fort, fortification: see Psal. 28. 8. Ver. 2. made battell] or came new against me, to wit, in fight. So this word is used for battell, Psal. 55. 19. 22. my enemies to me] a vehement manner of speech (as 2 Sam. 2. 22. my deliverer to me:) noting against whom in speciall their hatred was bent.

Ver. 3. if war] that is, warriers, or an armie, as the word is used, Isai. 8. 11. See also Psal. 76. 4.

Ver. 4. One thing] or One request, as is expressed, 1 King. 2. 20. 1 Sam. 2. 20. For such want of words to be supplied, see the notes on Psal. 10. 10.

that I may sit] that is, dwell, or abide. to view the pleasantnesse] to see the pleasantnesse or amenitie of Jehovah, and consequently to enjoy it. The Tabernacle had the figure and patterne of heavenly things in Christ, Heb. 8. 5. which David in spirit here desireth to contemplate. The Hebrew phrase is, view in the pleasantnesse; and after in the 13. verse in the goodnesse; which significth to have the fruition, use, and enjoying of pleasure and goodnesse, Eccle. 2. 1. And as to seeke in Jehovah, 2 Chron. 34. 26. is to seeke Jehovah, 2 King. 22. 16. so to see in the good, is to see the good, and enjoy it. So in Psal. 106. 5. and 128. 5. and 50. 23. to inquire] or seeke early, that is, diligently.

Ver. 5. will keepe privily] or hide me, that is, keepe me safe as in the most holy of his Sanctuary, into which none might enter, Levit. 16. 2. called therefore Gods hidden ones, Psal. 83. 4.

Ver. 6. sacrifices of shouting] or of triumph, of joyfull sounding and alarme. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Numb. 10. 10. whose chiefest, most loud, joyfull and triumphant sound was called Trugmah, Triumph, alarme or Tubilation; Numb.

10. 5, 6, 7. So to other instruments this triumphant noise adjoynd, Psal. 33. 3. and is applied sometime to mans voice or shouting, Job. 6. 5. 1 Sam. 4. 5. Esai. 3. 11. See also Psal. 89. 16. and 47. 6. and 81. 2. and 100. 1.

Ver. 8. seeke yee my face] an imperfect speech, which wee may supply and explaine thus, (thou saidst) seeke yee my face; and this thy commendement my heart minded, and shake of to thee in my tentations; and I made it a ground of my action and request following. See a much like defect of a word, in 1 King. 20. 34. To seeke the face, is of desire to see, heare, and know, 1 King. 10. 24. and to pray and aske counsell in doubts and distresses, &c. 2 Sam. 21. 1. Hof. 5. 15. So Psal. 105. 4.

Ver. 10. Though my father &c. should] see the like in Esai. 49. 15. Or, For my father &c. have forsaken me, but Jehovah will gather me, that is, receive and take me to him. So the word gathering is also used, Judg. 19. 15. Job. 20. 4. Mat. 23. 37. He meaneth that God would be a father unto him.

Ver. 12. to the soule] that is, to the will, lust, or desire. So Soule is for will, Psal. 41. 3. and 105. 2. Ezek. 16. 27. and for lust, Psal. 78. 18. The Chaldee expounded it, the will, that breatheth] or puffeth out. See Psal. 10. 5.

Ver. 13. Except I had beleved] an imperfect speech; where we may understand, I should have fainted, or They had overthorne me, if I had not beleved: but the Greeke saith, I beleve to see the good things of the Lord. Land of the living] that is, where men live in this world, and in speciall, the land of Canaan, the feast of Gods Church, Ezek. 26. 20. So Psal. 5. 7. and 116. 9. and 142. 6. Job 28. 13. For by death, men are said to be out of the land of the living, Esai. 53. 8. and 38. 11. Jer. 11. 19. but the Chaldee expounds it, the land of life eternall: and that was figured by the land of Canaan.

Ver. 14. be confirmed] be comfortable, hold fast, (as the Greeke hath) be manly, or quit thee as a man; which word the Apostle useth, 1 Cor. 16. 13. There are the words of encouragement against rminnesse, feare, faintnesse of heart, or other infirmities, as Deut. 31. 6, 7. Job. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy heart wax strong] so also the Greeke turneth it: or we may read it, he will strengthen thy heart. So after in Psal. 31. 25.

PSAL. XXVIII.

David prayeth for deliverance from his enemies. 6. He blesteth God for hearing and helping him. 9. He prayeth for the Lords people.

A Psalm of David. Vnto thee Jehovah doe I call; my rocke, cease not as deaf from me, lest thou be silent from me, and I be made like to them that go downe the pit. Heare thou the voice of my supplications for grace, when I cry out unto thee, when I lift up my hands unto the oracle of thine holinesse.

holinesse. Draw me not with the wicked and with the workers of iniquitie; that speake peace with their neighbours, and malice is in their heart. Give thou to them according to their worke, and according to the evil of their practises; according to the deed of their hands give thou to them; render their reward unto them. Because they will not discreetly attend unto the workes of Iehovah, and to the deed of his hands, he will breake them down, and will not build them up. Blessed be Iehovah, for he hath heard the voice of my supplications for grace. Iehovah is my strength and my shield, in him my heart trusted, and I was holpen, and my heart sheweth gladnesse; and with my song will I confesse him. Iehovah is a strength to them; and he is the strong fort of the salvations of his Anointed. Save thou thy people, and bleesse thy inheritance, and feed them and advance them even for ever.

Annotations.

Cease not &c.] that is, cease not to speake unto God and answer me, be not silent as turned away from me so the like phrase meaneth, Job 13. 13. Jer. 38. 27. or, cease not to speake for me, as the phrase also importeth, 1 Sam. 7. 8. and so by the Rocks fore-mentioned he may mean Christ. 1 Cor. 10. 4. who is our Advocate with the Father, 1 Job. 2. 1. And to be silent (or still) is not in words only, but deeds, as in Iudg. 18. 9. 1 King. 12. 3.

Verf. 2. oracle of thy holinesse] thy holy oracle: The inmost, and most holy place of the Temple was thus named, 1 King. 6. 5, 16, 19, 20. called the Holy of Holies, 1 King. 8. 6. and that which one Prophet calleth the Oracle, 2 King. 6. 23. another calleth the house of the Holy of holies, 2 Chron. 3. 10. The Hebrew 'Debir' hath the signification of Speaking; for from the most holy place God spake to his people, Num. 7. 89. The Apollie seemeth to expresse it by that which is within the velle, Hebr. 6. 19.

Verf. 3. Draw me not] to wit, unto death, that is, destroy me not. So drawing is used, Ezek. 32. 20. Job 21. 33. and 24. 20. an example whereof see in Siera, Iud. 4. 7.

Verf. 4. the evil of their practises] This hath reference to the curse denounced against sinners, Deut. 28. 10.

Verf. 5. not discreetly attend] or, consider, so as to discern and understand them. The like sinne is blamed, IJa. 5. 12. breake them downe] or, destroy: opposed to building up or edifying; and applied figuratively to men: so Jer. 1. 10. and 42. 10. 2 Cor. 13. 10. build] that is, conserve, exalt, prosper them: See the like phrase, Job 22. 23. Mal. 3. 15. Jer. 12. 16.

Verf. 8. strength to them] or, to him, as Psal. 2. 3. meaning, his people, (as the Greeke expresth,) and

his anointed King: both which follow. Or, Iehovah strength is his, that is, kingdom and power belong to him. **Verf. 9. the strong fort] or fortification.** The former word strength is in Hebrew *Gibor*, and this strong fort, *Maginot*; by addition of a letter, adding to the force of the signification. And this is often used for a fortification or strong defended place, Dan. 11. 10. Iudg. 6. 26. of the salvations of his anointed] or of the deliverances (the victories) of his anointed, that is, of his anointed King. This sentence may also be turned thus: and the strong fort of salvations, his Anointed (Christ) is; meaning that the Christ of God is the saving strength of his people. The last word He is often put for Is, sometime in the Hebrew text it selfe, as is noted in Psal. 16. 3.

Verf. 9. inheritance] that is, people or Church, Deut. 4. 20. and 32. 9. Psal. 33. 12. and 94. 5. 1 Pet. 5. 3. Sometime it is the land where they dwell, Psal. 79. 1. advance them] or beare them up, revere them: The word is used for advancing to honour, Eph. 3. 1. and 9. 3. and for bearing up, supporting helping, as 1 King. 9. 11. Esr. 1. 4. and 8. 36.

PSAL. XXIX.

David exhorteth Princes to give glory to God. The marvellous effects of the Lords Voice. 10 His providence at the Flood, 11 and protection of his people.

A Psalm of David.

Give ye to Iehovah, sons of the mighties, give ye to Iehovah glory and strength. Give ye to Iehovah the glory of his Name; bow downe your selves to Iehovah, in the comely honour of the Sanctuary. The voice of Iehovah is upon the waters, the God of glory thundereth: Iehovah, upon many waters. The voice of Iehovah is with able power; the voice of Iehovah with comely honour. The voice of Iehovah breaketh the Cedars; and Iehovah breaketh afunder the Cedars of Lebanon. And hee maketh them leape like a calfe: Lebanon and Shirion like a young Unicorn. The voice of Iehovah striketh flames of fire. The voice of Iehovah maketh the wilderness to tremble: Iehovah maketh the wilderness of Kadesh to tremble. The voice of Iehovah maketh the Hinds tremblingly to travell, and maketh bare the forests, and in his Palace every one faith glory. Iehovah fare at the Flood, and Iehovah shal sit King for ever. Iehovah will give strength to his people; Iehovah will bleesse his people with peace.

Annotations.

A Psalm of David] The Greeke addeth to this title, Exodion skenes; that is, of the solemn assem-

ble of the Tabernacles, (or Booth.) for the solemn assembly at the Feast of Tabernacles, mentioned in Levit. 23. 36. called in Hebrew *Channuketh*; there and in other places translated in Greeke *Exodion*; for this side in which that this Psalm was sung at the feast of Tabernacles. And so Maimony in Milneh, com. 3. in Talmud, chap. 10. fol. 11. faith that every day of the dices of that feast they said a peculiar song for the addition of the day; and in the first of the working dices of the solemn feast, they said (Psal. 29.) Give ye unto the Lord, sonnes of the mighties, &c. Sonnes of the mighties] that is, ye mighty men, or potentates. So Psal. 89. 7. The Chaldee referred it to the company of Angels. strength] or strong praise. See Psal. 8. 3. and 1 Tim. 6. 16.

Verf. 2. honour of the Sanctuary] that is, the honourable Sanctuary, (as the Greeke explaineth it, in his holy court) or, with honour of sanctity, that is, with holy honour. So 1 Cor. 9. 6. 1 Chron. 16. 29. This phrase is sometime used of Gods holy Majesty, 2 Chron. 20. 21.

Verf. 3. The voice] that is, the thunder, as Exod. 20. 18. called Gods voice, Exod. 9. 28, 29. Yet voices and thundrings are sometimes distinct, as Revel. 4. 5. and 8. 5. and 11. 19. and 16. 18. This word voice is generally used for all noise or sound, 2 King. 7. 6. 1 Cor. 14. 10. upon the waters] which are above the firmament, Gen. 1. 7. where the thunder is heard. So waters mean weary clouds, in Psal. 18. 12. Or above the waters, that is, a louder voice than the roaring of the waters; whereof see Ezek. 1. 24. and 41. 2. Reg. 1. 15. and 19. 6. Gods voice shaketh heavens and earth, Hebr. 12. 25. Iehovah upon] that is, thundereth upon, or, his voice is above many waters.

Verf. 5. Cedars of Lebanon] The Cedar is a tree tall, strong and durable; and for the drinck of it, the timber rotteth not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountain in Canaan, high, pleasant, and fruitfull, full of Cedars and other trees, the glory of that mount, 2 Chron. 2. 8. Song 3. 9. and 5. 15. IJa. 60. 13. Hos. 14. 6, 7, 8. It is called Lebanon, of whitenesse, for the snow that lieth on it, Jer. 18. 14. To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, Ezek. 31. 3. and 17. 3. Jer. 22. 23. Iudg. 9. 15. 2 King. 14. 9. And the just man sitteth in special, Psal. 92. 14.

Verf. 6. Shirion] this is mount Hermon, called of the Sidonians, Shirion, and of the Amorit, Shenir, Deut. 3. 9. and by another name Sion, (not Tifion, spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shirion or Hermon lay without the river Iarden, where Ogb reigned, Ios. 12. 15. 1 Chron. 5. 23. Here also grew goodly trees, and many wilde beastes kept in it, Ezek. 27. 5. Song 4. 8. Of Hermon see more in Psal. 89. 13. and 133. 3. and 42. 7. a young Unicorn] a fierce untamed beast; see Psal. 22. 22.

The Hebrew phrase is, son of the Unicorn; the like is also, Psal. 114. 4. All young creatures, and things that come of, or belong to another, are in Hebrew called yonim: so the sons of the cole, are sparckes, Job 5. 7. the sons of the quiver, are arrows, Lam. 3. 13. the sonne of the morne, is the morning starre, IJa. 14.

12. the sonnes of Sion, are the Citizens there, Psal. 149. 2. the sonnes of the wedding chamber, are the Bridegrooms friends, Math. 9. 15. and many the like.

Verf. 7. striketh] or cutteth flames, as the flames of lightning with the thunder.

Verf. 8. maketh tremble] or quake, or shake the wilderness, that is, the wilde beasts there, which being frighted by Gods voice or thunder, doe travell and bring forth their young with paine and trembling. Kadesh] called also Paran and Zin, a desert thorow which the Israelites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the drie Kadesh by which it lay, Num. 20. 1. 6. The beasts of this wilderness were cruel, Deut. 8. 15. and 32. 10.

Verf. 9. the hinds] though of all other creatures they bring forth with great trouble, bowing themselves, bruising their young, and casting out their sorrowes, Job 39. 4. 6. maketh bare] by driving the beasts with the thunder into their dens; as the Chaldee addeth, the beasts of the forest; or, by beating off the selves and fruits of the trees. So the figure is said to be made bare, Ios. 1. 7. every one] to the Greeke turneth it: or it may be read, every whit, or all of it, meaning of his people, verf. 11. which faith, glory to God, or all of it, that is, of his glory, he saith (that is, God declareth) in his Temple. The Chaldee faith, and in the Temple of the house of his Sanctuary which is above, all his ministers doe say his glory.

Verf. 10. at the flood] meaning Nochs flood, Gen. 6. 6. and 7. for to that only both the Hebrew and Greeke word is applied. And here the Chaldee paraphrasth thus, The Lord at the generation of the flood, sat on the seat of judgement, to take vengeance on them: he sat also upon the seat of mercies, and delivered Noach, and reigneth over his sonnes for ever and ever.

Verf. 11. with peace] or in peace; which word betokeneth integrity, perfection, a making whole and absolute; opposed both to warre and sword, Psal. 120. 7. Math. 10. 34. and to division, confusion, and tumultuous disorders, Luke 12. 51. 1 Cor. 14. 33. It denoteth all prosperities, safety, and welfare of soule and body, and specially that spoken of in Eph. 2. 14, 15. where Christ is our peace, which hath made of both one, and hath broken the flou of the partition wall, &c. to make of twaine, one new man in himselfe, so making peace.

PSAL. XXX.

David praiseth God for his deliverance. 5 Hee exhorteth others to praise him by example of Gods dealing with him.

A Psalm, a song of the dedication of the house of David. I will exalt thee Iehovah, for thou hast drawne up me, and hast not made my enemies to rejoyce at mee. Iehovah my God, I cried out unto thee.

thee, and thou healedst me. Jehovah, thou hast brought up my soule from hell, thou hast kept me alive from them that goe downe the pit. Sing Psalme to Jehovah, yee his gracious Saints, and confesse ye to the remembrance of his holinesse. For a moment ^{is} in his anger, life in his favourable acceptation; in the evening lodgeth weeping, and at the morning shouting joy. And I, I said in my safe quietnesse, I shall not bee moved for ever. Jehovah, in thy favourable acceptation thou hast fettered strength to my mountain: thou didst hide thy face, I was suddenly troubled. Unto thee Jehovah I called, and unto Jehovah supplicated for grace. What profit ^{is} in my blood, when I goe downe unto corruption? shall dust confesse thee? shall it show forth thy truth? Heare thou Jehovah, and be gracious to me; Jehovah, be thou an helper to me. Thou hast turned my mourning to a dance to me: thou hast loosed my sackcloth, and hast girded me with joy. That my glory may sing Psalme to thee, and not be silenced: Jehovah my God, I will confesse thee for ever.

Annotations.

Dedication] or initiation, which is, when a new thing is first employed and put to that use for which it was made. It is applied to houses, as here, and Deut. 20.5. to altars, as Num. 7.84. 88. to walls, as Nehem. 1.2.7. to images, as Dan 3.2. and to men, and then it meaneth instruction, or training up, as Prov. 22.6. Gen. 14.14. It is recorded by the Hebrews, that when the Israelites brought their baskets of first-fruits into the Sanctuary, according to the Law in Deut. 26. and came thither in companies, as their manner was, they sang by the way the 122. Psalme, and when they came to the Sanctuary, with every man his basket on his shoulder, they sang the 150. Psalme; and when they were come into the court-yard, the Levites said this 30. Psalme, *I will exalte thee, &c.* Maimony in Misn. tom. 3. in Bicurim (or Treat. of First-fruits) chap. 4. sect. 17. And the Chaldee expoundeth this rite, For the dedication of the house of the Sanctuary an Hymne of David.

Verl. 2. *hast drawne up me*] as out of a pit of waters; for this word is used for drawing of waters, Exod. 2.16.17. Waters signifying troubles.

Verl. 3. *healedst me*] that is, helpedst me out of trouble: So Psal. 41.5. and 60.4. Hof. 7.1. 2 Chron. 7.14. *my soule from hell*] me, or my life from the perill and state of death. So Psal. 86.13. Ionas meant the same, when he said, *thou hast brought out my life from the pit, Ion. 2.6.* Of hell, See Psal. 16.10.

them that goe downe] that is, which die, that I should not be among them: The Hebrew also hath another reading, that I should not goe downe the pit. The meaning is the same.

Verl. 5. *to the remembrance*] or for it, that is, that his holinesse may be had in remembrance, as Isa. 26.17. So Psal. 97.12.

Verl. 6. *a moment*] or little while. For Gods anger towards his, and their affliction, is short and momentary, as Isa. 54.7. 8. 2 Cor. 4.17. *life*] or lives, meaning a blessing and the continuance of it, as Psal. 133.3. and 21.5. *Life* is here opposed to a moment. So yeares of life, mean many good yeares, Prov. 3.2. and the Chaldee here for life, faith life, eternall. *lodgeth*] that is, abideth: or be (meaning God) causeth weeping to lodge, as it should be an abiding guest. So another Prophet saith, *At even side loe there is trouble, but afore the morning it is gone, Isa. 17.14.* The Chaldee here translateth the latter part thus, *in the morning hee will raise up with song.*

Verl. 7. *in my safe quietnesse*] or tranquillitie. Gods children have great infirmities, when prosperity they are too secure, (as David sheweth here, and Job, in chap. 29.18.19.20.) and in adversity they are too fearefull, as David elsewhere doth confesse, Psal. 31.23. and 116.11.

Verl. 8. *settled*] or made stand, that is, reared up, constituted and stablished sure. So this phrase importeth, Psal. 107.25. and 31.9. *to my mountain*] that is, mount Zion, where Davids house or court was: or, figuratively, he meaneth his kingdom, as Isa. 2.2. Dan. 2.35. 44. See Psal. 65.7. *thy face*] thy favourable countenance; the Chaldee calleth it *Shecinah*, the divine Majesty of God.

Verl. 10. *what profit*] What gain (or use) will there be in my blood; which here may mean his violent death, as in Psal. 7.2.14. *unto corruption*] the grave, or place where the body rotteth. See Psal. 16.10. *shall dust*] that is, my body when it is turned to dust. The Chaldee saith, *they that lie in the dust.* See the like in Psal. 6.6. and 88.11. and 115.17. Isa. 38.18.

Verl. 12. *to a dance*] which is a signe of joy, Jer. 31.4.13. therefore the Greeke turneth it here, joy. The contrary is in Lam. 5.15. where their dance is turned into mourning. *loosed my sack*] or, done off my sackcloth; which was wont to be worn in time of sorrow, Eph. 4.1. tom. 3.6. Psal. 35.13.

Verl. 13. *my glory*] to the Greeke putteth to the word *my*, by glory, meaning the tongue or soule: See Psal. 16.9. But the Chaldee translateth, *I hat the glorious ones of the world may praise thee, silenced*] or made silent, which is, when men are cut off by death, as Psal. 31.18.

PSAL XXXI.

David shewing his confidence in God, craveth his helpe; & rejoiceth in his mercies, 10 prayeth in his calamities, 20 professeth Gods goodness: to such as feare him: 22 blest be him for the mercies that hee had found, 24 and encourageth all the Saints.

To the Master of the Musicke, a Psalme of David.

IN thee Jehovah doe I hope for safety, let me not be ashamed for ever: in thy justice deliver mee. Bow unto mee thine ear, speedily rid me: be thou to me for a rocke of firme strength, for a house of fortresses, to save me. For thou art my firme rocke and my fortress, and for thy Names sake wilt guide me and lead me. Thou wilt bring me forth out of the net that they have hid for me, for thou art my firme strength. Into thy hand doe I commit my spirit; thou hast redeemed me, Jehovah, God of truth. I have hated them that observe vanities of vaine falsehood; and I, unto Jehovah doe I trust. I will be glad and rejoyce in thy mercie, which hast scene my affliction, hast knowne my soule in distresses. And hast not shut me up in the hand of the enemy, hast made my feet stand in a large roomth. Be gracious to me, Jehovah, for distresse is on me: gnawne is with indignation mine eye, my soule, and my belly.

For my life is quite spent with pensiveness, and my yeares with sighing: my able strength is decayed with my iniquity, and my bones are gnawne. With all my distresses I am a reproach, and to my neighbours vehemently, and a dread to my known acquaintance; seeing mee in the street they fled from me. I am forgotten, as a dead man out of heart; I am as a vessell of perdition. For I heare the infanie of many; fearfulness from every side; when they plot together against me, they craftily purpose to take my soule. But I, unto thee doe I trust, Jehovah, I said thou art my God. In thy hand are my times, rid thou me from the hand of my enemies, and from my persecutors. Make thy face to shine upon thy servant; save me through thy mercie. Jehovah, let me not be ashamed, for I doe call upon thee; let the wicked be ashamed, let them be silenced to hell. Let the lips of falsehood be mute, that speake against the just an hard word in haughtinesse and despight. How much is thy goodness, which thou hast laid up for them that feare thee, hast wrought for them that hope for safety in thee before the sonnes of Adam! Thou keepest them secret, in the secret of thy face, from the rough prides of man; dost lay them up in a pavilion from the strife of tongues. Blessed be Jehovah, for hee hath made marvellous his mercie to mee in a citie of strong defence.

And I said in my hastening away, I am cut downe from before thine eyes; yet certainly

thou heardest the voice of my supplications for grace, when I cried out unto thee. Love ye Jehovah, all his gracious Saints: Jehovah keepeth the faithful, and repayeth abundantly him that doth haughtinesse. Be ye confirmed, and let your heart wax strong, all that hopefully wait for Jehovah.

Annotations.

IN thee] the Chaldee saith, in thy word.

Verl. 3. *a house of fortresses*] a place of defence, a most safe hold. David being often forced to take such sorts for his safety, did not make them, but God his strength: See 1 Sam. 22.4. and 23.14. 19. and 24.1. 23. 2 Sam. 5.7.9.

Verl. 6. *commit my spirit*] or committed, depose, of trust to be kept. Such words our Lord Christ uttered on the Cross to his Father, Luke 23.46.

Verl. 7. *I have hated*] in Greeke, Thou hast hated. Compare Psal. 139.21. *Vanities of vaine falsehood*] that is, most vaine, false, and lying vanities. The word *vanitie* (Heb) here used, belideth vaine worldly things against which Solomon writeth, Eccle. 1. &c. meaneth in speciall idolatry, for Idols are often called *vanities*, as being light, vile, and things of nought, Deut. 32.21. 1 King. 16.26. 2 King. 17.15. Jer. 2.5. and 8.19. and 10.15. and 14.22. &c. *They that observe lying vanities*, forsake their owne mercie, Iona. 2.8.

Verl. 8. *hast knowne my soule*] that is, acknowledged, cared for, and (as the Greeke translateth) saved it. See Psal. 1.6.

Verl. 9. *not shut me up*] or closed me; that is, not given me into their power: So Psal. 78.48. 50.62. Deut. 23.15. and 32.30.

Verl. 10. *gnawen*] that is, fretted, and consumed as with Wormes: in Greeke, troubled: See Psal. 6.8.

Verl. 11. *decayed*, or weakened, so as one stumblenth and fallett downe through weakness, Psal. 77.2. So Psal. 109.24. and 105.17. *With my iniquitie*] that is, punishment due for iniquitie: so the word often is used; Gen. 19.15. 2 King. 7.9. So, whoredome, for the punishment of Whoredome, Numb. 14.33.

Verl. 12. *knowne acquaintance*] that is; such as I knew, respected, and favoured, and to whom I made knowne my minde, estate, &c. my familiars.

Verl. 13. *out of heart*] that is, out of minde, or memory; for the remembrance of the dead is forgotten, Eccle. 9.5. therefore the grave is the land of forgetfulness, Psal. 88.13. *vessell of perdition*] that is, a lost or broken vessell, or instrument. So Paul mentioneth vessels of perdition, Rom. 9.22. Or, a vessell perishing, that is, ready to perish and be lost; as a perishing sheepe, Psal. 119.176.

Verl. 14. *the infamy of many*] or the diffamation (the ill report) of mightie men. The like complaint Ieremie maketh in his troubles, Jer. 20.10. *fearefulness from every side*] or terror round about. In Hebrew, *Magor missabib*, which name

Jeremie gave to *Psalm* the Priest, signifying that he should be a terror to himselfe, and to all his friends, *Ier. 20. 3. 4.* This phrase Jeremie often useth, *Ier. 6. 25. and 46. 5. and 49. 25. Lament. 2. 22.* When they plot *or* while they conspire: See *Psalm. 2. 2.*

16 *Verf. 16. my times* [Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life, and death, (for all things have their appointed time, *Eccles. 3. 1. 2.*) were in the hand and disposition of God. Though times here, (as dayes in *Psalm. 119. 84.*) may chiefly be meant of his troubles, as *Psalm. 9. 10. and 10. 1.* but the Chaldee expoundeth it, the times of my redemption. So in *1 Chron. 29. 30.* mention is made of the times that went over David, and over Israel, and over all the kingdomes of the lands.

17 *Verf. 17. Make thy face to shine* [that is, cause thy favourable countenance to appear. This is taken from the blessing prescribed, *Numb. 6. 25.* and is often used in requests for grace. See *Psalm. 4. 7. and 67. 2. and 80. 4. 8. 20. and 119. 135.*

18 *Verf. 18. silenced* [that is, through shame and feare be confounded, tamed, quieted, and made still. The word is sometime used for cut off, or destroyed, and so may here be taken. So *Psalm. 49. 13. 21.* The Greeke translatheth, let them be brought downe, to hell; understand, thrust downe to hell, or, to the graves as the Chaldee calleth it, the house (or place) of buriall.

19 *Verf. 19. as hard word* [or durable speech; a reproach which lasteth long to a mans infamie. The Hebrew *Gharabak* signifieth durance, hardness, and antiquitie, *Psal. 6. 8.* and respecteth both antique things long agoe, *1 Chron. 4. 22.* and things lasting or durable for time to come, *Prov. 8. 18. 19. 23. 18.* And in speeches, it is put for an old said saw, take up and applied to ones reproach, and so during long; and generally for any hard or stout speech, *1 Sam. 2. 3. Psalm. 94. 4. and 75. 6.* The Greeke here expoundeth it, iniquitie.

21 *Verf. 21. Thou keepst them secret* [or, hidest them in the hiding place of thy presence, where thou always lookest unto them, in secret favour, which the world knoweth not of. rough prides] or knots, knots, rough troubles. The Hebrew *Reca* signifieth knitting or binding with knots, *Exod. 28. 28. and 39. 21.* from which a word is derived, in *Psalm. 40. 4.* signifying knotty, knobby, or rough places, opposed to smooth or plaine. Here David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies, or molestations, as the Greeke translatheth, from the trouble of men. lay them up] or hide them. Hereupon Gods people are called, his stored or hidden ones, *Psalm. 83. 4.* the strife of tongues] plea, or contradiction, as the Greeke turneth it, and the Apostle, *Iude ver. 11.*

22 *Verf. 22. made marvellous his mercy* [or marvellously severed it, as *Psalm. 4. 4.* showed his mercy in marvellous and hidden manner. As contrariwise God threatened to make marvellous the plagues of sinners, *Deut. 28. 59.* of strong defence] or of siege, that is, a fortified, defended citie, as *2 Chron. 8. 5.* or a besegged citie, as *2 King. 24. 10.* The Hebrew *Matfor* signifieth both a fort or skance, and a siege

or leager, *Deut. 20. 20. and 28. 53.*

Verf. 23. my hastening away [namely through amazement or feare, as the word commonly intendeth, *Deut. 20. 3. Psalm. 48. 6. 2 Sam. 4. 4.* The Greeke calleth it an extisie (or trance.) And that David hastened him away for feare, is recorded *1 Sam. 23. 26.* So *Psalm. 116. 11.* cut downe] loas in his affliction repeated this speech of David, and changing a letter, for *Nigrari*, saith, *Nigrari*, I am driven away from before thy face, &c. *1 Ionas 2. 4.* So the Greeke here translatheth it, I am cast away.

Verf. 24. the faithfull [or, keepeth fidelities, as *Isa. 2. 6. 2.* The original word signifieth either faithfull persons, or truths, fidelities, as *Psalm. 12. 2.* The Greeke here hath truths. payeth abundantly] or to abundance, with surplusage. that doth hangriness] This sense the Greeke giveth. The Hebrew may also thus be Englished, he (that is, God) doth hangriness, that is, high magnificence ad. For the original word *Gaavah* sometime noteth Gods high magnificence, *Psal. 68. 35.* sometime mans hanghrie pride, *Psal. 10. 2.*

Verf. 25. wax strong [or, he will strengthen, See *Psalm. 27. 14.* hopefully wait] or persevere with hope and patience. The word *jachal* implieth both a patient waiting, *Gen. 8. 10.* and a hope or trusting, as the holy Ghost expoundeth it, *Mat. 12. 21.* from *Isa. 42. 4.* for Jehovah] which the Chaldee expoundeth, the word of the Lord.

P S A L. XXXII.

David teacheth that blessednesse consisteth in remission of finnes. 3 Hiding of finnes causeth trouble, but confession giveth ease to the conscience. 8 An instruction unto voluntary obedience. 10 The different ends of the wicked, and of the just.

An instructing Psalm of David:

O Blessed hee whose trespasse is forgiven, whose sinne is covered. Oblivion is the man, to whom Jehovah imputeth not iniquitie; and in whose spirit is no deceit. Because I ceased speaking, my bones were away with age in my roaring all the day. For day & night thy hand was heavy up me; my moisture was turned into the drougths of summer Selah. My sin I acknowledged to thee, and my iniquitie I covered not; I said, I will confesse against me my trespasses to Jehovah: and thou forgavest the iniquitie of my sinne Selah. For this shall every gracious Saint pray unto thee at the time of finding: surely, at the flood of many waters, unto them they shall not reach. Thou art a secret place to me, from distresse thou wilt preserve me; with shouting songs of deliverance thou wilt compass me Selah. I will make thee

thee prudent, and will teach thee in the way that thou shalt goe: will give counsell, mine eye shall be upon thee. Be not ye as the horse, as the bull, without understanding, whose mouth must be stopped with bit and bridle, which come not neere unto thee. Many pains are for the wicked, but he that trusteth in Jehovah, mercy shall compass him. Rejoyce ye in Jehovah, and be glad ye just, and shout joyfully all ye upright of heart.

Annotations.

1 *An instructing Psalm* [or, A Psalm that teacheth prudent, that causeth understanding. As in the 8. verse of this psalm he saith, I will make thee prudent, or instruct thee. This title is before sundry other Psalms. whose sinne is covered] meaning, by the Lord, *Psalm. 8. 5. 3.* not by a man himselfe, who must not cover, but acknowledge sinne, *Psalm. 32. 5.* otherwise, he shall not prosper, *Prov. 28. 13.* Now God covereth sinne, when hee imputeth it not, as the verse following sheweth: and as this is mans happinesse, to for God not to cover it, is woe and misery, *Nehem. 4. 5.*

Verf. 2. not impute [not thinke, count, or reckon. And this is an effect of his grace in Christ, as it is written, *God was in Christ, and reconciled the world to himselfe, not imputing their finnes unto them, 2 Cor. 5. 19.* And herunto the Apostle applieth this Psalm thus; *David saith, blessednesse is the mans unto whom God imputeth justnesse without work; saying, Blessed are they whose iniquities are forgiven, and whose finnes are covered. Blessed is the man to whom the Lord shall not impute sinne, Rom. 4. 6. 7. 8.*

Verf. 3. because I ceased speaking [or, when I kept silence, forbearing to confesse my finnes, as after, *verf. 5.* Like doctrine *Elisha* teacheth, *Iob 33. 19. 22.*

Verf. 4. thy hand [in Chaldee, thy plague, moisture] the chiefe sap, or radical moisture, which is an airy and oily substance, dispensed through the body, whereby the life is fostered, and which being spent, death ensueth. This word is used only here and in *Num. 11. 8.* where it is applied to the best moisture (or cream) of oil.

Verf. 5. confesse [Confessing of finnes is when one freely manifesteth them, accusing himselfe, and praising Gods mercie, which he expecteth in faith: see *Ios. 7. 19.* against me my trespasses] or, concerning my trespasses; but both the Greeke version plainly hath, against me, and elsewhere the Hebrew *Gmali* (here used) seemeth to becup for *Gmali*: as *Psalm. 108. 10.* compared with *Psalm. 60. 10.* the iniquities of my sinne] that is, the guilt and punishment of it as *Psalm. 31. 11.* And thus he that confesseth and forsaketh sinne, shall have mercie, *Prov. 28. 13.* for if we acknowledge our finnes, God is faithful and just, to forgive us them, *1 Iob. 1. 9* See also *Iob 33. 27. 28.*

Verf. 6. the time of finding [or, time to fade: which may be meant of the time when afflictions shall finde, that is, shall come upon him; as *Psalm. 11. 6. 3. 4.* or the time when God may be found, as *Isa. 55. 6.* and that time is, when he is sought with the whole heart, *Deut. 4. 29. Ier. 29. 13. 2 Chron. 15. 15.* To this latter the Chaldee applieth it, saying, of favour. flood] or inundation. As waters signifie afflictions, *Psalm. 69. 2.* so a flood of waters denoteth great troubles and persecutions, *Dan. 9. 26. and 11. 22. Nahum 1. 8. Isa. 59. 19. Rev. 12. 15. 16.* The Chaldee paraphrased, in the time when many peoples come as waters, they shall not come neare him to doe him evil.

Verf. 7. shouting songs of deliverance [or, of evan-gelion, that is, thou wilt give occasion by deliverance of me, to sing many songs of praise unto thee.

Verf. 8. mine eye shall be upon thee [or, mine eye I will set upon thee, that is, I will have care of, and looke well unto thee, as *Ier. 40. 4. Ezra. 5. 5. Deut. 11. 12. Psalm. 34. 16.* So the Chaldee explaineth it, I will counsell thee, and set mine eye upon thee for good. Or thus, I will give counsell unto thee with mine eye, that is, with my care and providence. Thus Christ counselled Peter with his sic, *Luk. 22. 61.* So the eye is said to mocke, *Prov. 30. 17.*

Verf. 9. as the horse, &c. [that is, be not foolles, and brutish, so as ye must be ruled by force and rigour, not by reason. For unto the horse belongs a whip, unto the asse a bridle, and a rod to the foales backe, *Prov. 26. 3.* mouth must be stopped] or, jaw is to be tied, *Hebr. to stop; for, to be stopped: active for passive, as after *Psalm. 36. 3.* which come not neare] that is, which will not obey or doe thee service, unless they be forced and ruled by the bridle: according to the saying of the Apostle, Behold, we put bits into the horses mouths that they should obey us, *1 Iam. 3. 3.**

Verf. 10. Many pains [or, Great smart (or forer) are for the wicked: So Solomon saith, Affliction followeth sinners, &c. *Prov. 13. 21. and 19. 29. and 24. 20.*

P S A L. XXXIII.

God is to be praised for his goodnesse, 6 for his powerful workes, 12 and for his providence. 20 Confidence is to be placed in God.

Shout joyfully ye just in Jehovah, praise becommeth the righteous. Confesse ye to Jehovah with harpe, with Flattery with ten stringed instrument, sing Psalm unto him. Sing ye to him a new Song, doe well playing on the instrument, with triumphant noise. For righteous is the word of Jehovah, and all his worke in faith. He loveth justice and judgement, the earth is full of the mercie of Jehovah. By the word of Jehovah the heavens were made, and all the host

host of them by the spirit of his mouth
 7 He gathereth together as an hedge, the wa-
 8 ters of the Sea; he giveth the deepes into
 9 treasuries. Let all the earth be in feare of
 10 Iehovah, let all the Inhabitants of the world
 11 shrinke with feare for him. For he said, and
 12 it was; he commanded, and it stood. Iehovah
 13 dissipateth the counsell of the Nations,
 14 he bringeth to nought the cogitations of the
 15 peoples. The counsell of Iehovah shall
 16 stand for ever, the cogitations of his heart
 17 to generation and generation. O blessed
 18 is the Nation whereof Iehovah is God, the
 19 people that he hath chosen for a possession to
 20 himselfe. From the heavens Iehovah doth
 21 behold, doth see all the sonnes of Adam.
 22 From the firme place of his dwelling he looketh
 forth unto all the inhabitants of the
 earth. He formeth altogether their heart,
 he discreetly attendeth unto all their works.
 There is no King saved by multitude of a
 power; a mightie man shall not be delivered
 by multitude of able strength. A horse is
 falshood for salvation, and shall not deliver
 by multitude of his power. Loe the cie of
 Iehovah is unto them that feare him, to them
 that hopefully wait for his mercie. To rid
 free their soule from death, and to keep them
 alive in famine. Our soule earnestly waiteth
 for Iehovah, he is our helpe and our
 shield. For in him our heart shall rejoyce,
 for in the name of his holinesse doe we trust.
 Let thy mercie Iehovah be upon us, even as
 we hopefully wait for thee.

Annotations.

Becommeth] the word denoteth a faire and
 becomely grace, for which a thing is to be liked
 and desired. So Psal. 93. 5. and 147. 1. The Apo-
 stle expresseth it in Greeke, by faire or beautifull,
 Rom. 10. 15. from Esa. 58. 7.
 2. **With barpe]** or, with siterne; in Hebrew,
 Kinnor: a musickall instrument invented by Iubal,
 Gen. 4. 21. used for mirth and joy, Psal. 137. 1, 2.
 Esa. 34. 8. Gen. 31. 27. and therefore is called the
 pleasant harpe, Psal. 81. 3. opposed unto mourning,
 Job 30. 31. in skill on this instrument David excel-
 led, 1 Sam. 16. 16. 23. and with this and other they
 used in Israel to celebrate the Lord with gladnesse,
 1 Chron. 13. 8. and 15. 16. 28. and 25. 1. Nehem. 12.
 27. So [spiritually] in the New Testament, Rev. 14.
 2. with Psalterie] or Lute, or Violl: In He-
 brew Nebel; an instrument so called of the forme,
 which (as seemeth) was with a round hollow bulke,
 much like a bottle: (for Nebel is also a bottle or
 pitcher, 1 Sam. 10. 3. Lam. 4. 2.) and of this the
 Greeks and Latines had their instruments named

Nabli, Naulon, Nablium. The Greeke here calleth
 it Psalterion: ten stringed instrument] this dif-
 fered from the Psalterie, Psal. 92. 4. therefore the
 word with is here supplied.

Ver. 3. a new song] A thing is said to be new
 which is alwayes fresh, renewed upon new occa-
 sions, and so permanent; as Iob faith, my glorie was
 new with me. So Love is both an old and a new com-
 mandement, 1 Iob. 2. 7. 8. Or these new songs] men-
 tioned here, and Psal. 40. 4. and 96. 1. and 98. 1. and
 144. 9. Esa. 42. 10. may have reference to the
 state of things under the Gospell where there is a
 new covenant, Heb. 8. 8. 13. new heavens and new
 earth, Rev. 21. 1. a new man, Ephes. 2. 15. and 4. 24.
 a new Ierusalem, Revel. 21. 2. and all things new,
 2 Cor. 5. 17. Rev. 21. 5. See also Rev. 5. 9. and 14.
 3. doe well playing, &c.] that is, make good mu-
 sicke, or melodie. So 1 Sam. 16. 17. 18. Esa. 23. 16.
 And this melodie we are now willed to make to the
 Lord in our hearts, Ephes. 5. 19. The Hebrew Na-
 gan, (whereof cometh Negineh, Psal. 4. 1.) properly
 is to play with the hand upon an instrument,
 1 Sam. 19. 9.

Ver. 4. in faith] that is, faithfull, true, and con-
 stant: for so this word is often used, as Exod. 17.
 12. Moyses hands were with faith, that is, steady,
 firme, constant.

Ver. 5. the earth is full] the like is said, Psal. 119.
 64. For God doth good unto all, both just and un-
 just, Math. 5. 45. and saveth man and beast, Psal.
 36. 7.

V. 6. the host of them] that is, the many creatures
 in them; as Angels, Sunne, Moone, Starres, &c. Ps.
 148. 1. 2. 3. 5. Gen. 2. 1. Somention is made of the
 powers or hosts of heaven, Matt. 24. 29. Spirit
 or breath; thus Iehovah his Word and his Spirit
 are noted to be the maker of the world; as in
 Gen. 1.

Ver. 7. giveth the deepes] that is, putteth or
 disposeth the deepe waters into treasuries, or in cellars
 & secret store-houses, hidden from the eye of man,
 called elsewhere the secret roomes of the deepe, Job
 38. 16. So God is said to have treasuries or store-
 houses of winde, Psal. 135. 7. of snow and hails, Job
 38. 22. of darknesse, Isa. 45. 3. and the like. The
 Chaldee translatheth, he putteth (the waters) into the
 treasuries of the deepe.

Ver. 9. it stood] that is, existed firme and stable,
 and so continued. So Psal. 119. 91.

Ver. 10. dissipateth] or maketh frustrate, unde-
 est, abrogateth; a word opposed to ratifying, con-
 firming, stablishing, Isa. 8. 10. and 19. 3. bringeth
 to nought] annihilateth, and breaketh.

Ver. 11. shall stand] that is, continue and have
 effect, whatsoever men purpose to the contrary.
 See Isa. 14. 24. 27. and 46. 10. Prov. 19. 21.

Ver. 12. is God] to wit, by speciall covenant and
 favour, though all the earth be his, Gen. 17. 7. Exod.
 19. 5. and this is by the new Covenant, Heb. 8. 10.
 So Psal. 144. 15.

Ver. 15. altogether] or alone. The Hebrew ja-
 chad sometime significth alone without others, Job
 34. 29. Extra 4. 3. (and so the Greeke Interpreters
 took it here, translating it kata monas, alone, or by
 himselfe.)

himselfe.) sometime it significth wholly, or every
 whit, Job 10. 8. sometime together, or, in one, Psal. 2. 2.
 All these agree well here; for God onely and whol-
 ly formeth every mans heart and spirit, Zach. 12. 1.
 whereupon he is called the Father of spirits, Hebr.
 12. 9. and the God of the spirits of all flesh, Num.
 16. 22.

Ver. 16. Of a power] that is, of an armie; so cal-
 led, because there are strong, valiant, and active
 men, Psal. 136. 15.

Ver. 17. A horse is falshood] that is, a false and
 deceitfull helpe cannot save a man, but faileth those
 that trust in him, Zach. 10. 5, Psal. 76. 6. The horse is
 here used for all warlike furniture; this being
 above other creatures, strong, fierce, and courageous,
 Job 39. 22. and therefore is prepared for the
 day of battell, but salvation is of the Lord, Prov. 21. 31.

Ver. 18. The eye of Iehovah] that is, his care
 and providence for good, as the next verse sheweth,
 and as Psal. 3. 8. Zach. 12. 4. 1 Pet. 3. 12. Sometime
 the Lords eye is on men for evill, Amos 9. 4. 8.

Ver. 20. for Iehovah] in Chaldee, for the re-
 demption of the Lord.

Ver. 21. in him] Chaldee, in his word.

PSAL. XXXIV.

David praisth God for his deliverance, and ex-
 horteth others thereto by his experience. 9 They
 are blessed that trust in God. 12 Hee exhorteth to
 the feare of God. 16 The priviledges of the righte-
 ous, and miseries of the wicked.

1. A Psalm of David, when he had chang-
 ed his behaviour before Abimelech,
 and he had driven him away, and
 he was gone.

2. I Will blesse Iehovah in all time, con-
 tinually his praise shall be in my
 mouth.

3. In Iehovah my soule shall glory, the
 meeke shall heare and shall rejoyce.

4. Magnificy Iehovah with me, and let
 us extoll his name together.

5. I fought Iehovah, and he answered me,
 and rid me free from all my feares.

6. They looked to him and flowed, and
 their faces be not ashamed.

7. This poore afflicted man called, and
 Iehovah heard, and saved him out of all his
 distresses.

8. The Angell of Iehovah pitcheth a
 campe about them that feare him, and relea-
 seth them.

9. Taste ye and see, that Iehovah is good:
 O blessed is the man that hopeth for safety in
 him.

10. Feare Iehovah ye his Saints, for there

is no want to them that feare him.

11. The Lions are impoverished and an
 hungered, but they that seeke Iehovah shall
 not want any good.

12. Come, sonnes, hearken to me, I will
 learne you the feare of Iehovah.

13. Who is the man that willett life, shal
 loveth dayes to see good?

14. Keepe thy tongue from evill, and thy
 lips from speaking guile.

15. Eschew evill, and doe good; seeke
 peace and pursue it.

16. The eyes of Iehovah are unto the just,
 and his eares unto their outcrie.

17. The face of Iehovah is against them
 that do evill, to cut off their memoriall from
 the earth.

18. They cried, and Iehovah heard, and
 rid them free out of all their distresses.

19. Iehovah is neere to the broken of
 heart, and the contrite of spirit hee will
 save.

20. Many are the evils of the just, and out
 of them all Iehovah will rid him free.

21. He keepeth all his bones, one of them
 is not broken.

22. Evill shall slay the wicked, and they
 that hate the just shall be condemned as
 guiltie.

23. Iehovah redeemeth the soule of his
 servants, and they shall not be condemned
 as guiltie, all that hope for safetie in him.

Annotations.

His behaviour] or his sense, reason, properly the
 taste, as in verse 9. Job 6. 6. and often other-
 where, which is used both for ones inward sense or
 reason, and outward gesture and demeanour, (as the
 Greeke here translatheth it, face,) because by it a
 man is discerned and judged to be wise or foo-
 lish, as meats are discerned by the taste. David
 when he was afraid of the King of Egypt, changed
 his behaviour before them, and saved himselfe mad
 in their hands, & scrabbled on the doores of the gate,
 and let his spittle fall downe upon his beard, 1 Sam.
 21. 12. 13. Abimelech] whose proper name was
 Achish King of Gath, a citie of the Philistims,
 1 Sam. 21. 10. and as every King of Egypt was cal-
 led Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18.
 so every King of the Philistims was called Abime-
 lech; that is, Father King, Gen. 20. 2. and 6. 1.
 had driven] or expelled. For Achish said to his ser-
 vants which had taken and brought David to him,
 Loe ye see the man is beside himselfe, wherefore have
 ye brought him to me? have I need of madmen? &c.
 So David departed thence, 1 Sam. 21. 14. 15. and 22.
 1. Upon that he made this Psalm.

Verif.

Ver. 14. *Keep thy tongue* to wit, by restraining and making it cease from evil, as the Apostle teacheth, 1 Pet. 3. 10.

Ver. 16. *their enscorice* : or, their deprecation, their prayer for needs as the Greeke (which the Apostle followeth) expresth it.

Ver. 17. *The face* [that is, open anger, Lev. 17. 16.] So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers* : See Psalm. 21. 10.

Ver. 18. *They cried* [that is, as the Greeke saith, *The just cried* : and the Chaldee, *the just prayed*].

Ver. 19. *the broken of heart* : them that have their hearts broken and their spirits contrite (or humble) for their sinnes. See the like speeches, Psalm. 51. 19. and 147. 3. *Isa.* 57. 15. and 61. 1. *Jer.* 23. 9. *Luke.* 4. 18.

Ver. 20. *the evils* [that is, griefes and afflictions] : as Dent. 31. 17. *Psalm.* 27. 5. and 88. 4. *Mat.* 6. 34. the word also may import *sinnes* and *vices*, as Psalm. 28. 3. and 94. 23. So after in verse 25.

Ver. 22. *they the wicked* : or, *doe him die, kill him* : because he shall not be delivered there from, as the just man is, *ver.* 20. The Greeke and Chaldee expound it, *The death of sinners (of the wicked) is evil. Condemned as guilty* : and consequently perish. See Psalm. 5. 11.

Ver. 23. *all that hope* [that is, any one of them] : So all is used for any, Psalm. 147. 20.

PSAL. XXXV.

David prayeth for his owne safety, and his enemies confusion. 11 He claimeth of their wrongfull dealing, and sheweth his contrary carriage. 22 Therefore he commendeth God against them.

A Psalm of David.

Plead thou Iehovah with them that plead with me, war thou against them that war against me. Lay hold on the shield and buckler, and stand up for my helpe. And draw out the speare and sword to meet with my persecutors, lay to my soule I am thy salvation. Let them be abashed and ashamed that seek my soule, let them be turned backward and confounded that thinke mine evill. Let them be as chaffe before the wind, and the Angell of Iehovah driving them. Let their way be darknesse and slippernesse, and the Angell of Iehovah pursuing them. For without cause they have hid for me the corruption of their net, without cause they have digged for my soule. Let tumultuous ruine come on him, he now aware; and let his net which he hath hidden catch him, with tumultuous ruine let him fall thereinto. And my soule shall be glad in Iehovah, shall joy in his salvation.

Ver. 14. *Keep thy tongue* to wit, by restraining and making it cease from evil, as the Apostle teacheth, 1 Pet. 3. 10.

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Ver. 14. *Keep thy tongue* to wit, by restraining and making it cease from evil, as the Apostle teacheth, 1 Pet. 3. 10.

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Ver. 17. *The face* [that is, open anger, Lev. 17. 16.] So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers* : See Psalm. 21. 10.

Ver. 18. *They cried* [that is, as the Greeke saith, *The just cried* : and the Chaldee, *the just prayed*].

Ver. 19. *the broken of heart* : them that have their hearts broken and their spirits contrite (or humble) for their sinnes. See the like speeches, Psalm. 51. 19. and 147. 3. *Isa.* 57. 15. and 61. 1. *Jer.* 23. 9. *Luke.* 4. 18.

Ver. 20. *the evils* [that is, griefes and afflictions] : as Dent. 31. 17. *Psalm.* 27. 5. and 88. 4. *Mat.* 6. 34. the word also may import *sinnes* and *vices*, as Psalm. 28. 3. and 94. 23. So after in verse 25.

Ver. 22. *they the wicked* : or, *doe him die, kill him* : because he shall not be delivered there from, as the just man is, *ver.* 20. The Greeke and Chaldee expound it, *The death of sinners (of the wicked) is evil. Condemned as guilty* : and consequently perish. See Psalm. 5. 11.

Ver. 23. *all that hope* [that is, any one of them] : So all is used for any, Psalm. 147. 20.

PSAL. XXXV.

David prayeth for his owne safety, and his enemies confusion. 11 He claimeth of their wrongfull dealing, and sheweth his contrary carriage. 22 Therefore he commendeth God against them.

A Psalm of David.

Plead thou Iehovah with them that plead with me, war thou against them that war against me. Lay hold on the shield and buckler, and stand up for my helpe. And draw out the speare and sword to meet with my persecutors, lay to my soule I am thy salvation. Let them be abashed and ashamed that seek my soule, let them be turned backward and confounded that thinke mine evill. Let them be as chaffe before the wind, and the Angell of Iehovah driving them. Let their way be darknesse and slippernesse, and the Angell of Iehovah pursuing them. For without cause they have hid for me the corruption of their net, without cause they have digged for my soule. Let tumultuous ruine come on him, he now aware; and let his net which he hath hidden catch him, with tumultuous ruine let him fall thereinto. And my soule shall be glad in Iehovah, shall joy in his salvation.

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Annotations.

Plead [This properly is to contend or debate a matter with many words, as the next word, *war* or *fight*, is with deeds. But Gods pleading oftentimes his action; as he pleaded Davids cause against Nabal, when he slew him, 1 Sam. 25. 39. And as here

Ver.

13 Ver. 13. *surely* used to be worn in figure of sorrow. *Psal. 69. 11. Gen. 37. 34. Mat. 11. 21. Rev. 12. 9.* Here we see to understand the word was, on any as is expressed, *Psal. 69. 12.* even as the word afflicted, here expressed, is there understood. *Psal. 69. 11. with fasting* another sign and cause of sorrow: wherefore mourning & fasting are used for the same, *Mat. 9. 15. with Mark. 2. 19. return upon my bowme* or, *into my bowme*. The meaning may be, *I prayed often for them, secretly, and with humble loving affection*. For, the returning of the prayer seemeth to mean the often minding and repeating of it; the bowme signifieth secrecy, *Prov. 21. 14; and 17. 23. Psal. 89. 51. and inward affliction*; *Numb. 11. 12. Job. 1. 18.* Or we may read it thus; *Let my prayer returne unto thy bowme*, that is, *I wished no worse to them than to my selfe, let me receive of God such good as I prayed for them*. See *Psal. 79. 12.*

14 Ver. 14. *[ad] or blacke, to wit, in blacke and mournfull attire, and with sad and heavy countenance, as the Greeke here translateth it, *Scutophoron*, which word the new testament also useth, *Mat. 6. 16. Luke. 24. 17. So after in Psal. 38. 7. and 42. 10. and 43. 2. bewaileth his mother* mourneth at her funerall. In this case the affections are most strong. Therefore the Priests were permitted to mourn for such, *Levit. 21. 1, 2, 3.**

15 Ver. 15. *my halting* [that is, my calamitie and infirmities, whereby I seemed ready to fall. So in *Psal. 38. 18. Ser. 10. 10. the smiters*] that smote me with the tongue, as *Ser. 18. 18.* and as here followeth, they rent, &c. The Seventy in Greeke turne it *Scourge*, alluding (as I thinke) to the scourge of the tongue, as *Job. 21. and another Greeke version* hath *plethai*, smiters. It may also be read the smiter, that is, *abjects, vile persons, Job 30. 8.* (as the Chaldee expelleth it, the wicked;) or understand smitten on their feet, as *2 Sam. 4. 4.* that is, lame, so fainting themselves: or smitten in spirit, as *Esa. 66. 2.* that is, grieved in outward shew. they rent [to wit, me with reproaches, as *Mat. 7. 6.* or rent their garments, counterfeiting sorrow for me, *Job 2. 12.*

16 Ver. 16. *hypocrites* or, *close dissemblers*, which outwardly cover and cloke their wickedness, wherewith inwardly they are defiled, *Mat. 23. 27, 28.* or which have their hearts covered, *Job 36. 13.* The Greeke also (from whence our English word *hypocrite* is borrowed,) signifieth an under judgement, that is, dissimulation. *Coessers* or, *coffers*, that is, men that make *coffi* as in *Psal. 36. 12. [id est] for good persons*. For a cake of bread that is, *for good persons, for their bellies*; or, as their belly eate, at banquet. So Solomon speaketh of some that will trauegrasse for a peece of bread, *Prov. 28. 24.* The original word *Maghog* is a cake, *1 King. 17. 12.* and as bread is used for all food, *Psal. 36. 25.* for a cake seemeth to be used for all iuniores or dainty meats; as in *Hos. 7. Ephraim* is likened to a cake, and their enemies to bankers that greedily eat them up, *verse 8. 9.* so here David matcheth his adversaries with hypocritical and scoffing parasites, whose God was their belly, as *Phil. 3. 19.* Or we may figuratively take this

word for a *mock*, *jest*, or *merime*, and so to read it, with hypocritical scoffing *coessers*; and this the Greeke sayeth, saying, *they mocked me with mockings* [or, *they gnashed*]; *Hebr. to gnash*; but a word thus indefinite, following another with person, is it (else of the same, by propriety of the Hebrew tongue). So *Psal. 49. 15. their teeth* the teeth of them and him, that is, of every of them. See *Psal. 32.*

Ver. 17. *returne* [or reduce, restore, stay my soule or life: so *Job 33. 30. alone*] or [solitary, desolate soule]; See *Psal. 22. 21. 23.*

Ver. 18. *a mighty people* [or, a strong, to wit, in number, that is, a great multitude]. The word *Gbnat*, as it is mighty in strength, *Psal. 135. 10. Prov. 30. 26.* so it is many in number, *Psal. 40. 6. 13. and 105. 24. and 137. 17.*

Ver. 19. *enemies with falsitie* [that is, for a false cause] or (as the Greeke explaineth it) *malicious wicks* make secret signs by the winking of the eye, which argueth both privity and some ill gestures; therefore this alwaies is a signe of evil, *Prov. 10. 10. and 6. 13. not peace* [that is, not peaceably or friendly, which yet some hypocrites doe, *Psal. 123. 3.* or, not speak to come to any sound composition, or peaceable end which one may trust unto. But God speaketh peace to his people, *Psal. 85. 9.* word, of deccits] *deceitfull words* or things.

Ver. 21. *hath seene* or, *seeth*, to wit, the evil of David, or, that which we desired. In speeches of evil cases, often the Hebrew useth silence. So after in *Psal. 54. 9. and 59. 11. and 118. 7.*

Ver. 22. *to my judgement* [that is, to judge and avenge me of mine enemies: so after, *to my plea*, is to plead my cause, as *vers. 1.*

Ver. 25. *aba our soule* [that is, above have our desire. Soule is sometime put for desire, *Psal. 41. 3.*

Ver. 26. *cloathed with bashfulness* meaning their confusion on every side, when nothing but their shame appeareth and so continueth. So *Psal. 109. 29. and 132. 18. Job 8. 22.* that magnificence, to wit, their mouthes, as is expressed, *Hos. 1. 11. Ezek. 33. 13.* that is, *speak great things and bashfully*, as the Greeke explaineth. So after in *Psal. 38. 17. and 55. 13. delight my justice* whom my justice and innocency please or delighteth, and the defence thereof.

P S A L XXXVI.

The grievous estate of the wicked. 6 The excellencie of Gods mercies to such as trust in him. 11 A prayer for the righteous, 13 and prophesie of the wicked's fall.

To the master of the musike, a Psalm of David, the servant of Iehovah.

He trespasseth of the wicked assuredly faith in the inmost of my heart, no dread of God is before his eyes. For he

he flattereth himselfe in his owne eyes, to find his iniquity which he ought to hate. The words of his mouth are iniquity and deceit; he hath left off to be prudent, to doe good. He thinketh iniquity upon his bed, he setteth himselfe on a way not good, he refuseth not evil. Iehovah, thy mercy is in the heavens, thy faithfulness unto the skies. Thy justice as the mountains of God, thy judgements a great depth: Iehovah thou savest man and beast. How precious is thy mercy, O God, and the sons of Adam hope for safety in the shadow of thy wings. They shall be plentifully moistened with the fannesse of thy house, and the streame of thy pleasures thou wilt give them to drinke. Because with thee is the well of life: in thy light we see light. Extend thy mercy to them that know thee, and thy justice to the right of heart. Let not the foot of pride come on me; and the hand of the wicked, let it not make me flee. There have they fallen, that worke painfull iniquitie: they have bene thrust downe, and have not bene able to rise.

Annotations.

The trespass of the wicked] or Trespasseth saith to the wicked, that is, persuadeth, imboldeneth, hardeneth him. assuredly faith] or, it is an assured saying, a faithful affirmation. This word is peculiar to the oracles of God, which are sure and faithful, (as the Apostle sometime mentioneth faithful sayings, *1 Tim. 1. 15. and 3. 1. and 4. 9.*) In the new Testament it is interpreted, said, *Mat. 22. 44.* from *Psal. 110. 1.* And David by the spirit here testifieth that the wicked mans trespass is such, as assuredly faith (or avoucheth) even in his heart and conscience, that he dreads not God. in the inmost of my heart] in the mid, or within my heart: meaning that he certainly knew it, and was much affected with it.

Ver. 3. to finde] that is, to performe, or accomplish; as to finde the will, is to performe or doe the same, *Isa. 58. 13.* So in *Rom. 7. 18.* Or, to finde, that is, to obtaine and get, as *Gen. 6. 8. Mat. 11. 29. Rom. 4. 11.* Or, to finde, that is, to invent or devise new mischiefes; as the Apostle [speaking of sinners] (or sinners out) of evil things, *Rom. 1. 30.* which he ought to hate] or, which is to be hated, is odious. So, to keepe, *Psal. 119. 4.* that is, to be kept in stop, *Psal. 32. 9.* for, to be stopped: to doe, *Eph. 6. 6.* for, is to be done. So *Psal. 49. 15. Is. 59. 9.* See also the verbe active expounded passively, by the Apostles authoritie, *Psal. 51. 6.* But the Chaldee expoundeth it, he batheth doctrine.

Ver. 5. he setteth himselfe] namely, to stand or walke continually in a way not good, as *Isa. 65. 2.* or, he standeth still, as *Exod. 14. 13.*

Ver. 6. in the heavens] elsewhere it is said,

unto the heavens, *Psal. 57. 11.* so here in may be used for unto: sometime it is, above the heavens, as *Psal. 108. 5.*

Ver. 7. mountains of God] that is, high, mighty or excellent mountains. The Hebrew useth to note excellent things, by adding the name of God; as *Cedars of God, Psal. 80. 11. Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrappings of God, Gen. 30. 5. barres of God, Rev. 15. 2.* and sundry the like. So the Chaldee here saith, high as the strong mountains.

Ver. 8. How precious] that is, honourable and much to be esteemed; sometime the word signifieth bright and glorious, *Job 31. 26. Zach. 14. 6.* which also agreeeth well here. and the fannes] or, when, or therefore the fannes. shadow of thy wings] that is, thy protection, so *Psal. 63. 8. and 91. 4.* called sometime, the secret of Gods wings, *Psal. 61. 5.*

Ver. 10. Well of life] or, as the Chaldee translath, well of living waters, that is, an ever-springing fontaine, from whom life & all graces spring and flow. So God is called the Well of living waters, *Ier. 2. 13. and 17. 13. Song 4. 15. we see light* or enjoy light, that is, knowledge, comfort, joy, &c. See *Iob 29. 3. Isa. 9. 2. lam. 1. 17. Psal. 27. 1.*

Ver. 11. Extend thy mercy] or draw it, meaning, exercise and shew it; as *Psal. 109. 12.* also prolong or continue it; as *Psal. 85. 6. Eccles. 2. 3.*

Ver. 12. foot of pride] or of haughtinesse, that is, (as the Chaldee translath) of the proud man, as *Ier. 50. 31, 32.* the thing being put for the person in whom it is. As desert, for a deceitfull man, *Prov. 12. 27.* Poverty, for poore people, *2 King 24. 14.* habitation, for inhabitants, *2 Sam. 9. 12.* Circumcision, for circumcised, *Rom. 2. 26.* Helpings, for helpers, governors, *1 Cor. 12. 28.* dreamers, for dreamers, *Ier. 27. 9.* sinne, for sinner, *Prov. 13. 6.* and many the like. See also *Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.*

Ver. 13. There] to wit, in the very enterprise, while they laboured to remove me.

P S A L XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

I Psalm of David.

Ret not thy selfe for the evil doers; envie not for them that doe injurious evil. 2 For they shall soone be cut downe as grasse, and shall fade as the greenesse of the budding herb.

3 Trust thou in Iehovah, and doe good; dwell in the land, and feed on faith. 4 And delight thy selfe in Iehovah, and he will give thee the petitions of thy heart.

5 Turne confidently thy way upon Iehovah, and trust upon him; and he will doe.

6. And will bring forth thy justice as the light, and thy judgment as the noone brightness.

7. Be silent for Iehovah, and wait still patiently for him: fret not thy selfe for him that prospereth in his way, for the man that effecteth devices.

8. Surcease from anger and leave off wrath: fret not thy selfe also to doe evill.

9. For evill doers shall be cut downe, and they that earnestly wait on Iehovah, they shall inherit the land.

10. And yet a little while, and the wicked shall not be: and thou shalt consider his place and he shall not be.

11. And the meeke shall inherit the land, and shall delight themselves in the multitude of peace.

12. The wicked deviseth against the just, and gnasheth his teeth against him. 13. The Lord laugheth at him, for he seeth that his day doth come.

14. The wicked have drawne the sword, and bent their bow, to fell downe the poore afflicted and needy one, to slay them that be right of way.

15. Their sword shall enter into their owne heart, and their bowes shall be broken.

16. Better is the little of a just man, than the plentifulle mammon of many wicked men.

17. For the armes of wicked men shall be broken; but Iehovah upholdeth the just.

18. Iehovah knoweth the dayes of perfect men, and their inheritance shall be for ever.

19. They shall not be abashed in time of evill, and in the dayes of famine they shall have enough.

20. But the wicked shall perish, and the enenies of Iehovah, as the precious fat of rammes: they are consumed, with the smoke they are consumed.

21. The wicked borroweth and repayeth not, and the just sheweth grace and giveth.

22. For his blessed ones shall inherit the land, and his accursed ones shall be cut off.

23. By Iehovah the steps of the man are established, and his way hee delighteth.

24. When he shall fall he shall not be cast off, for Iehovah upholdeth his hand.

25. I have beene young, also I am waxed old, and I have not seene the just man forsaken, and his seed shall be long.

26. All the day he sheweth grace and lendeth, and his seed are in the blessing.

27. He chewe evill, and doe good, and dwelleth for ever.

28. For Iehovah loveth judgement, and will not forsake his gracious Saints, they are kept for ever, and the seed of the wicked is cut off.

29. Iust men shall inherit the land, and shall dwell thereon to perpetual aye.

30. The mouth of the iust will utter wisdom, and his tongue speake judgement.

31. The Law of his God is in his heart, it shall not stagger in his steps.

32. The wicked spieth for the just, and seeketh to worke his death.

33. Iehovah will not leave him in his hand, nor condemne him for wicked when he is judged.

34. Wait thou earnestly for Iehovah, and keepe his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see it.

35. I have seene the wicked daunting terrible, and spreading himselfe bare, as a green selfe-growing lawrell.

36. And he passed away, and loe he was not, and I fought him and he was not found.

37. Observe the perfect man, and see the righteous, for the after end of the man shall be peace.

38. And trespassers shall be destroyed together, the after end of the wicked shall be cut off.

39. And the salvation of just men is of Iehovah, their strength in time of distresse.

40. And Iehovah will helpe them, and deliver them: hee will deliver them from the wicked, and save them, because they hope for safetie in him.

Annotations.

This is the third Psalm penned Alphabetically, where being two verses allowed to every letter, except four, in verse 7: 20. 29. 34. See Psal. 25. 1.

Verf. 1. *Fret* or, *Inflame not, burne not thy selfe with anger or griefe.* So after, verse 7. and 8. Pro. 24. 19. *evill doers* to be like unto them, as the Chaldee addeth; which accordeth with verse 8. *envie not* or, *have not envious zeale or emulation.* This word is general for all hot and fervent zeale, whether good or evill; emulation, jealousy, envie, and the like, Psal. 106. 16. and 69. 10.

Verf. 3. *Dwell in the land* This may be taken either for a commandment, to dwell in the land of Canaan, which God had given them to possess, Num. 33. 53. though troubles and wants should arise therein, as did the Patriarchs by faith, Gen. 37. 1. and 26. 3. 2. *Heb. 2. 4. 9.* Or, for a promise, *dwell* that is, *thou shalt dwell*, that is, abide long, as after in verse 7. So see, for *thou shalt see*, Psal. 128. 5. 6. *Seeke mee and live.* Amos. 5. 4. that is, *see shall live.* *Feed on faith* to wit, which shall grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a pro-

promise, *thou shalt feed on faith*, that is, on the faith shall abound increase; and thus the Greeke explaineth it, *thou shalt be fed with the riches thereof, meaning of the land.* Or, *feed on faith*, that is, nourish thy selfe and live by it, for the just man loveth by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. The Chaldee expoundeth it, *Steadie (or exercise thy selfe) in the faith.* Or, *feed in faith*, that is, *thou shalt be fed faithfully and assuredly.* Contrary herunto, is to feed on the wind, Hos. 12. 1. and on ashes, Isa. 44. 20.

Verf. 4. *delight thy selfe* or, *thou shalt delight, or select thee:* So verf. 11. and Job 22. 26.

Verf. 5. Turne confidently Commit of trust: in Hebrew, 22. 9. Chaldee, *Reveale before the Lord:* (see Psal. 22. 9. So Prov. 16. 3. Roll (or Commit) thy worker unto Iehovah, will doe) that which thou desirest or wilt execute, to wit, thy judgement; as the next verse sheweth, and as elsewhere is expressed, Mic. 7. 9.

Verf. 6. *as the light* to wit, of the morning, or sunne: (for to light sometime significeth, Nebem. 8. 3. Job 31. 26.) that is, clearly, manifestly. So Hos. 6. 5. Compare also Job. 11. 17.

Verf. 7. *be silent* or, *be still, stay and tarry silently.* See Psal. 4. 5. The Greeke faith, *be subject, wait still patiently* or, *paine thy selfe*, that is, set thy selfe with earnestnesse and patience to wait for.

Verf. 8. *Surcease* or, *Slake Let go.* A word contrary to holding fast, applied hereto to the shaking or abating of anger, 3. 6. Iudg. 8. 3. *also to doe* or, *which is best to doe, or, at least to doe evill.*

Verf. 9. *inherit* or possess. So Isa. 57. 13. *He that trusteth in me (saith the Lord) shall inherit the land, and possess my holy mountaine.*

Verf. 11. *And the meeke* or *But the meeke.* From hence our Lord faith, *Blessed are the meeke, for they shall inherit the land,* Mat. 5. 5.

Verf. 13. *his day* that is, *his dismall day*, the time appointed for his affliction and destruction, 1 Sam. 26. 10. Ezek. 21. 25. 29. So the Chaldee explaineth it, *the day of his calamitie.* Day is often used for the time of punishment; as, *The posterity shall be afflicted as it comes,* Job 18. 20. *Woe unto them, for their day is come,* Jer. 50. 27. So, the day of Admuth, Isa. 4. 4. the day of Iezreel, Hos. 1. 11. the day of Ierusalem, Psal. 137. 7.

Verf. 14. *drawne* Hebrew, *opened, or loosed,* meaning one of the sheath. A like phrase is, *the emptying of the sword*, Psal. 35. 3.

Verf. 16. *the little of a just man* or, *a little (a small portion) to the just.* See Prov. 15. 16. and 16. 8. *plentifulle mammon* The Hebrew hathon significeth multitude, plenty or store, of riches, or any other thing. Here the Greeke translatheth it riches. From this Hebrew word, riches are called mammon, Luke. 16. 9. 24. 13. *many wicked* or great (mighty) wicked.

Verf. 17. *armes* that is, power, helpe, &c. See Psal. 10. 15.

Verf. 18. *knoweth* that is, *acknowledgeth and regardeth,* as Psal. 1. 6. *the dayes* that is, the ages, good or evill, estates, calamities that at any time befall them, as Psal. 13. Psal. 116. 2. and

119. 84. See also Psal. 31. 16. *shall bee for ever* meaning, that they and their seed after them should inherit the land, as Exod. 32. 13. Job. 14. 9. 1 Chron. 28. 8. Prov. 13. 23. Isa. 60. 21. and then come to their immortal inheritance, 1 Pet. 1. 4.

Verf. 20. *the precious fat* that which is precious in the rammes, the best, and that was the fat, all which was the Lords, and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoke, Levit. 3. 15, 16, 17. So, the precious fruit of the earth, Jam. 5. 7. The Hebrew *Cavim*, elsewhere used for fields or pastures, Psal. 65. 14. is here fat pastured rammes or muttons: 3. 2. 14. Isa. 34. 6. Amos 6. 4. with the smoke which vanishesth in the aire 3 therefore the Greeke faith, as the smoke: so Psal. 102. 4. The Chaldee paraphratheth, *they shall be consumed in the smoke of Gebenna*, (or of Hell.)

Verf. 21. *repaieth not* shall not, or will not pay againe. It may intend both his inability that bee cannot, and his unconscionablenesse that hee will not pay. Borrowing in the Law is noted for a curse, as lending for a blessing, Deut. 28. 12. 44. for the borrower is servant to the lender, Prov. 22. 7. (sheweth grace) or, *doth graciously*, that is, is liberal and bountifull. So the Apostle calleth liberality, grace, 1 Cor. 16. 3. 2 Cor. 8. 4. 19.

Verf. 22. *his blessed ones* or, *they that are blessed of him*, that is, of God. The Chaldee addeth, *they that are blessed by his Word*; and after, *they that are cased by his oath.*

Verf. 23. *steps of the man* the gate, or wayes of such a man as is before shewen of 5. or as after followeth, whose way God delighteth 3 called here Geger, a valiant man. A like phrase is in Esa. 60. 12. the nations, that is, those nations, such as are there before mentioned. *established* or firmly directed and perfected. The word noteth the ordering, perfecting and fast stabilizing of any thing, and his way or thus, to wit, whose way he delighteth (or affecteth.) So Gedeon & his house, Iudg. 8. 27. for, Gedeon, to wit, (or that is to say) his house.

Verf. 24. *shall fall* to wit, into fits, by occasion or infirmity, Gal. 6. 1. or into affliction and trouble, Mic. 7. 9. Thus the Chaldee expoundeth it, *if he fall into sickness, he shall not die.* For, the just man falleth seven times, and riseth againe, Prov. 24. 16. upholdeth his hand; and consequently, raiseth him up. A like phrase is of strengthening the hand, Isa. 41. 11. 1 Sam. 25. 16.

Verf. 25. *his seed* that is, his children or posterity are in the blessing, or, are appointed to the blessing, as the heirs thereof, Gen. 28. 4. 1 Pet. 3. 9. and have still abundance, though they give to others: For, the blessing of the Lord maketh rich, Ecov. 10. 22. And, there is that scattereth, and is more increased, Prov. 11. 24.

Verf. 27. *dwelleth for ever* that is, *thou shalt dwell*, as Psal. 3. The like promise is in Jer. 7. 3. 17.

Verf. 28. *cut off* a like judgment is in Job 18. 19. *He shall have neither son nor nephew among his people,*

ner any posteritie in his dwellings. See also P^{sa}. 21. 11. and 109. 13. and the contrary, P^{sa}. 102. 29.

30 Ver. 30. *will meditate* | usually meditateth, that is *pondereth*, *interfereth*, as P^{sa}. 35. 28.

31 Ver. 31. *in his heart* | to God commanded, Dent. 6. 6. and there hath he promised to write his law, H. br. 8. 10. See also P^{sa}. 40. 9. Isa. 51. 7. it shall not stagger | understand, his foot shall not stagger, or, faulter, Job 12. 5. Or, any one of his steps (or feet) shall not stagger or slide.

33 Ver. 33. *condemne him for wicked* | make (or pronounce) him wicked, that is, *condemne him*. Opposed to justifying: as P^{sa}. 94. 21. Job 9. 20.

35 Ver. 35. *daunting terrible* | sorely dismaying others with his terror: in Greeke, *lifting very high*. See P^{sa}. 40. 18. *spreading bare* | making bare, that is, *striking forth and showing himselfe*.

36 Ver. 36. *green* | that is, *fresh and flourishing*, as Dan. 4. 1. It is not meant for colour onely, but for juice and vigour. So P^{sa}. 52. 10. *selfe-growing lawrell* | a tree that groweth in his naturall place, which commonly sprout and thrive better than such as are removed to another soile: therefore the Greeke explaineth it, as the Cedars of Lebanon.

37 Ver. 37. *the after end* | or, the last, or the posteritie. This word is sometimes used for the end, as Dent. 11. 12. and 32. 20. 29. Jer. 29. 11. sometime for posteritie of children left behind, as P^{sa}. 109. 13. Dan. 12. 4. And thus it may be understood here, specially in the verse following. The Greeke translateth, *there is a remnant to the peaceable man*.

40 Ver. 40. *in him* | Chaldee in his word.

PSAL. XXXVIII.

David in sore afflictions, intreateth God not to be angry with him, 5 complaineth of his finnes, and chastisements, 11 of his owne weaknesse, 12 of his friends forsaking him, 13 and his enemies mocking him, 14 yet his faith is in God, whose helpe hee desireth.

A Psalm of David, for to record.

1 Iehovah, rebuke me not in thy fervent
2 anger, neither chastise me in thy wrath.
3 Full heart. For thy arrows are stucke in
4 me, and thou hast set downe thy hand upon
5 me. No soundnesse is in my flesh because
6 of thy angry thoudne, no peace is in my bones,
7 because of thy fenne. For my iniquities are
8 gone over my head: as a heauey burden, they
9 are too heauey for me. My stripes do stinke,
10 I am purrified, because of my foolishnesse.
11 I am crooked, I am bowed downe very vehemently,
12 all the day I walke sad. For my

flankes are full of parching, and there is no
foundnesse in my flesh. I am weakned and
crushed very sore. I roare out for the groa-
ning of my heart. Lord before thee is all
my desire, and my sighing is not hid from
thee. My heart panteth, my able strength
forsaketh me, and the light of mine eyes
even they are not with mee. My lovers
and my nearest friends stand from before
my stroke, and my neighbours stand a farre
off. And they that seeke my soule, set
snares; and they that seeke my euill, speake
wofull euils, and all the day they meditate
deceits. And I as a deafe man heare not,
and as a mute man openeth not his mouth.

And I am as a man which heareth not,
and in whose mouth are no reproofes. Be-
cause for thee Iehovah I doe hopefully wait,
thou wilt answer, O Lord my God, For I
said, lest they rejoyce at me, and when my
foote is moved doe magnifie against me.
For I am ready to halting, and my paine is
before me continually. For I doe declare
my iniquitie, I am careful for my sinne.
And my enemies are alive mighty, and multi-
plied are they that hate mee fally. And
they that repay euill for good, are my ad-
versaries, for that I follow good. Forsake
me not, Iehovah, my God, be not farre off
from me. Hasten to my helpe, Lord, my
saluation.

Annotations.

For to record | or to cause remembrance for com-
memoration, to wit, of Davids troubles, as P^{sa}.
132. 1. and of Gods mercies, deliverances, and prai-
ses for the same, as Isa. 63. 7. The like title is of
the 70 Psalme. David appointed before the Arke,
singers of the Levites for to record, and to confesse,
and so praise Iehovah the God of Israel, 1 Chron. 16.
4. The Greeke addeth to the title, A Psalm of
David for remembrance concerning the Sab-
bath.

Ver. 2. *neither* | Hebr. and, where the word
not is againe to be repeated, as is noted, P^{sa}. 9. 19.
and as is expell'd, P^{sa}. 62. where the like prayer
is made.

Ver. 3. *thy arrows* | to Job saith, the arrows
of the Almighty are in me, the venom whereof find-
eth up my spirit, Job 6. 4. Arrows are sicknesses,
or plagues of body or mind, P^{sa}. 18. 15. and 91. 5.
thy hand | in Chaldee, the stroke of thy hand.

Ver. 4. *no soundnesse* | or, there is nothing sound,
or whole. So Esai. 1. 6. angry threat | or, de-
claring indignation. See P^{sa}. 7. 22.

Ver.

Ver. 6. *my stripes* | or *skerres*; properly such
sore marks, wounds or stripes, as wherein the blood and
humours are gathered and he appeare after beating,
named in English, *wailes*. [foolishnesse] The He-
brew, *foveleth*, meaneth rash and unadvised helpe,
through want of prudence. Therefore though com-
monly in Greeke it is turned imprudence, yet
sometime it is called unadvised rashnesse, Prov. 14.
17. and Evil the Foole, is named rash or beady,
Prov. 10. 14. And by foolishnesse is meant usually
vicioussnesse or fume, and is expressed by the
Greekes, Prov. 13. 16. and 15. 2. and 26. 11. and
our Saviour numbeth foolishnesse among other
evils that desile a man, Marke 7. 22.

Ver. 7. *sad* | mournfully. See P^{sa}. 35. 14.

Ver. 8. *my flaukes* | or loines. [parching]
or, burning, roasting: to elsewhere he complaineth
of the burning of his bones, P^{sa}. 102. 4. and so the
Chaldee Paraphrast here taketh this word, which
may also be translated, vile matter: meaning a vile
or loathsome disease, full of burning paine. The
Greeke runneth it, *wackings*.

Ver. 9. *the growling* | or rumbling, roaring
noise.

Ver. 11. *panther* | throbboeth, beateth about,
through trouble and distemperance. able
[strength] force and ability that is in the heart and
bowels; as elsewhere he saith, my heart forsaketh
me, P^{sa}. 42. 13. are not with me | that is, I have
none of them; I cannot see, P^{sa}. 40. 13. Through
faintnesse of oft times the eye-sight faileth, 1 Sam. 14.
28. 29. P^{sa}. 13. 4.

Ver. 12. *my plague* | or, stroke, touch, hurt.
The Hebrew useth touching, for striking, or hurting
any manner of way, P^{sa}. 105. 15.

Ver. 13. *seeke my soule* | to kill me. See P^{sa}. 35.
4. *my flaukes* | in Greeke, *vanities*; in Chal-
dee, *full blood*.

Ver. 15. *no reprehensions* | no arguments, or
convictions.

Ver. 16. *thou wilt answer* | or, that thou make
answer, that is, beare and deliver me, P^{sa}. 3. 5.

Ver. 17. *I said, lest* | or, I say, (I thinke) it is to
be feared, lest, &c. An unperturbed speech through
passion. my foot is moved | that is, slip. This is
always in the euill part, when ones state is chan-
ged to worse, Dent. 32. 35. P^{sa}. 66. 9. and 94. 18.
and 121. 3. A like phrase is of moving of the hand,
Lev. 25. 35. *magnifie* | want themselves: in
Greeke, *speake great things*: See P^{sa}. 35. 26.

Ver. 18. *to halting* | to show my infirmities in my
trials and afflictions; as Iacob halted after his
wrestling with God, Gen. 32. 31. See P^{sa}. 35. 15.
In the Greeke, I am ready for scourges, that is,
to suffer correction and punishment for my finnes: so the
Chaldee saith, for calamities.

Ver. 19. *am careless* | or, will show care, taking
thought as for feare of some euill or danger to come.
So the originall word importeth, Josh. 22. 24.
1 Sam. 9. 5. and 10. 2. Isa. 57. 11.

Ver. 20. *are alive* | or living, that is, lively,
lusty, chearefull, boile, and sound. Or rich, as the word
seemeth to mean in Eccl. 6. 8. *are mightie*
or strengthened, compassed by power, riches, num-

ber, &c. See P^{sa}. 35. 18. *falsly* | or in falsitie,
that is, for a false unriue and unjust cause, P^{sa}. 35. 19.
So the Greeke translateth it, *unjustly*.

Ver. 21. *my adversaries* | or, are adverse to
me, opposite, to let and hinder me. The Hebrew Sa-
ran is hereupon applied to the Devil, who is an
adversary to hinder all goodnesse, Zach. 3. 1. Mar.
1. 13. Rev. 12. 9. So after, P^{sa}. 71. 13. and 109. 4.
6. 20. 29.

PSAL. XXXIX.

David care of his words: 5 his consideration of
the brevity and vanitie of life; 8 his hope in God,
10 patience and prayer in affliction. 12 He confe-
sseth mans weaknesse, and in respect of his short pilgri-
mage desireth refreshing.

To the master of the musike to Iedu-
thun; a Psalm of David.

I Said I will take heed to my waies from
sinning with my tongue: I will keepe a
bridle on my mouth, while the wicked is
before me. I was dumbe with stilnesse, I
was silent from good, and my paine was
troubled. Mine heart was hot within mee,
in my meditation the fire burned, I spake
with my tongue. Iehovah, make mee to
know mine end, and the measure of my daies
what it is: let me know how soone ceasing
I am. Loe, thou hast given my dayes of
hand bredths, and my worldly time is as no-
thing before thee; surely all vanitie is every
man, though settled Selah. Surely in an image
walketh each man, surely in vanitie doe they
make a stirre, hee heapeeth up, and knoweth
not who shall gather them. And now what
expect I Lord? my hopefull expectation is
for thee. Deliver me from all my respas-
ses, put me not the reproach of the foole.

I am dumbe, I will not open my mouth, be-
cause thou hast done it. Turne away thy
plague from mee; by the striking of thine
hand I am consumed. With reproofes
for iniquitie thou chastisest a man, and ma-
kest that which is to be desired of his, to melt
away as a moth: surely vanitie is every man
Selah. Heare my prayer; Iehovah, and
mine out-cry, give care unto my teares;
cease not as deafe, for a stranger I am with
thee, a sojourner as all my fathers. Stay
from me and let me refresh my selfe before I
goe, and I be not.

Annotations.

To *leduthu*] or, for him; and it may be meant not only for his person, but for his posterity, as Aaron is put for the Aaronites, 1 Chron. 12. 27. This *leduthu* and his sonnes were singers in Israel with the harpe: he prophesied for the confeling and giving praise to Iehovah, 1 Chron. 25. 3. So *Psal.* 77. 1. The Chaldee addeth to the title thus: *To praise for the keeping of the house of the Sannari, by the mouth of leduthu.*

Verf. 2. *take heed*] or, beware, observe. The like speech is used, 1 King 2. 4. from sinning [that is, as the Greeke translatheth, that I sin not, or misse not. If any man sinne not in word, he is a perfect man and able to bridle all the bodie, *Iam.* 3. 2. a bridle] or, morsell: the Greeke turneth it a word: by this the untemednesse of the tongue is noted, which must by force and watchfulnesse be restrained. See *Iam.* 3. 3.-8.

Verf. 3. *with stillnesse*] or, silentnesse, tamed subjection; as the word often significh, *Psal.* 4. 5. Wherefore, the Greeke here turneth it, *I was humbled.* from good] in Greeke, from good things, which the Chaldee explaineth, the words of the Law. *my paine was troubled*] *my sore was ulcerate, renewed* (as the Greeke faith,) and increased.

Verf. 4. *fire burned*] with this speech of David we may compare that of Ieremie; *And I said I will not mention him, nor speake any more in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer, Jer.* 20. 9.

Verf. 5. *how soone ceasing*] how temporary fraile, brittle and short-lived; as the Chaldee expoundeth it, when I shall cease out of the world; *how deservous I am*: so the Greeke faith, what I lacke to wit, of the end of my dayes: what is the terme and period of my life.

Verf. 6. *of hand breadths*] that is, thou hast exactly measured them out, and they are but short. *A hand breadth* is a short measure; the breadth of yowre fingers. *my worldly time*] *my life-time*, my temporary age. The Greeke translatheth it, *my substance*: the Chaldee, *my bodie*. The Hebrew *Chelid* is the world; *Psal.* 37. 14. used here for mans life-time in this world. So *Psal.* 89. 48. *Iob* 11. 17. *surely*] or, but onely.

all vanitie] or, a vaine vapour, all manner vanitie, and nothing else. *Whatsoever vanitie is in the world, may all be seene in man.* The Hebrew *Hebel* is a vaine-vanishing vapour, as the breath of ones mouth. To this the Apostle hath reference, saying, *What is your life? it is even a vapour that appeareth for a little time, and afterward vanishes away, Iam.* 4. 14.

every man] or, all mankind; Hebr. all Adam. Adam called his second sonne *Hebel*, that is, vantie, *Gen.* 4. 2. and here David faith, that all Adam, (every man) is *Hebel, vantie*. Solomon in Ecclesiastes declareth this at large. See also *Psal.* 62. 10. though *seled*] or standing, steadfast, and in good estate: in

Greeke, *living*. The Chaldee faith, but all just once live for ever.

Verf. 7. *walketh in an image*] or, in a shadow, that is, obscurely, changed daily, leadeth an imaginary life, rather than a life it selfe, and so soone passeth hence; *He fleeth as a shadow, and disidereth not, Iob* 14. 2. So Paul faith, *the shadow* (or hiew) of this world goeth away, 1 Cor. 7. 3. The Chaldee explaineth it otherwise, *walketh in the image of the Lord.* make a surre] or, a tumult, disquieting themselves and one another. *he heapeb*] that is, any one heapeb up to wit, goods, and knowes not who shall enjoy them. See *Eccles.* 2. 18, 19.

Verf. 9. *put me not*] or, expose, make me not to be the reproach of the foole, of Nabal; whereof see *Psal.* 14. 1.

Verf. 10. *I am dumbe*] or, tongue-tied. This is a profession of his patient sufferance of the things laid upon him by God. And so did David carry himselfe, 2 Sam. 16. 10. and Aaron, *Levit.* 10. 3.

Verf. 11. *the striking*] or buffeting: this noteth the greatnesse and oft repetition of his trouble.

Verf. 12. *melt*] that is, consume away, as a moth] to wit, as a moth-worme consumed, or perished, which is suddenly, as *Iob* 4. 19. they are destroyed before the moth. Or, as the moth consumes garments, so thou with thy rebukes consumest them, as *Hos.* 5. 12. *Iob* 13. 28. *Isa.* 50. 9. and 51. 8. that which is to be desired of us] or his desirable; meaning his beaunties grace, best strength, dignity, and every whit of him, that is available, to be desired, or liked: which the Greeke expoundeth to be his soule; the Chaldee, his bodie.

Verf. 13. *unto my teares*] which cry unto God, (as bloud is said to cry, *Gen.* 4. 10.) or, which are joyned with earnest prayers, as *Ileb.* 5. 7. a stranger with thee] This is taken from the Law, *Levit.* 25. 23. The land is mine, ye are but strangers and sojourners with me. The like acknowledgement is also in 1 Chron. 29. 15. Hence faith the Apostle, They confessed that they were strangers and pilgrims on the earth, and they that say such things, declare plainly that they looke a country, to wit, an heavenly, *Hebr.* 11. 13, 14, 16.

Verf. 14. *Stay*] or Leave off, to wit, thine anger, or affliction: or, Look away, that the eye, as this word sometime significh, *Isa.* 6. 10. and that I may receive strength, let me rest; or, that I may recover strength. This speech is taken from *Iob* 10. 20, 21. *Ige*] to wit, mine death: See *Gen.* 15. 2. and 25. 32. *aid* 5. 24.

P S A L. XL.

David propheseth of Christs afflictions and deliverance; 7 the abolishing of legall sacrifices, and the oblation of himselfe. 10 Whereupon the right counsel of God is preached unto the Church. 13 His many troubles, against which he prayeth. 15 The confusion of his enemies; and joy of those that love his salvation.

To the Master of the Musike,

Dauids Psalme.

Waiting, I waited for Iehovah, and he bended unto mee, and heard my cry. And he brought me up out of the pit of founding calamities, out of the mire of mudde, and set up my feet upon a rocke; hee ordered steadily my steps.

And he hath given into my mouth a new song, a praise to our God; many shall see and feare, and shall trust in Iehovah. O blessed is the man that putteth Iehovah his secure trust, and respecteth not unto the proud, and them that turne aside unto a lye. Thou Iehovah, my God, hast made many thy marvelous works and thy thoughts towards us; none can count them in order unto thee: would I declare and speake of them, they are mightily increast, more than can be told. Sacrifice and oblation thou wouldest not; mine eares hast thou digged open: burnt-offering and sin-offering thou askedst not. Then said I, loe I come; in the roll of the booke it is written of me. My God, I delight to doe thy acceptable will, and thy law is within my bowels.

I have preached the glad tidings of justice in the great Church; loe I close not up my lips, Iehovah thou knowest. Thy justice I have not covered within my heart, thy faith and thy salvation have I said: I have not concealed thy mercy and thy truth to the great Church. Thou Iehovah, close not up thy tender mercies from mee: let thy bounteous mercy and thy truth continually preserve me.

For innumerable evils have assailed mee round about: my iniquities have taken hold on mee, and I am not able to see; they are mightily increased, more than the haire of my head, and my heart forsaeketh mee. Vouchsafe, Iehovah, to deliver mee: Iehovah, make haste to my helpe.

Let them be ashamed and alarmed together, that seeke my soule, to make an end of it: let them be turned backward, and blunth, that delight mine evil. Let them be made desolate, for a reward of their shame, that say to mee, aha aha. Let all that seeke thee, be joyfull and rejoyce in thee; let them say continually, magnified be Iehovah; they that love thy salvation. And I, poore afflicted and needy, the Lord thinke on mee: thou art my helpe and my deliverer; my God, delay not.

Annotations.

Dauids Psalme] or, a Psalme of Dauid; but Dauids name is here set first, which elsewhere

commonly is last: or, a Psalme concerning David that is, Christ, who is called David in the Prophetes. *Heb.* 3. 5. *Jer.* 30. 9. *Ezek.* 34. 23. and 37. 24. Of him this Psalme increast, as the Apostle teacheth, *Hebr.* 10. 5, 6, &c.

Verf. 2. *Waiting*] or, expect[ing], the doubling of this word noteth earnestnesse, constance, patience, bended] to wit, his care, as is exp[re]ssed, *Psal.* 17. 6.

Verf. 3. *pit of founding calamity*] or, danger of tumultuous desolation, which echoed and resounded with dreadfull noises, denoting hereby the greame of Christs afflictions. mire of mud] that is, muddy (or dirty) mire, or clay, signifying fast cleaving afflictions. So *Psal.* 69. 3. set up] or stablished, set fast my feet on a rocke, that is, on firme ground, opposed to the former mud.

Verf. 5. *respecteth not*] or turneth not the face; which implieth liking, or inclination of the mind and affections, *Iob* 36. 21. the proud] or stout, that in confidence of their strength carry themselves insolently. turne aside to a lye] *swear* (or revolt) to deceiverable falsehood; meaning Hereticks and Idolaters.

Verf. 6. *thy thoughts*] thy good meanings, or purposes. none can count in order] or, they cannot be orderly counted, or propounded. The Chaldee paraphratheth, it is not possible for to order unto thee thy praise. Here the word is used for ordering of speech, as in *Iob* 32. 14. Sometime it is used for matching, or comparing; so the Greeke turneth it here, in thy thoughts there is not any that can be likened to thee. would I] or, I would declare. mightily increast] or, strong, to wit, in number many: lo after in *verf.* 13. see *Psal.* 35. 18. above telling] that is, more than I or any can tell, more than can be told.

Verf. 7. *thou wouldest not*] or delightedst not; Christ was to cause the sacrifice and oblation to cease. *Dan.* 9. 27. because it was impossible that they should purge sinnes, *Hebr.* 10. 4. therefore speaketh hee thus to God his Father, *Hebr.* 10. 5. mine eares] or, eares to me: see *Psal.* 3. 1. digged open] or pierced, that is, thou hast made mee obedient to thy voice, (contrary to which is the stopping of the eare, *Psal.* 58. 5.) so the Chaldee explaineth it, thou hast digged open mine eares, to hearken unto thy commandments: Or, mine eares thou hast boared, as thy servant for ever, according to the law, *Exod.* 21. 6. The Greeke Interpreters, to make the sense plainer, say, but a body hast thou fitted to me; meaning that his body was ordained and fitted to be a sacrifice for the sinnes of the world, when the other legall sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greeke, *Hebr.* 10. 5, 10. burnt-offering] sacrifice that goeth all up in fire: See *Psal.* 20. 4. sin-offering] or, expiation, oblation for sinne, as the Apostle calleth it, *Hebr.* 10. 4. The word *Sinne* is often in the Law put for the sin-offering, *Levit.* 4. 24, &c. *Exod.* 29. 14. So the Apostle faith, Him that knew no sin, he made sin (that is, a sin-offering) for us, 2 Cor. 5. 21.

Verf. 8. *Loe I come*] or, am come, to wit, into the world, *Hebr.* 10. 5. and particularly, to Jerusalem

to give my selfe a sacrifice for sinne. See Mark. 10. 22, 33, 34. The Chaldee, not understanding this myſtery, paraphraſeth, *Loe I enter into life eternall, when I have ſtudied* (or exerciſed my ſelfe) in the roll of the booke of the law, which is written for me: alluding as it ſeemeth to Dent. 17. verſ. 18, 19, 20. the roll or volume of the booke, that is, a booke or roll of paper or parchment rolled up. The like phraſe is uſed, *Jer. 36. 2, 3, 4. Ezek. 2. 9. &c.* The Hebrew *Sepher*, booke, is uſed generally for any writings, evidences, bills, court-rolls, &c. *Dent. 24. 1. 2. King. 5. 5, 6. Jer. 32. 11.* and the bookes in Iſrael were written in long ſcrolles, and folden or wrapped up. Hence is that phraſe, *the heavens ſhall be folden up like a booke*, *Iſa. 34. 4. Rev. 6. 14.* it is written] So Chriſt ſaith, *The ſon of man goeth as it is written of him*, *Mat. 26. 24.* and Meſes wrote of me, *Iſa. 46. 46.* See alſo *Luk. 24. 44. 46. Act. 13. 29.*

9 Verſ. 9. *thy acceptable will* [by which which will we are ſanctified, even by the offering of the body of Jeſus Chriſt once, *Heb. 10. 10.* See alſo *Iſa. 6. 38. Luk. 22. 42.*

10 Verſ. 10. *I have preached the glad tidings of*] or, *I have evangelized juſtice* 3 of this word, the Evangelist or Goſpell hath the name, the Greeke ſignifying Good tidings, and the Engliſh alſo to like effect, made of the Saxon goſpell, that is, a good ſpeech. And the juſtice here meant is thus ſet forth by the Apoſtle; *Now is the juſtice of God made manifeſt without the law, having witneſſe of the law and of the Prophetes* 3 namely the juſtice of God, by the faith of Jeſus Chriſt, unto all and upon all that believe, *Cor. Rom. 3. 21, 22.* the great church] or, *assembly, congregation.* So *Pſal. 22. 23.* *cloſe not up* 3 reſtraine not, as in a priſon, that words ſhould not be uttered, *Jer. 32. 2, 3.*

11 Verſ. 11. *I ſaid*] that is, mentioned, and ſpoke of, as *2 Sam. 6. 22.* to the great church] the word to is referred to Gods mercy and truth extended to the church. The Greeke referreth it to concealed, and tranſlateth, *from the great church.* And the Hebrew elſewhere uſually ſpeaketh, *Pſal. 69. 6. and 78. 4. and 139. 15.*

13 Verſ. 13. *iniquities*] this word as the former *evil*, is ſometimes uſed for ſinne, ſometimes for the puniſhment of ſinne. See *Pſal. 31. 11.*

14 Verſ. 14. *Pouch ſafe*] or, *Let it pleaſe thee.*

15 Verſ. 15. *to make an end of it*] to conſume or deſtroy it. Compare this concluſion with the 70. *Pſalm.*

16 Verſ. 16. *made deſolate*] or, *wondrously waſted, unto amazement and affliction.* So after in *Pſal. 46. 9. and 69. 26. and 73. 19. and 79. 7.* for a reward] or, *an end of their ſhame, that they would bring upon mee.* Had is uſed for reward, as *Pſal. 19. 13. 0.* For becauſe of their ſhame. The Hebrew word ſometimes ſignifieth becauſe, *Iſa. 5. 23. Geneſ. 22. 18. Dent. 7. 12.* *aba*] the Chaldee openeth it with this paraphraſe, *we are glad at* (his) deſtruction.

18 Verſ. 18. *thinketh on me*] in Greeke, *hath care of me* 3 in Chaldee, *thinketh good for me.* delay not] prolong not the time till the laſt, and, conſequently, ſaile not. The word is to tarry or linger,

as to diſappoint one of his expectation, as *Habak. 2. 3.* Though it tarry, wait thou; for it ſhall ſurely come, and ſhall not delay, that is, not faile. And thus may we underſtand other like Scriptures, as *Dent. 7. 10.* God will not delay (that is, not faile) to reward him that hateth him, *Dent. 32. 21.* when thou voweſt a vow to the Lord, thou ſhalt not delay (that is, not faile) to pay it. So *Exod. 22. 29.* and ſundry the like.

PSAL. XLI.

David prophetiſeth of Chriſts poverty and affliction. 5 His prayer, and complaint of his enemies. 10 In da-
god his treachery. 11 Chriſts reſurrection and glo-
rie, for which he bleſſeth God.

To the Maſter of the Muſicke, a Pſalme of David.

O Bleſſed is hee that prudently attendeth unto the poore weaking in the day of evil, Iehovah will deliver him. Iehovah will keepe him and preſerve him alive, he ſhall be made bleſſed in the earth; and give thou him not to the ſoule of his enemies. Iehovah will uphold him on the bedſted of languiſhing ſorrow; all his bed thou haſt turned in his ſickneſſe. I did ſay, Iehovah be gracious to me; heale my ſoule, for I have ſinned againſt thee. My enemies ſaid evil of me; when ſhall he die, and his name periſh? And if he come to ſee, he ſpeaketh falſe vanitie in his heart, he heareth up painfull iniquitie to him ſelfe: he goeth forth, a broad he ſpeaketh it. Together againſt me, he hath greatly lifted up the heele againſt me. And thou Iehovah be gracious to me, and raiſe me up, and I ſhall repay them. By this I know that thou delighteſt in me, becauſe my enemy ſhall not ſhout triumphantly over me. And me, thou haſt ſuſtained me in mine integritie, and haſt ſetled me before thy face for ever. Bleſſed is Iehovah, the God of Iſrael, from eternitie, unto eternitie: Amen, and Amen.

Annotations.

That prudently attendeth] or, ſkilfully carieth himſelfe; it implieth both a ſkilfull mind and judging, and a carriage according, in word and therefore

therefore the Chaldee paraphraſeth, *attendeth to the affairs of the poore to have pite on him.* the poore weaking] The Hebrew *Dal* hath the ſignification of drawing out, or emptying, and is applied to the weak, lean, ſickly, whoſe fleſh and health is ſpent, *Gen. 41. 19. 2 Sam. 13. 4.* and to the poore, whoſe wealth is waſted, *Pſal. 72. 13. and 113. 7.* oppoſed to the rich, *Exod. 30. 15.* And as the poore are thus called weak, thinne, or lean 3 ſo rich and great men, are called thick, or fat, *Pſal. 78. 31.* The poore weaking treated of here, was David and his ſonne (Chriſt), as appeareth by the 10. verſe, compared with *Iob. 13. 18.*

Verſ. 3. *preſerve him alive*] conſerve his life and health, as *Dent. 20. 16.* or reſtore him to health from ſickneſſe, as *Hekiah* is ſaid to live, when he recovered his health, *Iſa. 38. 9. 21.* give them him not] he turneth his ſpeech to the Lord: and ſo againe in the next verſe. to the ſoule] that is, to the ſelf or wit, as *Luke 23. 25.* ſee *Pſal. 27. 12.* The Greeke ſaith, *unto the hounds*: the Chaldee, *to the will.*

Verſ. 4. *Languiſhing ſorrow*] or, of ſickneſſe, feebleneſſe, The Chaldee expoundeth it thus; *The Word of the Lord will helpe him in his life, and will appeare unto him on the bed of his ſickneſſe.* thou haſt turned] or, haſt changed. It may be underſtood either of making his bed eaſie, that is, comfortable in his ſickneſſe, or of changing his poſture from lying ſicke, to ſitting up in health.

Verſ. 5. *heale my ſoule*] that is, heale me, who am ſicke: or, heale my ſoule, of ſinnes, infirmities, &c. ſo God healed the people, when hee pardoned their uncleannelſe, *2 Chron. 30. 20.* and healed the broken hearted, *Pſal. 147. 3.* And that which the Prophet ſpeaketh of healing of the people, the Evangelist expoundeth of forgiving them their ſins, *Iſa. 61. 10. Mark. 4. 12. Mat. 13. 15.*

Verſ. 7. *abroad*] or, in the ſtreet.

Verſ. 9. *A miſchievous thing*] or, *Some deviliſh matter* 3 *Heb. a word of Belial.* See word for thing in *Pſal. 7. 1.* and *Belial*, (which the Chaldee here tranſlateth *perverſe and wicked*), in *Pſal. 18. 5.* And both joynd as here, in *Pſal. 101. 3. Dent. 15. 9.* It may be underſtood of ſome odious ſin and wicked vice, or of ſome grievous puniſhment for the ſame. is ſetled] or, is poured into him. The original word ſignifieth both, and may denote the greatneſſe and ſoft cleaving of his ſin, and likewiſe of his puniſhment: for plagues are ſaid to be poured out, *Rev. 16. 1. &c.* ſhall no more riſe] or, ſhall not add to riſe.

Verſ. 10. *the man of my peace*] that is, my ſon-in-law, which was at peace with me, as *Iudas*, Chriſts owne diſciple. The Chaldee expoundeth it by the man that ſhould have ſought my peace, greatly lifted up] or, magnified the heele, or the foot-ſole: that is, hath inſolently and conſumelouſly abuſed me, ſecking my overthrow. And this Chriſt applied to himſelf, *Iob. 13. 28.* Hee that eaſeth bread with me, hath lift up the heele againſt me.

Verſ. 12. *ſhout triumphantly*] this word noteth any loud ſound with voice or trumpet, as *Iſa. 61. 5. 20. Num. 10. 7.* ſometimes a ſorrowfull crying out, as *Jerem. 20. 16.* but commonly joyfull ſounding,

as here, and after, *Pſal. 81. 2. and 47. 2. and 66. 1. Verſ. 13. And*] or, *As* for me.

Verſ. 14. *Amen*] or, as the Greeke tranſlateth, *So be it.* But the Hebrew word *Amen* is uſed in the Greeke, Engliſh, and all other languages, to betoken vniſy of faith and ſpirit: and it implieth both a wiſhing of the thing to be, and a perſwaſion in faith, that ſo it ſhall be, when it is added in the end of bleſſings, prayers, or imprecations, *Num. 5. 22. Dent. 27. 15. &c. Math. 6. 13. 1 Cor. 14. 16.* It is uſed alſo in the beginning of ſpeeches, and then it is a earneſt aſſeveration, as *Iob. 6. 26. Amen*, Amen, that is, *Verily, Verily.* For to elſe-where, when one Evangelist ſaith *Amen*, *Mat. 24. 47.* another, (ſpeaking of the ſame thing) ſaith *Verily*, or, *truly*, *Luk. 12. 44.* Sometime it is the title of God himſelfe, *Iſa. 65. 16.* and of Chriſt, *Revel. 3. 14.* becauſe of his faithfullneſſe and truth in performing all promiſes. The Chaldee paraphraſeth upon this verſe thus, *Bleſſed be the name of the L O R D, the God of Iſrael, from this world, and unto the world to come: and let the juſt ſay, Amen and Amen.*

The ſecond Booke.

PSAL. XLII.

The Prophet ſheweth his deſire to appeare before God; 4 his teares for his abſence; 6 hee checketh himſelfe for his weakneſſe, 8 complaineth of his troubles, 12 and encourageth his ſoule to truſt in God.

To the Maſter of the Muſicke; an inſtructive Pſalme to the ſonnes of Korach.

A S the Hinde deſirouſly brayeth for the ſtreames of waters; ſo my ſoule deſirouſly brayeth unto thee O God.

My ſoule trieth for God, for the living God: when ſhall I come and appeare before the face of God! My teares have beene to me bread day and night, while they ſay unto me all the day, where is thy God? Theſe things I remember, and powre out upon mee my ſoule, becauſe I had paſſed with the throng, had reſorted with them unto the houſe of God, with voice of ſhout and confeſſion, a multitude keeping feſtivitye.

Why boweſt thou downe thy ſelfe, my ſoule, and makeſt thou a tumultuous ſtirre within me? wait hopefully for God, for yet ſhall he confeſſe him: the ſalvations of his face. My God, within mee my ſoule boweth downe it ſelfe, for that I remember thee from the land of Iordan and Hermonim, from the little mountaine. Deepe unto deepe calleſt, at the voice of thy water-ſpouts; all thy bil-

lowes

lowes and thy waves doe passe over me. By day, Jehovah will command his mercy, and in the night his song with me; a prayer to the God of my life. I will say to God my Rock, why hast thou forgotten me; why goest thou far from me? With a murdering weapon in my bones, my distressers doe reproach me; when they say unto me all the day, where is thy God? Why bowest thou downe thy selfe, my soule; and why makest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him; the salvations of my face, and my God.

Annotations.

The second booke } to wit, of Psalms. For though they be all compiled in one volume, (as were also the small Prophets) which thereupon is called *The booke of the Psalms*, *Alt. 1. 20.* (as, *The booke of the Prophets*, *Alt. 7. 42.*) yet in the Hebrew there are five booke; the first reacheth to the end of the 41. Psalm, forgoing, which is concluded with *Amen and Amen*. The second, to the 72. Psalm, concluded also with *Amen Amen*, and the end of *David's Prayers*. The third reacheth to the 89. Psalm, concluded likewise with *Amen and Amen*. The fourth unto the 106. Psalm, whose conclusion is *Amen, Hallelujah*. The fifth, unto the 150. Psalm, ended with *Hallelujah*.

Verf. 1. *Korach* this was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, and all that took part with him, *Numb. 16.* Howbeit, there were of his sons that died not, *Numb. 26. 11.* departing (as it seemeth) from their fathers tents; as all were counselled, *Numb. 16. 24. 26.* Of his race came Samuel the Prophet, and Heman his nephew was a singer, *1 Chron. 6. 33.* To those sons of Korach, this and sundrie other Psalms are commended; which for the most part are songs of comfort, against afflictions and sorrows. The Chaldee expoundeth the title thus; *To laud with good understanding by the hands of the sons of Korach.*

Verf. 2. *As the Hind* [or the Hart, a beast thirftie by nature, and whose thirft is increased when she is hunted. The *Hind*, the female is here meant, as the word annexed by the *brayeth*, and the Greeke article becometh manifest. And in females the passions are stronger than in males. *desirously brayeth*] in Greeke *desirith*. This word is used but here, and in *Psalm 140.* O Lord, the beasts of the field bray also unto thee.

Verf. 3. *thirfteth* [that is, earnestly desirith]. So *Psalm 63. 2.* Of thirft for Gods grace and spirit, see *Isa. 55. 1. Job 37. Rev. 22. 17.* *thirfting* [God] so called here, because he is the well of living (that is, of continual springing) waters, *Jer. 17. 13.* abundantly refreshing those that come to him. Or, living, is opposed to the dead, that is, false Gods; *Psalm 106.*

28. 1 Thess. 1. 9. ye turned from idols to serve the living and true God. Or living, that is, lively, powerful, effectual; as *Psalm 38. 20.* *Hebr. 10. 31.* the Chaldee faith, *living and permanent*. before the face of God; that is, before his Ark or Tabernacle wherein he dwelt among men. So, that which in *1 Chron. 13. 10.* is before God; in *2 Sam. 6. 7.* is, with the Ark of God. And there all men were bound to appear (or be scene) before God three times a year, *Exod. 23. 17.* and *34. 23.* And here the word before or unto, is to be understood, as often in the Hebrew, which sometime is supplied; as may be scene by comparing *2 Sam. 10. 2.* with *1 Chron. 19. 2.* and *1 King 22. 29.* with *2 Chron. 18. 28.* The Chaldee expoundeth it, *When shall I go in to see the brightness of the Majesty (or Divine presence) of the LORD.*

Verf. 4. *to me bread* [that is, my bread, my food. So, bread of tears, *Psalm 80. 6.* they say] my feet, as *vers. 11.* or while it is said, *all the day*] or, every day, as the Greeke turneth it.

Verf. 5. *These things* namely my absence from Gods face, *vers. 3.* and my adversaries reproach, *vers. 4.* The Chaldee addeth, *These signes* I remember. *powre out upon me* [or shed within me, or by my selfe]. This noteth exceeding sorrow, or laining, like that in *Job 30. 16.* And now my soule pourth out it selfe upon mee, and the darts of affliction have tooke hold on me. So *1 Sam. 1. 15.* *Lam. 1. 12.* *throng* [a multitude pressing to goe before God: the Chaldee expoundeth it a shadow, saying, *When shall I goe under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord, &c.* keeping fellowship] or, with a multitude dancing, or keeping a feast. For at their solemne assemblies they kept feasts, *Exod. 23. 14.* with dancing, eating, drinking and joy, *Exod. 32. 5.* *19. Judg. 21. 19. 21.* *Deut. 16. 14. 15.*

Verf. 6. *Why bowest thou downe* [to wit, with sorrow; and therefore the Greeke turneth it, *Why art thou sorrowfull?* For sorrow or Care in a mans heart boweth it downe, but a good word rejoiceth it, *Prov. 12. 25.* the salvations] understand and, or for the salvations, that is, the full salvation, or perfect deliverance: So the Chaldee faith, for the redemption which is from his face. of his face; that is, which his face, favour, and gracious presence giveth unto me. The Greeke readeth thus; the salvation of my face and my God; transplacring the Hebrew letters, as in the last verse. Compare *Psalm 59. 18.*

Verf. 7. *for that I remember* and cannot come before thee; as, *vers. 3.* or, therefore I will minde thee, seeing I have no way else to comfort mee in my absence from thee. The Chaldee referreth it to others, therefore they remember thee which dwell on the other side of Jordan. the land of Jordan which lay eastward from Jerusalem where Gods Sanctuary was. and Hermonim] that is, the inhabitants, (or the mountaines) of Hermon, which was a high mount in the North parts of the land, called also mount Shiron: So *Psalm 29. 6.* the little mount] is the Greeke: others make it a proper name, Mount Misar. Hee may mean the fountaine mountaines, that were small in respect of Hermon.

Hermon. Mount being put for mountains, as *chariot*, *big chariots*, *Psalm 20. 8.* But the Chaldee much differeth, saying, and the people which received the law of Moses Sinai (which is) low and little; But that seemeth not to be meant here.

Verf. 8. *Deepe unto deepe calleth* [that is, one affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A deepe abisme, or Gulfe, is a place of many waters, signifying great afflictions, *Ezek. 26. 19. Ion. 2. 5.* The Chaldee translateth, the higher deepe calleth the lower deepe. billowes] such are most dangerous to downe: they have their name of breaking; as the next word waves, or wallowing or tumbling; both signify afflictions, So *Psalm 88. 8. Ion. 2. 3.*

Verf. 9. *command his mercy* [that is, appoint, or send it with speed, power, and authority: a phrase taken from the Law, and often used for more vehemence: or because God by his Angels procureth good to his people, *Deut. 33. 8. Levit. 25. 21. 2 Sam. 17. 14.* So after, in *Psalm 44. 5.* and *133. 3.* and *71. 3.* and *68. 29.* and *77. 11.* his song] that is, cause and matter for me to sing him praise. So God is said to give songs in the night, *Job 35. 10.* See also *Isa. 20. 29.* a prayer] to wit, I shall make a prayer. And some Psalmes are intitled prayers, as *Psalm 17. 1.* and *90. 1.* and *102. 1.* and *143. 1.* *Habak. 3. 1.* *Verf. 10.* *lad* [mournfull]. See *Psalm 35. 14.*

Verf. 11. *With a murdering weapon* [Resfash, murder, seemeth here to be a sword or weapon of murdering; (as pride is a proud person, *Psalm 36. 12.*) meaning that his adversaries words did forcibly affect and grieve him, as if a dagger had bene thrust into his bones. For, reproachfull words are piercing like swords, *Psalm 57. 5.* and *59. 8.*

Verf. 12. *salvations of my face* [that is, he which giveth me full manifest and apparent salvation, or perfect deliverance. See before, *vers. 6.* according to which the Chaldee translateth it here, for the redemption which is from his face.

PSAL XLIII.

He prayeth to be delivered from the wicked, and referred to Gods Sanctuary. He encourageth his faith to trust in God.

Vidg me O God, and plead my plea, from the nation unmercifull, from the man of flaccit, and injurious evil, do thou deliver me. For thou art the God of my strength, thou wilt thrust me away: why goest thou far from me for the oppression of the enemies? Send thy light and thy truth, let them lead me; let thy loving me unto the mountain of thy holiness, and unto thy dwelling places. And I will come unto the Altar of God; unto God, my strength, my gladness, and confesse thee with songs. O God my God, why bowest thou downe thy selfe, my soule, and why ma-

kest thou a tumultuous stirre within me? wait hopefully for God, for yet I shall confesse him; the salvations of my face, and my God.

Annotations.

[Vidg me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for delivering, *1 Sam. 24. 15.* *2 Sam. 18. 19.* *31. 1. Judg. 3. 10.* Pleading also ones plea is of like meaning: see *Psalm 35. 1.* The Chaldee paraphraseth, *Judge me O God with judgement of truth, for it is thy part to plead my plea.*

Verf. 2. *my strength* or my strong fort, as *Psalm 28. 8.* for which in *Psalm 42. 10.* hee useth the word *Rocke*.

Verf. 3. *dwelling places* meaning the holy Tabernacle or Sanctuary, which had severall rooms, holy and most holy, parted by veiles; as also the Apostle observeth, *Hebr. 9. 2. 3.* 6. 7. or the high place at Gibeon where the tabernacle was, & in Jerusalem where the Ark was, *2 Chron. 1. 3. 4.* for in both these places God dwelt, and was worshipped. But the first seemeth most proper, because of *Psalm 132. 5.* See also *Psalm 46. 5.* and *84. 2.* The Chaldee explaineth the former to be the mount of the house of thy Sanctuary; and the latter, the Schools of the house of thy divine Majesty. By Schools meaning such places about the Sanctuaries as the Doctors late in, *Luk. 24. 6.*

Verf. 4. *And I will come* [or, that I may come, for so the Hebrew phrase may often be resolved] and the new Testament useth both indifferently in the Greeke, as *Luk. 6. 37.* and *ye shall not be judged*; for which in *Matth. 7. 1.* it is, that ye be not judged. to the Altar] Chaldee, to offer an offering upon the Altar. the joy of my gladness] that is, author of my gladness, joy, meaning inward joy, outwardly shewing it selfe in gladome gesture.

Verf. 5. *why bowest &c.* [This verse is the same with *Psalm 42. 12.* of my face] the Chaldee explaineth it, for the redemption which is from his face, for he is my God.

PSAL XLIV.

The Church in memory of former favours when they inhabited the Land, complaineth of their present evils, being subject to persecutors. 18. Professing her integrity in greatest afflictions, 24. she fervently prayeth for succour.

To the Master of the Musicke, to the sonnes of Korach, an instructing Psalm.

O God, with our eares we have heard, our fathers have told to us the work which thou wroughtest in their dayes, in dayes of old. Thou with thy hand didst dis-

possesse the heathens, and didst plant them: thou didst evill to the peoples, and didst propagate them. For, not by their *owne* sword inherited they the land, and their arme saved them not; but thy right hand, and thy arme, and the light of thy face, because thou didst favour them. Thou art he my King, O God, command the salvations of Iakob. In thee we shall push with the horne our distreßers, in thy name we shall tread downe them that rise up against us. For I will not trust in my bow, and my sword shall not save me. For thou hast saved us from our distreßers, and our haters thou didst make ashamed. In God we praised all the day, and thy name for ever we will confesse Selah.

But now thou thrustest away, and makest us ashamed, and goest not forth with our armies. Thou makest us turne backward from the distreßer, and they that hate us doe spoile for themselves. Thou givest us as sheepe for meat, and fannest us in the nations. Thou sellest thy people for no wealth, and increasest not by the prizes of them. Thou exposest us a reproach to our neighbours, a scöffe and a scorn to them that be round about us. Thou puttest us for a parable among the heathens, a nodding of the head among the nations. All the day my ignominie is before me, and the abashing of my face covereth me. For the voice of the reproacher and taunter, for the face of the enemy and selfe avenger.

All this is come on us, and we have not forgotten thee, not dealt falsely against thy covenant. Our heart hath not turned backward, nor our stepping swarved from thy path. Though thou hast crußted us in the place of Dragons, and hast covered over us with the shadow of death. If we have forgotten the name of our God, and spread our hands to a strange god. Shall not God search out this? for he knoweth the hid things of the heart. But for thee wee are killed all the day, are counted as sheepe of slaughter.

Stirre up, why sleepest thou, Lord? awake, thrust not away for ever. Wherefore hidest thou thy face, forgettest thou our affliction and our oppression? For our soule is bowed downe to the dust, our belly cleaveth unto the earth. Rise up, for an helpfullnes to us, and redeeme us for thy mercy sake.

Annotations.

D [*disoffense*] or *disinheretion*, meaning the Canaanites, as the Chaldee explaineth it, 7. *hou*

by thy strong hand didst cast out the peoples of Canaan, and plantest the house of Israel. See examples hereof in the Amorites, Numb. 21. 32. and the other Kings of Canaan, 1. Sam. 12. 7. 11. 12. seven nations greater and mightier than Israel, Deut. 7. 1. *planted them* to wit, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines, whereof see Psal. 80. 9. &c. *the peoples* [that dwelt before in Canaan. So Psal. 106. 34.] *didst propagate* or *send forth*, make spread, as the vine sendeth out or dispreadeth the branches, Psal. 80. 12. Ezek. 17. 6.

Verf. 4. *light of thy face* [thy favourable countenance in Christ: See the note on Psal. 4. 7. and 89. 16.]

Verf. 5. *thou art he* [that is, Thou art the same my King, (as the Greeke exprellith it:) this] *northern Gods* unchangeablenesse. See Psal. 102. 23.

command [procure by thy commandment. See Psal. 41. 9.] *salvations of Iakob* [that is, the full salvation (the absolute deliverance) of thy weak people the posterity of Iakob. See Psal. 14. 7.]

Verf. 6. *push with the horne* [a speech taken from Moses, Dent. 33. 17. and meaneth a vanquishing or subduing, 1. King. 22. 11. Dan. 8. 4. *bread doth grow* or *tread under foot*, which signifieth both a subduing or destroying, 2. Chron. 22. 7. and a contempt of setting them at nought, Prov. 17. 7. and so the Greeke here tranlateth it, *We shall set at nought*. So after in Psal. 60. 14. and 108. 14.]

Verf. 9. *In God, we praised* [to wit, his actions, salvations &c. See a like phrase in Psal. 56. 5. 11. and Psal. 71. 6. Or understand, we praised our selves, that is, gloried, triumphed. And thus the Greeke, *In God we shall be praised*; the Chaldee saith, *In the Word of our God*.

Verf. 12. *sheepe for meat* [or, of meat, that is, to be eaten. So after, verf. 23. *sheepe of slaughter*, that is, to be flaine. *fannest* [or *disperst*, *strawst* abroad, as the fan that winnoweth, 1. Cor. 4. 11. and 51. 2. So after in Psal. 106. 27.]

Verf. 13. *for no wealth* [that is, for a vile price, without gain. God is said to sell his people, when he delivereth them into their enemies hands, as ours of his owne possession. So Dent. 32. 30. Likewise in Esay 52. 3. the Lord saith, *ye have bene sold for nought, and yet shall be redeemed without money, increase of us*] or *gaineft* not by the prices of them; takeft not other people in their stead: or increaseft, that is, *bighestest* not their price.

Verf. 15. *a parable* [a by-word, or proverb. This is often used for grave, wise, and princely sentences; as Psal. 49. 5. here in the ill part for a by-word, reproach and fable: so Psal. 69. 12. Job 17. 6. And thus is fulfilled that which was threatened, Dent. 28. 37. 1. King. 9. 7. 1. 2. 9. *nodding of the head* [that is, a mockage, Psal. 22. 8. 9.]

Verf. 17. *taunter* [or blasphemer, Num. 15. 30.]

Verf. 20. *of Dragons* [or, of Whale fishes. For the Hebrew word is common both for land and water dragons or Whales. So Psal. 148. 7. And hereby is meant the place of desolation and affliction, as the Greeke here tranlateth it: See Mat. 1. 3. 1. 34. 24. 13. 1. 9. 11. and 10. 23. Job 30. 29. *Whale* etc.]

the shade [or, in the shade: see Psal. 23. 4.]

Verf. 21. *spread out our hands* [or *our palms*, that is, have prayed unto: for in prayer they spread out the palms of their hands, as to receive a blessing from God, 1. King. 8. 22. Exod. 9. 29. Psal. 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer, to the idols of other peoples*.

Verf. 23. *But for thee* [or, For, for thy sake, that is, so farre we be from following strange gods, as that for thy sake we are killed daily. And this also is a comfort in affliction. See Rom. 8. 36.]

Verf. 24. *Stirre up* [to wit, thy selfe. These things are spoken of God after the manner of men, for properly, he that keepeth Israel, *slumbereth not, nor sleepest*, Psal. 121. 4.]

Verf. 26. *to the dust* [this noteth a base and abject state, Psal. 113. 7. like this is the soule cleaving to the dust, Psal. 119. 25. and putting the mouth in the dust, Lam. 3. 29.]

Verf. 27. *an helpfullnes* [that is, a full helpe. The Hebrew hath a letter more than ordinary, to increase the signification. So Psal. 63. 8. and 94. 17. See the notes on Psal. 3. 3.]

PSAL. XLV.

The Majesty and grace of Christ and his kingdom. 11 The duties of the Church, and the benefits thereof. 14 The glorie of Christians.

To the master of the musike upon Shoshannim, to the sonnes of Korach, an instructing Psalm; a song of the well-beloved virgins.

Mine heart hath boiled a good word; I doe say my workes to the King, my tongue the pen of a speedy writer. Thou art much fairer than the sonnes of Adam; grace is poured out in thy lips, therefore God hath blessed thee for ever. Gird thy sword upon the thigh, O mighty one; thy glorious majesty and thy comely honour, And in thy comely honour, prosper ride on word of truth, and of meeknesse and of justice; and thy right hand shall teach thee fearful things. Thy arrows are sharp, peoples shall fall under thee, in the heart of the Kings enemies. Thy throne, O God, is ever and perpetual, the scepter of thy kingdom is a scepter of righteousness. Thou lovest justice, and hatest wickednesse, therefore God thy God hath anointed thee with oil of joyfulness above thy fellows. Myrrh and Aloes Cassia all thy garments, out of the Ivorie palaces, more than they that make thee joyfull. Kings daughters are among thee precious ones, let is the Queene at thy right hand, in fine gold of Ophir, Heare

O daughter, and see and bend thine eare, and forget thy people and thy fathers house. And the King will cover thy beautie, for hee is thy Lord, and bow downe thy selfe to him.

And the daughter of Tyrus with oblation shall earnestly beseeke thy face, even the rich of the people. The Kings daughter is all glorious within, her clothing is of purled workes of gold. In embroideryes shee shall be led along to the King, virgins after her, her fellow-friends brought in to thee. They shall be led along with joyes and gladnesse, they shall enter into the Kings palace. In stead of thy fathers shall be thy sonnes, thou shalt put them for princes in all the earth. I will make memorie of thy name in every generation and generation, therefore peoples shall confesse thee for ever and aie.

Annotations.

Shoshannim [that is, Six-stringed instruments: for so by comparison with other titles it seemeth here to be meant of musical instruments, as *Shalishim*, be three-stringed instruments, 1. Sam. 18. 6. Elsewhere it signifieth a flower, that is, *Lilies*, as Song 2. 6. which may also be minded here. The Hebrew word is derived of *Shoshan*, that is, *Six*, like title is in Psal. 69. 1. & So. 1. The Chaldee expoundeth it for them that sit in the Synagogue (or Church) of Moses, which was spoken in prophecy by the sons of Korach. of the well-beloved virgins, Kings daughters and other honourable damels attending upon and comming with the Queene; the friends of the bridegroome and bride, *verse* 10. 15. who should sing this marriage-song in praise of them. Therefore this Hymn is set forth in Christ in his glory, and his Spouse the Church in her beautie. For Christ is the Bridegroome, and Ierusalem the Bride, Job. 3. 29. Rev. 21. 9. 10. all true Christians are *Virgins*, for their spirituall chastitie, Rev. 14. 1. 4. following and loving the Lambe, for the sweet odour of his Name or Gospell, Song 1. 2. and are beloved of him, and have this new song of praise put into their mouthes. Of him is this Psalm, as the Apostle expoundeth it, Heb. 1. 8.

Verf. 2. *hath boiled* [or *hath boiled* as in a frying pan, that is, hath studied and prepared by fervent meditation. A similitude taken from the *Mincab* or meat-offering in the law which was dressed in the frying pan, Levit. 7. 9. and there boiled in oil, being made of fine flower unleavened, mingled with oil, Levit. 2. 5. and after was presented to the Lord by the Priests, 1. 8. &c. Here the matter of this Psalm is as the *Mincab* or oblation, which with the oil, the grace of the spirit, was boiled and prepared in the Prophets heart, and now presented. So the Psal. 141. is likewise compared to the *Mincab* or oblation presented at evening, Ps. 141. 2. This word is not elsewhere read in

G g g g g the

the scripture. *a good word* [an excellent, sweet and pleasant matter. A word is used often for thing or matter, *Psalm 41.9.* here it is for the whole argument of this Psalm. *I do say* [or, I am saying, that which frequently boyleth in me. For of the abundance of the heart the mouth speaketh. *my works to the King*] or *my poems of the King* [that is, of Christ; concerning him, and dedicated to him is this Psalm, or Dittie. *my tongue, the pen*] understand, it is, as the pen; or praier wile, be it as the pen. The Chaldee addeth, *my tongue shall speak swiftly, as the pen, &c.* of a speedy writer] or, of a swift (a ready) Scribe. So Ezra was called not only for writing, but also for interpreting the law, *Ezra. 7.6.* Scribes were both Scriveners or Notaries, *2 King. 22.10.* and *22.3.* and expositors of the Law, or Counsellors, *Mat. 23.2. 1 Chron. 27.32.*

Verf. 3. *thou art much fairer*] The Hebrew word is of double forme, to note out double, that is, very excellent beautie. This fairness is not of body only, but of minde, in wisdom, holiness, &c. as in *Ezek. 28.7.* here is mentioned beautie of wisdom. Here the Psalmist beginneth his speech to Christ and of his praises: which the Chaldee paraphrast explaineth thus *thy fairness O King Christ, exceedeth the fomes of men.* See the description of Christs spiritual beautie in *Song 5.10-16.*

grace is powred out in thy lips] that is, thou speakest gracious words abundantly. Christs lips were like lilies dropping down pure myrrh, *Song 5.13.* all that heard him speake wondered at the words of grace that proceeded out of his mouth, *Luk. 4.22.* The Chaldee expoundeth it, *The Spirit of prophesie is given into thy lips.* therefore [to the end that thou shouldst powre out thy gracious words to men: or because God hath blessed thee]

Verf. 4. *Give thy sword*] that is, make ready to the fight, *Exod. 32.27. 1 Sam. 25.13. Song 3.8.* The spiritual sword is the word of God, *Eph. 6.17.* Therefore Christs sword properly cometh out of his mouth, *Rev. 1.16.* and with the breath of his lips shall bee slay the wicked. [sa. 11.4. upon the thigh] understand thy thigh. The Hebrew often omitteth words of this fort easie to be understood; so the Greeke in the new Testament, as *mending the nets*, *Mark. 1.19.* or *mending their nets*, *Mat. 4.21.* so *put away*, *Mark. 10.4.* for, to put her away, *Mat. 19.7.* and many the like. *O mighty one* [or Champions, Heb. Gibbor, one of the titles of Christ, *Isa. 9.6.* The Chaldee paraphrasteth, as a mighty one to kill kings and rulers. *thy glorious Majestie*] this sheweth of what manner fword he speaketh, called glory and comeliness, or magnificence, because of the powerfull effects. Of these words, see *Psalm 8.2.6.*

Verf. 5. *proffer ride*] that is, ride prosperously: see the like phrase, *Psalm 51.4.* The Chaldee openeth it thus; *Thine honour is great, therefore thou shalt proffer, to ride upon the throne of the kingdom, on word of truth*] which is the Gospel of our salvation, *Eph. 1.13.* the white Horse whereon Christ rideth, *Rev. 19.11.* or because of truth; for the truths sake. The Hebrew *adorn* is often used for beautie, *Psalm 79.9. Gen. 43.18. Dent 22.24.*

and so the Greeke version hath it here, of meeknesse] so Christ came riding meekly, *Mat. 21.5.* and his word is both to be taught and to be received with meeknesse, *2 Tim. 2.25. 1 Tim. 1.21.* and of justice [or, meeknesse of justice, that is, justice meekly administered: but the Greeke supplieth the word and. *shall teach thee*] or, let us teach thee fearful things. In the Greeke it is, *thy right hand will guide thee marvellously.*

Verf. 6. *Thy arrows*] that is, thy words whereby thou convincest and beatest downe sinne and sinners. So the rider on the white Horse hath a bow when he goeth to conquer, *Rev. 6.2. Arrows are words, Psalm 64.4.* or judgements, *Dent. 32.23.* and the Chaldee here addeth, *Thine arrows are drawne out to kill multitudes.* in the heart [understand, they peerce the heart of the kings enemies. And this noteth the efficacie of these words or judgements, as elsewhere he saith, *I will send all my plagues upon thy heart, Exod. 9.14.* also their inward operation which is mighty, dividing asunder the soule & the spirit, discerning the intents of the heart, casting down imaginations & bringing into captivitie every thought, *Heb. 4.12. 2 Cor. 10.4.5.*

Verf. 7. *Thy throne O God*] The Chaldee addeth, in heaven. Here Christ our King is magnified as God above the Angels, as the Apostle heareth, *Heb. 1.8.* But unto the Son be faith, *thy throne O God is for ever, &c.* Hereby also is meant the perpetuities of Christs kingdom, so *1 Chron. 12.10. 1 Sam. 7.16.* a scepter of righteousness] or, a rod (a measure) of equitie, plain and righteous in administration. hath anointed thee [of this Hebrew *Alabach*, hath anointed, our Lord is called, *Michaiah* or *Messias*, and in Greeke Christ, that is, Anointed: see *Psalm 2.2.* oil of joy] the holy Ghost which joyeth the heart, *Luk. 4.18. 1 Pet. 1.6.* above thy fellows] that is, above Christians who are thy fellows, confors, and partners in the anointing, *1 Ioh. 2.20.27.* who are also made Kings and Priests, *Rev. 5.10.* and with whom thou hast taken part of flesh and blood, *1 Ioh. 2.14.* Or by fellows, may be meant all kings and potentates whom he excelleth, *Psalm 89.28.*

Verf. 9. *Myrrh*] named of the Hebrew word *Mor*, and is the gumme or liquor of a tree, in taste bitter, in smell odoriferous; and therefore it was used in the precious ointment of the high priest, and Tabernacle, *Exod. 30.21.* and in other sweet perfumes. *Eph. 2.12. Prov. 7.17.* See *Song 4.14.* and *5.1. 13.* *Alces*] of the Hebrew name *Abeloth*, a sweet wood wherewith perfumes were also made, *Numb. 21.7. Song 4.14.* The Arabians call it, *Isandal*, *Casia* or *Castor*, also of the Hebrew *Kedath*, elsewhere it is not found in Scripture. It seemeth to be the barkes or skines of that sweet shrub *Casia* mentioned in *Plinie*, *lib. 12. cap. 20.* all thy garments] that is, they be of them, or smell of them, or are anointed with them: or, as the Chaldee paraphrasteth, are perfumed with them. out of the Ivory palaces [or palaces of Elephants tooth; as the Chaldee here addeth the name of the Elephant, meaning that either the King cometh out of them, or, the garments were taken out

of such palaces or coffers. Kings palaces were sometime made of Ivory or tooth, *2 King. 22.39.* more than they that make thee joyful] or, than theirs that make thee glad: that is, thy garments are more odoriferous, than the garments of thy fellows, forementioned verse 8. For though the Spouse or Church hath the favour of her odours, better than all spices, & the smell of her garments as the odour of Lebanon, these being perfumed with myrrh, and incense, and all spices of the merchant, *Song 4.10.11.* and *3.* yet Christ himselfe is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure, *Song 1.2.* and *5.16. Ioh. 3.34.* And the Saints are said to make Christ joyfull, for all his delight is in them, *Psalm 16.5. Song 7.6.*

Verf. 10. *Kings daughters*] These the Chaldee interpreteth Countries of Kingdomes. among thy precious ones] that is, with thy honourable women: or, in thy preciousnesses, that is, are in thy precious honourable ornaments, or palaces. set is the Queene] or, married Queene (the wife) is placed at thy right hand, that is, in the most honourable place, *1 King. 2.19.* The Chaldee referreth this to the Booke of the Law, at the right hand of the King. The word *Shegal* is used here, and *Neb. 2.6. Dan. 5.23.* for the Kings wife, the Queene. in fine gold] that is, as the Greeke explaineth it, cloth of fine (or glistering) gold, called *Cethem*; a speciall name for the most pure and splendid gold, *Iob 28.16.19.* and *31.24. Song 5.11. Daniel 10.5.* Herol is *Attilam*, *Psalm 61.1.* of Ophir] that is, out of the land of Ophir, who was the son of Iekam, the son of Shet, the son of Noach, *Gen. 10.29.* who dwelt in a part of India, & of him the country was called Ophir: from thence was much *Cethem* or fine gold brought to Iudea and other coasts, as appeareth *1 King. 9.28.* and *10.11.* and *22.48. 1 Chron. 29.4.* The gold it selfe was called by his name Ophir: *Iob 22.24.*

Verf. 11. *Heare O daughter*] Hee speaketh to the Queene forementioned, figuring the church, or heavenly Ierusalem, the Lambs wife, *Rev. 21.9. 10. &c.* And to the Chaldee paraphrasteth, *Heare O congregation of Israel, the law of his mouth, and see his marvellous workes: and how thine care to the words of the Law, and forget the ruill workes of the wicked of thy people, and the house of Idols whom thou servest in thy fathers house. and thy fathers house]* As man and wife must leave their parents, so cleave each to other, *Gen. 2.24.* and *31.14.* so must we leave all, to cleave unto Christ, *Mat. 10.37. Luk. 14.26.*

Verf. 12. *will covet thy beauty*] will delight himselfe in thy fairness, (thy sanctitie;) set forth in *Song 1.14.* and *2.14.* and *4.1.* &c. So the King is met in the rafters, *Song 7.5.* and bow downe; or, therefore worship thou him.

Verf. 13. *the daughter of Tyrus*] that is, the people, or Common-wealth of Tyre; as daughter of Zion, *Psalm 9.15.* So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus. Tyre or Tyrus* (in Hebrew *Tor*, which significeth a Rocke or Fortresse;) was a strong city appertaining to the tribe

of Aser, *Ios. 19.29.* but possessed still by the heathens, whose King *Hiram* became friend to David, *2 Sam. 5.11.* and to Solomon his sonne, *1 King. 5.1.2.* &c. yet afterwards Tyrus remembered not the brotherly covenant, *Amos 1.9.* but joyced at the desolation of Ierusalem, *Ezek. 26.12.* banded it selfe with other enemies against Israel, *Psalm 83.8.* and was wasted of Nebuchadnezzar King of Babel, by Gods judgement, 70. years, *Esa. 23.15. Ezek. 26.7.* It continued under idols till the Machabees times, and then had still Hellenes for their chiefe God, *2 Mac. 4.18.19.* This one city Tyre is here named in stead of other nations, because it was the chiefe citie of traffique in the world, being an Ile in the sea, whole merchandize and magnificence the Prophet largely describeth, *Ezek. 27.* her merchants were princes, her chapmen the nobles of the world, *Esa. 23.8.* shee heaped up silver as dust, and gold as the mire of the streets, *Zach. 9.3.* Of the subjection here prophesied, which they should yield unto the Church, we may see fulfilled in the new Testament, where many that dwelt about Tyre and Sidon blocked after Christ, *Mark. 3.8.* and he referred into their borders, *Mark. 7.24.* and by their readinesse, hee upbraided the backwardnesse of the Iewes, *Mat. 11.20.21.* and afterwards in the Apostles dayes there was a Church of zealous Christians in that city, *Act. 21.3.4.5.* &c. See also *Psalm 87.4.* earnestly beseeke thy face] shall instantly pray (or sue) unto thee O Queene. The original word naturally significeth to make sick or (sore), and being joined with the word face (which oft is used for anger) it meaneth, to abate the anger by importunate praier and by humble sure to prevaille. So after, *Psalm 119.58.* rich of the people] the wealthy among them, meaning of the Tyrians, which were a wealthy nation, and generally other peoples. See *Esa. 60.13.35. 11. and 49.23.* *Rev. 21.24.26.* where the riches and honour of the Gentiles are brought to the Church.

Verf. 14. *glorious within*] or, honourable inward, in the heart adorned with faith, hope, love, &c. or in the inner man, as *Eph. 3.16.* Here the Chaldee maketh this paraphrase; *Every thing that is praiseworthy, faire &c. to be desired, the wealth of countries and treasures of Kings, which are laid up within, they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold. purified works*] or, golden, clofures of gold, such as precious stones are set in, *Exod. 28.11.14.* Compare also herewith, *Ezek. 16.13.*

Verf. 15. *In embroideries*] with braided (or needle wrought) garments. Hereby is meant the varietie of graces, and embroidey of the spirit. So *Ezek. 16.10.*

Verf. 17. *In stead of thy fathers*] Here the Hebrew is of the masculine gender, so these words are spoken to the King. Though sometime the masculine is used in speech of women, as *Nim. 2.7. 7. Solomon 1 King. 22.17.* *1 Ioh. 2 Chron. 18.16.* shall be thy sonnes] thy children shall succeed, meaning either all Christians, thereby the immortal foed

of the word are begotten to Christ & his Church, he being the father, this the mother of vs all, *Ista* 9. 6. *Gal. 4. 26.* or in special, the *Apostles* may be intended. See *Heb. 2. 13.* *State place, constitute, or appoint them for Princes:* As all Christians are called *Kings*, *Rev. 1. 6.* and 5. 10. Or in special, by the *Fathers* may be meant the 12 *Patriarchs*, by the *sonnes*, the 12 *Apostles* succeeding them, as the heavenly *Jerusalem* hath at the 12 gates, the names of the 12 tribes, and in the foundations of the wall, the names of the 12 *Apostles*, *Rev. 21. 12, 14.* which *Apostles* were sent into all the nations of the world, *Mat. 28. 19.* to goe and bring forth fruit, and their fruit to remaine, *Ioh. 15. 16.* Like this is the promise made for *Sarah*, that *Kings of peoples* should come of her, *Gen. 17. 16.*

18 Ver. 18. *I will make memorie* will mention and make to be remembered. The inditer of this Psalm speaketh this to Christ, and of his eternal kingdom and glory. *I shall confesse thee* I shall celebrate, or praise thee. The Hebrew is *Iehodu*, of *Iehudab* had his name, *Gen. 29. 35.* from which name his blessing was derived, thou art *Indab* thy brethren (*Idu*) shall confesse thee, *Gen. 49. 8.* This here is fitly applied to Christ the Lion of the tribe *Indab*, *Revel. 5. 5.* and *ye* or, and to perpetuate.

P S A L XLVI.

The confidence which the Church hath in God. 5 The river, that maketh glad the citie of God. 6 His presence and helpe from enemies. 9 An exhortation to behold his workes.

To the master of the musike, to the sons of Korach, upon Alamoth a song.

1 G ODD will be to us an hopefull shelter and a strength, a helpe in distresses
3 we shall find very great. Therefore
4 we will not feare though the earth change,
5 and though the mountaines be moved into
6 the heart of the seas. Though the waters
7 thereof make a noise, be muddy, though the
8 mountaines quake for the haughtinesse ther-
9 of. A river, the streames thereof shall
10 make glad the citie of God, the holy, the
dwelling places of the most high. God in
the midst of it shall not be moved, God will
helpe us at the looking forth of the morning.
The nations made a noise, the Kingdomes
were moved, he gave his voice, the earth mel-
ded. Iehovah of hosts is with us, the God of
Iakob a high refuge for us Selah. Come on,
behold the workes of Iehovah, who putteth
wondrous desolations in the earth. He mak-
eth warres to cease unto the utmost end of
the earth, he breaketh the bow and curteth

the speare, the chariots he burneth in fire. Surcease and know that I am God: I will be exalted in the nations, I will be exalted in the earth. Iehovah of hosts is with us, the God of Iakob, a high refuge for us Selah.

Annotations.

ON Alamoth] This seemeth to be some mus-
call instrument, or tune, 1 Chron. 15. 20. We
may call it Virginals, or Virgin tunes having high
and shrill voyces or notes: for Alamoth significth
also Virgins, Song 1. 2. The original word Alam
significth Hid: whereupon the Greeke translate
it here, *kruphion*, hidden ones, or hid things. And
the Chaldee after mention of the *sonnes of Korah*,
addeth, *by their hand was it spoken in prophesie*, at
what time their father was hidden from them, but
they were delivered and said this song. If it be not
referred to the musike, it seemeth rather to intend
the hid counsels of God appertaining to his
Church in Christ.

Ver. 2. *we shall find* to wit, an helpe: or in dis-
tresses that we shall find as in P 116. 3. *distresse* and
sorrow I did find; that is, did feele, or sustaine. And
thus the Greeke saith here, *in tribulations that have*
found us vehemently. Or we may translate it, *how is*
found, that is, God is present, at hand; as in *Gen. 19.*
15. thy daughters which are found, that is, which are
present. very great] or very mighty, vehement.

Ver. 3. *though the earth*] or, when the earth
change, to wit, her place. By the changing of the
earth, and removing of the mounts, are often
meant the alteration of states and polities, *Hag. 2.*
22. 23. *Revel. 6. 14.* *Ier. 51. 25.* *bars of the seas*
that is, the middels, or deepest bottomes of them; as
the Chaldee expoundeth it, *the gulfes of the great*
see. The like phrase is in *Exod. 15. 8.* *Ier. 2. 3.*
Prov. 23. 34.

Ver. 4. *be muddy* [or cast up mud, that is, rage, or
be troubled, as the Greeke translate it, *waters*, are
people, *Reb. 17. 15.* *Ier. 47. 2.* and their restless
fure is likened to the seas that cast up more and
dirt, and raise out their own shame, *Isa. 57. 20.* *Iude*
verse 13. for the haughtinesse] the proud swell-
ing rage and fures.

Ver. 5. *A river, the streames thereof*] or, There
is a flood, whose river is (or streame,) in the city
Jerusalem this may be meant of the river *Ki-
dron*, 2 Sam. 15. 23. *Iob 18. 1.* and the streames or
lesser rivers of *Gibon* and *Shiloh*, 2 Chron. 32. 4.
30. *Isa. 8. 6.* In the heavenly Jerusalem, there
is a pure river of the water of life, proceeding out
of the throne of God and of the Lamb, *Rev. 22. 1.* *E-
zek. 47. 1.* &c. See also *Ios. 3. 18.* *Gen. 2. 10.* *Psal.*
65. 10. But as waters sometimes significth peoples,
so here the Chaldee paraphrase, *peoples as floods*,
& the streames of them shall come & make glad the ci-
tie of God, and shall pray in the house of the Sanctuary
of the Lord, in the tabernacles of the most high. the
citie of God] that is, *Ierusalem*, called also the citie

of the great King, *Psal. 48. 3.* the citie of Iehovah, [*for*
60. 14. the holy citie, *Ezra 5. 21.* *Matth. 4. 5*
city] meaning the holy place *Sion*, or the Sanctuary
[*Heb. dwelling places*] or *tabernacles* see *Psal.*
43. 3. *Ezra 4. 5.*

Ver. 6. *at the looking forth of the morning*] that
is, as the Greeke explaineth it, *very early*, when the
morning peareth, or sheweth the face. The like
phrase is in *Exod. 14. 27.* *Iude. 19. 26.* and so of
the looking forth of the evening, *Gen. 24. 63.* *Deut.*
23. 11.

Ver. 7. *gave his voice*] that is, spake aloud, or
thundered; See *Psal. 18. 14.* or, gave with his voice:
but the word *with* or *in*, seemeth to be superfluous
in the Hebrew, as else where, *Ier. 12. 8.* *Psal. 68. 34.*
So to seeke in Iehovah, 2 Chron. 34. 26. is to seeke Ie-
hovah, 2 King. 22. 18. The Chaldee referreth it to
Gods voice on mount *Sinai* when he gave the Law
to his people, the nations were trembled, the kingdomes
trembled, melted] that is, was dismayed with
fear. So *Psal. 73. 4.* and 107. 26. *Exod. 15. 15.* *A-
mos 9. 5, 13.* *Iof. 2. 9.*

Ver. 10. *chariots*] or round shields, as both the
Greeke and Chaldee Paraphrasts here take it: but
else where it is not so found, but for wagons very
often.

Ver. 11. *Surcease*] or, Leave off: see *Psal. 37. 8.*
The Chaldee expounds it of Surceasing from wars.

P S A L XLVII.

The nations are exhorted cheerfully to entertaine
the kingdom of Christ.

To the Master of the Musike, to the sonnes
of Korach a Psalm:

1 A LL peoples clap ye hands, shout trium-
phantly to God with voice of shrilling.
2 For Iehovah is high, fearfull, a great
3 King over all the earth. Hee hath subdued
4 peoples under us, and nations under our feet.
5 He hath chosen for us our inheritance, the
6 high excellencie of Iakob, whom hee loveth.
7 Selah. God is gone up with triumph, Ie-
8 vah with voice of trumpet. Sing Psalm to
9 God sing Psalm; sing Psalm to our King
10 sing Psalm: For God & King of all the
earth; sing an instructing Psalm: God sitteth
on the throne of his holinesse. The bounteous
Princes of the peoples are gathered, the peo-
ple of the God of Abraham, for the shields
of the earth are Gods; vehemently is hee ex-
alted.

Annotations.

CLAP hands] or the Palmes; Hebrew, the palmes:
A signe of joyfull approbation, used as at other
times, so at the coronation of Kings, 2 King. 11. 12.

So after *Psal. 98. 3.* voice of shrilling] that is,
a shrill voice and joyfull. See the notes on *Psal. 5.*
12. and 41. 12.

Ver. 4. *He hath subdued*, or, will subdue: So in
the next verse, *He will subdue*; but the time to come
is often used for the time past or continued. And
here it seemeth to be spoken of the subduing of the
Canaanites, and the bringing in of nations
to Christ, by preaching of the Gospell. Of subdu-
ing, see *Psal. 18. 48.* the Chaldee here translate
it, *kill*.

Ver. 5. *our inheritance*] the land of Canaan,
Psal. 78. 55. and that immortal, undefiled heritage
reserved in heaven for us, 1 Pet. 1. 4. high
excellencie] or glorious highnesse; meaning the king-
dome, priest-hood, Temple, &c. (as the Chaldee
mentioneth, the house of the Sanctuary:) whereby
Iacobs posteritie excelled, *Ezek. 24. 21.* *Amos 6. 8.*
and 8. 7. *Nahum 2. 2.* and all the heavenly promi-
ses given to the Church in Christ.

Ver. 6. *God is gone up*] as when the Ark went
up from *Kijich-jarim* to *Jerusalem*, 2 Sam. 6. 15.
1 Chron. 13. 8. and 15. 28. when the Ark was car-
ried by Solomon into the Temple, 2 Chron. 5. when
Christ ascended with triumph into heaven, *Luke*
24. 51. 52. and with like glory shall hee come againe,
1 Thess. 4. 16. *Act. 1. 9. 11.* The Chaldee reinter
this going up, to the Exalting of Gods name.

Ver. 7. *an instructing Psalm*] *Majest*, the title
of *Psal. 32.* and many others, here used in like sense
for a Psalm to give instruction; or, as in *Psal. 14. 2.*
for a prudent understanding person; in this sense,
sing Psalm every one that is prudent; or, as the
Greeke explaineth it, sing prudently; the Chaldee,
with good understanding.

Ver. 9. *throne of his holinesse*] Greeke, his holy
throne. See *Psal. 9. 5.* *Revel. 4. 2.* The Chaldee cal-
leth it, the throne of his glory.

Ver. 10. *The bounteous Princes*] or, the volun-
taries, Nobles: A name given to the liberall and
free hearted, *Ise. 32. 5. 8.* *Exod. 35. 21. 29.* and to
Princes or Nobles, *Numb. 21. 18.* *Psal. 113. 8.* and
118. 8. *Iob 12. 11.* So here the Greeke hath, *the Princes*
are Gods; or, to God (belong) the shields of the
earth: He is the great conquerour and protectour of
all, *Gen. 15. 1.* *Shields* also are *Magistrates* and *Go-
vernours*, that protect the Common-weales, *Hos. 4.*
18. *Psal. 89. 19.* So the Greeke here hath, *the strong*
men of the earth.

P S A L XLVIII.

God is magnified for the ornaments, privileges,
and protection of the Church.

A song a Psalm, to the sonnes of Korach.

1 G R EAT is Iehovah, & praised vehement-
ly in the citie of our God, the moun-
taine of his holinesse. Faire in situa-
tion, the joy of all the earth is mount *Sion*,
in the sides of the North; it is the Citie of the

G g g g g g great

great King. God in the lofty palaces thereof, knoweth he is far in high heavens. For to the Kings were ascribed, they went together. They themselves saw, so they wondered; they were suddenly republed, they were astonished away. Trembling took hold on them there; paine, as of her that travelleth with child. With an east wind thou wilt break asunder the ships of Tarshish. Even as we have heard, to have we seen; in the cite of Iehovah of hosts, in the cite of our God; God will establish it for ever Selah. Wee have quietly minded thy mercie, O God, in midst of thy Palace. As thy name, O God, so thy praise unto the ends of the earth; thy right hand is full of justice. Let mount Sion rejoyce, let the daughters of Iudah be glad, because of thy judgements. Compass ye, Sion, and goe round about it; tell the towers thereof. Set your heart on the fort thereof, distinctly view the lofty Palaces thereof, that ye may tell to the generation after. There is God, our God, ever and aye; he will guide us until death.

Annotations.

Somes of Kosach [See the notes on Psal. 42.] of the Greeke addeth, for the second (Ray) of the words, that this Psalme was then to be sung in the Temple, as is before noted on Psal. 24.1.

Vers. 2. the mountain [in the Greeke, his holy mountain; in Chaldee, the mount of the house of his Sanctuary. This was mount Sion, vers. 3. a figure of the Church of Christ, Hebr. 12.22. Rev. 14.1.]

Vers. 3. Faire in situation [or, Beautifull of coast, orchards, situate in a faire climate or region. The Chaldee expounds it, Faire as a Bridgroom; the joy of all shall dwell on the earth. the sides of this North] the place where the Temple was builded. So Psal. 121.3. the city of the great King [that is, of God, who dwelleth in this cite, vers. 9. Zach. 6.3. Heighen Christ here; where not by Jerusalem for it is the King of the great King, Mat. 5.35.]

Vers. 4. lofty Palaces [or, high bowers, or steeples. So vers. 14. and Psal. 122.7.]

Vers. 5. the Kings [we may referre this either to the Kings of Moab and Ammon, in the daies of Iosaphat, 2 Chron. 20. or to Senacherib and his Captaines in the daies of Ezekiah, 2 King. 18. 19. or to the Philistin Princes, 1 Sam. 5. were assembled] or came together, to wit, by agreement at appointed time and place; for the original word importeth.

Vers. 7. that thou shalt with child [or, that bringest forth]. And this paine is great, and sudden, and inextinguishable. See Mic. 4.9. 1 Thess. 5.3.

Vers. 8. an east wind [which is strong and boyrrous; also drie and parching, Isa. 37.8. Jer. 18.17. Exod. 14.21. and 10.13. Gen. 41.7. Ezek. 19.12.]

Tom. 4.8. Heidepon the Greeke translateth it, a violent wind; and the Chaldee, a strong East wind, as a fire from before the North. Of Tarshish [or, of the Oceanus. Tarshish was the name of the son of Iavan, the son of Iapheth, the sonne of Noah, Gen. 10.4. of whom Tarshish [mentioned in Act. 21.34.] the chiefe cite of Cilicia in Syria had the name.] From thence they went by shipping into large countries, Africa, India, Ophir, &c. 1 King. 22.48. and 10.22. Heidepon the Sea was called Tarshish, and generally the name is applied to every Ocean, or maine sea.

Vers. 10. we have quietly minded [or, in silence thought upon, and consequently, waited for.]

Vers. 12. Daughters of Iudah [the cite cities of that tribe, which were as daughters to the mother cite Jerusalem; as the leiser cities of the Ammonites were daughters to Rabbah, Jer. 49.3. So Ekron to her daughters, Isai. 15.45. and many the like. So Psal. 97.8.]

Vers. 13. tell the towers [number, count them.] These things seeme to intend not only a taking notice, but also a care and fortification of Jerusalem against all enemies. See Eze. 33.18.

Vers. 14. Set your heart [munde earnestly, set your affections on, as Psal. 62.11. the fort or strong frontier, hence, rampart, made for strength and safeguard of the cite; 1 Sam. 21.23. 2 Sam. 20.15. So Psal. 122.7. The Chaldee understandeth it of the strength of people, the multitude. Adversely view] or, lift up, meaning the eyes to behold, or reare up the bankes of buildings. The Hebrew Page is here only used, of it is Pishgah, the name of an hill or mount, Num. 21.20. and 23.14. Deut. 3.17. and 34.1. The Greeke translateth here, distribute or distribute, following the Chaldee Passag, which is to distribute or divide.

Vers. 15. feet and eyes [eyes and yet, to eternitie and perpetuities. Will guide us] or lead us, so wit, as a flocke of sheepe, Psal. 78.52.72. therefore the Greeke turneth it, pascimes, he will feed, or rule as a shepherd. A like phrase is also used in speech of defence from enemies, 2 Chron. 32.25. unriht death] in Greeke, for ever. The Chaldee paraphraseth thus, For this God is our God, his divine Majestie is in us, and his dwelling is in the heavens for ever and ever; he will lead us into the daies of our youth.

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PSAL. XLIX.
All are exhorted to have Christs Wisdome and parables. To build the faith of Refurrection from the dead, not on worldly power; but on God, 17. Worldly prosperity is not to be admired, for man without understanding perisheth like the beast.

To the Master of the Musike, to the sons of Kosach a Psalme.
Hear ye this, all peoples; hearken ye all inhabitants of the transitory world. Both sons of base man, and

sonnes

sons of noble man, together rich and poore.

My mouth shall speake wisdomes; and the meditation of my heart, prudencies. I will intelliminate to a parable, I will open with harpe mine hidden matter. Why should I feare in the daies of evill, when the iniquitie of my foot-steps shall compass me? They that trust in their wealthy power, and glory in the multitude of their riches. A man shall not redeeming redeeme his brother, shall not give to God his ransom. So precious shall be the redemption of their soules, and it shall cease for ever. That he may live yet to continuall aye, may not see the pit of corruption.

For he seeth the wife doe die, together the unconstant foole and brutish doe perish, and leave to others their wealthy power. Their inward thought is that their houses shall be for ever, their dwelling places to generation and generation; they proclaim their names on lands. But man in honour doth not lodge a night; he is likened to beasts that are silenced.

This their way is unconstant folly to them, and their posteritie like well of their mouth Selah. As sheepe they are put in hell, death shall feed them, and righteous men shall have rule over them at the morning, & their forme weare away in hell, from his dwelling place.

But God will redeeme my soule from the hand of hell, for he will receive me Selah.

Fear thou not when a man shall grow rich, when the glory of his house shall be multiplied. For he shall not when he die take any thing, his glory shall not descend after him.

Though in his life he blesteth his soule, and they will confesse thee, when thou dost good to thy selfe. It shall come unto the generation of his fathers, unto continuall aye, they shall not see the light. Man in honour, and understandeth not, he is likened to beasts that are silenced.

Annotations.

The transitory world [see Psal. 17.14.]

Vers. 3. base man [in Hebrew Adam, who was so called of Adamah the earth, whereupon this title is given to the baser sort of people. The Greeke translateth it here carn-borne. So the Apostle saith, the first man of the earth, earthly, 1 Cor. 15.47.]

Vers. 4. noble man [in Hebrew Ish, which is the name of man in respect of heat, valour, noblenesse and dignitie, whereby man is, and excelleth; and in opposition to the former word Adam, it meaneth the great or nobler sort of people. The Chaldee paraphraseth thus, Both sons of Adam the first, and sons of Iakob, together righteous and sinners.]

Vers. 4. wisdomes [that is, excellent and manifold wisdomes; to alter, prudencies, for very excellent prudencies, and of sundry sorts. So Solomon calleth the chiefe and most excellent wisdom, wisdomes, Prov. 1.20. and 9.1.]

Vers. 5. a parable [or a proverbe in Hebrew Mathal, which denoteth rule, superiority or excellencie. because such speeches prevaile much in the mindes of men, and are in effect. The new Testament in Greeke translateth it, a parable, Matth. 23.35. from Psal. 78.2. of the Latine, we name it a Proverbe; in old English or Saxon, it was called a big-spel. Sometime it is used in the evill part, for a by-word, Psal. 44.15. and 69.12. mine hidden matter] my darke question, or grave doctrine, my riddle. The Hebrew Chisbon, riddle, hath the name of sharpnesse, as proceeding from a sharp wit, and needing the like to expound it. See Isai. 14.12.18. Nem. 12.8. 1 King. 10.1. Prov. 1.6. The holy Ghost expreth it in Greeke by hidden things, 1 Math. 13.35. from Psal. 78.2.]

Vers. 6. Why should I feare [This is the hidden doctrine or riddle which the Prophet propoundeth, as in his owne name, and therefore also called it a parable. By feare, he meaneth feare, or discouragement. See vers. 17. the iniquitie] that is, punishment or death, which is the wages of sinne; see Psal. 31.11. and by foot-steps or foot-foles, he meaneth his waies or works. Or, he may call it the punishment of his heeles or feet, because the Serpent smiteth Christ and his people but in the heeles, Gen. 3.15. the sting of death being done away, and it made a passage into life and glory, 1 Cor. 15.55.57.]

Vers. 7. their wealthy power [their riches; which are thus called, because they are gotten by power given of God, Deut. 8.18. with labour and industry; and to the rich, their goods are their strong cite, Prov. 10.15. there where they are said to trust in them: contrary to 1 Tim. 6.17. Job 31.24. Mark. 10.24. glory] or praise; them] loves, vaunt, contrary to 1 Cor. 9.23.]

Vers. 8. not redeeming redeeme [that is, shall in nowise, or not at all redeeme. The Chaldee expoundeth it, a wicked man cannot redeeming redeeme his captived brother.]

Vers. 9. So precious shall be [or, And deare (costly) is; and consequently rare and hard to obtaine, as Dan. 2.11. 1 Sam. 3.1. of their soules] that is, of their life. So Exod. 21.30. cease for ever] that is, it shall never be accomplished. So ceasing is used for the not doing of a thing, Deut. 23.22. Zach. 11.12.]

Vers. 10. That he may live [this is referred to the end of the eight verse, not give his ransom, and so live. And, is here for that; see Psal. 43.4. The Chaldee expoundeth live, to be the life eternally & the pit, so be the judgement of Gehenna (or hell).]

Vers. 11. the wife [The Chaldee saith, For hee shall see wicked wife men that die the second death, and are adjudged to Gehenna. unconstant foole and brutish] the two names are often joynted together, as Psal. 91.7. and 94.8. the one noting ficklenesse and unconstancie, called Pish, which is both the name

Annotations.

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of God, that is, God of all Angels, Judges and Rulers of the world : or as the Chaldee faith, *The mighty (God) the God of Jehovah. Threeties of God here used together, El, Elohim, Jehovah. So in Job. 22. 22. the going downe]* that is, the *Wag* where the *Sunne* setteth, or (after the Hebrew phrase) *goeth in*, as at rising, it is said to *goe out*, or *come forth*, Gen. 19. 23.

Verf. 2. *Out of Sion*] the state of the Church under the Gospell, Heb. 12. 18. 22. P^{sal}. 2. 6. therefore in this Psalme, the legall sacrifices appointed at mount Sinai, are reproved, and the worship of God in spirit and truth commended. the whole perfection] or, the *Universality of beantie*, that is, which is *wholly* and *perfectly* beautifull. See the like praise of Sion, P^{sal}. 48. 3. Lam. 2. 15. *shineth clearly*] as the *Sunne* shineth in his strength : that is, *appeareth in glorious majesty*. This also is a signe of favour, Job 10. 3. P^{sal}. 80. 2. So God lived from mount Paran, Dent. 33. 3.

Verf. 3. *Our God come*] a prayer to hasten his coming, as in Rev. 22. 20, or, as the former, *our God will come*. So the Chaldee paraphraeth, *The just shall say, In the day of the great judgement, our God will come, and not silent, to execute the vengeance of his people.* fire] *ball eat*] that is, *consume, devour*. So God is called an *eating fire*, Dent. 4. 24. that is, as the Apostle expoundeth it, a *consuming fire*, Heb. 12. 29. and the sight of his glory on mount Sinai, was like *eating* (consuming) *fire*, Exod. 24. 17. and *fire out of his mouth eateth*, P^{sal}. 78. 9. a *forme* be moved] a *tempest raised*, which maketh fire the more fierce and forcible. And these things signifie Christs judgements against hypocritical carnall worshippers : see Mat. 3. 12, 3. Mat. 3. 11.

Verf. 4. *call to the heavens* &c.] that heaven and earth may beare record ; as in Dent. 31. 28. and 32. 1. Isa. 1. 2. The Chaldee expoundeth it, *He will call the high Angels from above, and the just of the earth from beneath.*

Verf. 5. *have stricken my covenant*] or have cut, that is, *made covenant with me with* (sacrifice). For at holy covenants, the sacrifices were cut alunder, and they went betweene the parts, Gen. 15. 10. 13. 18. 1er. 34. 18. See P^{sal}. 25. 10. See also a covenant betweene God and his people with sacrifice, Exod. 24. 4. — 8. The Chaldee openeth it thus ; *Which have stricken the covenant, and confirmed the Law, and bene busied in prayer, which is like to sacrifices.*

Verf. 6. *And the heavens*] hereby may be meant the heavenly Angels, as in Job 15. 15. and so the Chaldee translatheth, *high Angels*, or the meteors in the aire, thunder, lightning, &c. Exod. 19. 16. 18. See also P^{sal}. 57. 6. and 59. 6. — *beis Judge*] himselfe in his own person, and not by his servants only, as aforetime, Heb. 1. 1. 2. 2 Tim. 4. 1.

Verf. 7. *testifie to thee*] that is, *give thee confessions, admonitions, charges*, &c. *to cause the more obedience*, as Nibem. 9. 29. 2 King. 17. 15. Exod. 19. 21. 23. or, *testifie against thee*, (as this phrase is sometime signifieth, Dent. 4. 26. and 31. 28.) that is, *convince thee of disobedience* : Both

these are done in this Psalme, verse 14. 15. 18. 19. &c.

Verf. 8. *for thy sacrifices*] so elsewhere hee faith, *I shall not to your fathers, &c. concerning sacrifices, 1er. 7. 22. are before me*] so the Greeke explaineth it ; and so Israel used to weary God with outward offerings, Isa. 1. 11. 14. Mic. 6. 6. 7. Amos 4. 4. 5.

Verf. 9. *goat-buckers*] the he-goats ; such with bullocks were principall in the sacrifices, Num. 7. 17. 23. &c. P^{sal}. 66. 15.

Verf. 11. *store of beasts*] all sorts of beasts that range about. So P^{sal}. 80. 14.

Verf. 12. *If I were hungry*] This the Chaldee expoundeth, *If the time come of the continuall sacrifice, I will not tell thee*. So it may be a prophetic of Christs abolishing the daily sacrifice, as in Dan. 9. 27.

Verf. 14. *a confession*] a *thank-offering*. There was an oblation in the law thus called, Levit. 7. 12. 15. mentioned also in P^{sal}. 116. 17. and 107. 22. which the Apostle openeth, exhorting together the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name, Heb. 13. 15. See also P^{sal}. 95. 2. The Chaldee faith, *Subdue evil concupiscence, and it shall be counted before the Lord as a sacrifice of confession.* *vowes to the most high*] that is, to God, Gen. 14. 18. to heere that in Luke 6. 35. is the *Most high*, in Math. 5. 45. is our Father, which is in heaven. To him *vowes* were made with prayers, Gen. 28. 20. P^{sal}. 61. 6. and paid with thanksgiving, P^{sal}. 65. 2. and 66. 13. 14. and by law their payment was required, Dent. 23. 23. Eccles. 5. 5. P^{sal}. 76. 12. and there were sacrifices for vowes, Levit. 7. 16. But the Chaldee reiteth this here to the vow which they made at mount Sinai, to confirme the commandments, (Exod. 19.)

Verf. 16. *what hast thou to doe*] the Hebrew phrase is, *what to thee* ? the Greeke ; *wherefore dost thou* ?

Verf. 17. *nurture*] or *restraint, chastisement* ; which is the way of life, Prov. 6. 23. and 12. 1. The Chaldee addeth, *nurture of wife men*, behind the *for* after thee. See a like speech, Neh. 9. 26.

Verf. 18. *then ; thou*] Hebr. and thou *runnest*, or readily *conferst*, *takest pleasure*. And, may be omitted in our English ; it serveth to increase the readiness & earnestness of the affections. He that partaketh with a thee, *hatest his soule*, Prov. 29. 24.

Verf. 19. *thou sendest out*] that is, *isest* and *appliest* it. thy tongue] *joyne*] *joy*, with thy tongue then *joyest*, *framest*, *compactest*.

Verf. 20. *ill report*] *for infamie, offensive scandalous speech* ; (as the Greeke turneth it, *scandall*) a word not found but in this place.

Verf. 21. *I was surely Hebrew*, I being *had done*, or was *set in order*] to wit, thy *sanctis* ; as the Greeke explaineth it, *I will set thy sinnes before thy face*. The Chaldee giveth this paraphrase, *Thou thoughtest to be for ever ; thou saidst in thy heart, I shall be like God : but I in powerfull wrath will take vengeance on thee ; I will rebuke thee in this world, and order the judgements of Gehenna in the world to come, before thee.*

Verfe

Verf. 22. *no reskue*] or *no deliverer*. A similitude taken from Lions, which catch and reare their prey from whose jaws none can reskue. See the like in Job. 5. 14.

Verf. 23. *he that sacrificeth confession*] that is, which giveth confession (or thanks) as a sacrifice, the Greeke translatheth, *The sacrifice of praise shall glorifie me* ; the Chaldee, *He that slayeth evil concupiscence, and subdueth it, it shall be counted to him as a sacrifice of confession.* *disposeth his way*] *composeth and ordereth* it according to these directions : or, he that *putteth* this way before him. to see the salvation] that is, to enjoy it ; or, *I will shew it him*. In Hebrew the word is redoundeth. See P^{sal}. 127. 4. So P^{sal}. 91. 16. and 85. 8.

PSAL. LI.

David prayeth for remission of sinnes, whereof hee maketh a deepe confession. 8 He prayeth for sanctification. 18 God delighteth not in sacrifices, but in a broken spirit. 20 A prayer for the Church.

To the master of the musike, a Psalm of David. When Nathan the Prophet came unto him after he had gone in unto Bathsheba.

BE gracious to me, O God, according to thy kinde mercie, according to the multitude of thy tender mercies wipe away my trespasses. Much wash me from my iniquitie, and cleanse me from my sinne.

For I know my trespasses, and my sinne is before mee continually. Against thee, against thee onely have I sinned, and have done that which is evil in thine eyes, that thou maiest be just when thou speakest, maiest be pure when thou judgest. Loe in iniquity was I painfully brought forth, and in sinne my mother conceived me. Loe the truth thou delightest in the inward parts, and in the secret thou hast made me know wisdom.

Thou wilt purge me from sinne with Hyssop, and I shall be cleane, wilt wash me and I shall be whiter than snow. Thou wilt make me to heare joy and gladnesse, the bones that thou hast crushed, shall be glad some. Hide thy face from my finnes, and wipe away all my iniquities. A cleane heart create thou to me, O God, & a firme spirit renew thou within me. Cast me not from thy face, and take not from me thy spirit of holinesse. Restore to me the joy of thy salvation, and firmly sustain me with a free spirit. I will teach trespassers thy wayes, and sinners shall convert unto thee. Deliver me from cloudes, O God, the God of my salvation, my tongue shall shout

thy justice. Lord thou shalt open my lips, and my mouth shall shew forth thy praise. For thou delightest not sacrifice, else would I give it ; burnt offering thou wilt not contentedly accept. The sacrifices of God are a broken spirit, a heart broken and contrite, O God, thou wilt not despise. Doe well in thy good pleasure unto Sion, build thou the walls of Ierusalem. Then shalt thou delightfully accept the sacrifices of justice, the burnt offering and the whole oblation : then shall they offer up bullocks upon thine Altar.

Annotations.

HE had gone in] to wit, into the chamber, as Judg. 15. 1. that is, *had been with*, as the phrase importeth, Gen. 6. 4. and is exprest, 2 Sam. 11. 4. Bathsheba] the daughter of Eliam, 2 Sam. 11. 3. called also Bathshua daughter of Ammiel, 2 Chron. 3. 5. She was wife to Captaine Urijah the Hittite, and whiles her husband was at the leger of Rabbah, David lay with her, and the being with child, he first sought to cover his fault by sending for Urijah home, that he might be esteemed the father ; which not succeeding, he sent him back with privie letters to loab the Generall for to procure his death. Which being done, David married his wife Bathsheba, to thinking to cloake his sinne. But God was displeased, and sent Nathan to reprove David ; whereupon he repented and composed this Psalme, for an example unto, and comfort of sinners. See the historie at large, 2 Sam. 11. and 12.

Verf. 4. *much wash mee*] or, *multiply wash mee*, that is, *thoroughly wash me againe and againe*. He applieth the washings used in the Law, (Levit. 11. 25. 32. Exod. 19. 10. Num. 19. 19.) to the spiritual washing from sinne in the blood of Christ, Rev. 7. 14. 1 Job. 1. 7. So after in verse 9. and 1er. 4. 14. The Hebrew Hereb (or Harbeb) multiply, is used for much, as 2 King. 10. 18. where it is opposed to little. And that which in one place is written *harbeb*, multiply ; in another is *la-rab*, and *rabbah*, much, as 1 King. 10. 10. with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 18. 8.

Verf. 5. *I know*] or *acknowledge*. So Isa. 59. 12. 1er. 3. 13.

Verf. 6. *Against thee*] or, *unto thee onely*. This is either because he concealed his sinne from men, but could not from God, 2 Sam. 12. 12. or, that onely God could remit the punishment of his sin, Isa. 43. 25. So P^{sal}. 41. 5. *I have sinned*] and so am deprived of the glory of God, as Rom. 3. 23. that which is evil, &c. which displaceth thee. This hath reference to 2 Sam. 11. 9. and 11. 27. that *thou maiest be just*] that is, *thou hast suffered me to fall into sinne, that thou maiest be just*, (or justified,) in whatsoever thou hast spoken for the salvation of thy servant, or punishment of my sinne, 2 Sam. 12. 10. For the injustice of man, commendeth the justice of

of

[Verd. y. the man] the mighty man: It hath re-
ference to verse 3. he was strong; or, would be
strong, and prevail; as Psal. 9. 20. or, strengthened
and hardened himselfe. his wofull evil; or, in that
be hath, that is, his substance; the Greeke saith, in
his qumtie.

Verf. 10. *greene olive*] alwayes fresh and flourishing. See P^{sal.} 37. 38. Jer. 11. 16. *aye*] continually: see P^{sal.} 9. 6.

Verf. 11. *half done*] the Chaldee addeth, *hast done the vengeance of my judgement.*

PSAL. LIII.

David describeth the corruption of a naturall
man, 5 and convinceth them by the light of their
consciences. 7 He glorieth in the salvation of God.

To the master of the musicke on Machalath,
an instructing Psalm of David.

THe foolish faith in his heart *there is no*
 God: *they have corrupted, and have*
made themselves abominable *with*
 injurious evils; *there is none* that doth good.
 God from the heavens looked downe up-
 on the sonnes of Adam, to see if there were
 any that understandeth, that seeketh God.
 Every one is gone backe, together they are
 become unpromittable: *there is none* that doth
 good, none, not one. Do they not know,
 that worke painfull iniquitie, that eat my
 people *as they* cat bread, they call not upon
 God: There they dreaded a threat *where*
 no dread was, for God hath scattered the
 bones of him that besetgeth thee; thou hast
 made *them* ashamed, for God hath contem-
 tuously cast them off. Who will give
 of Sion, the saluations of Israel: when God
 returneth the captivitie of his people, Iake
 as the old Israel shall rejoyce.

Annotations.

M *Ahalab* b] this seemeth to be a kind of instrument much like *Neeblab*, *Psal.* 5. 1. So may also be interpreted sickness or infirmity. So in the title of *Psal.* 88. *an instructoy* *Psalme*]. *Mashil* [see *Psal.* 22. 1]. This *Psalme* is the same in effect, and almost in words, with the 4 *Psalme*, some few things changed. See notes there.

Verſ. 2. with injury and evil ſo the Greeke ſaith,
with iniquities they are made abominable. Or, wee
may read they have done abominable iniquities.

Verily every one is gone backe to Hobb. All be, that is, Each one, or whosoever he be, in particular. In Psalm 14. 3. he speaketh generally, all is departed.

Ver. 6. where no dread was } that is, no cause of
dread. God giveth to the wicked a trembling
heart. Deut. 28. 65. and a found of fear to mine
ears. Job 15. 21. yea the found of a leste cha-
stise, and they flee when none pursueth. Lev. 26. 36.
Prov. 28. 1. of him that beliegeth thee } or, that
percheth camp against thee, I speaking to the godly
man. The Greeke turneth it of men-pleasers,
that made them afraid } or, that made afraid,
(for it is promise, but let downe as already per-
formed for the more assurance, or, that put to con-
fusion, to wit, them, or their counsel, as they would
have confounded thine. See Psa. 124. 6.

Verf. 7. who will give] a wish; O that there were given, &c. See the notes on Psal. 14. 7. *salvations*] that is, full salvation, health or deliverance.

PSAL. LIV.

David complaining of the Ziphims, prayeth for
salvation. 6 Upon his confidence in Gods helps hee
promiseth sacrifice.

To the master of the musicke on Neginoth, an
instruſting *Pſalme* of David. When the Zi-
phims came and ſaid unto Saul, doth
not David hide himſelfe with us?

O God, in thy name save me, and in thy power judge me. O God, heare my prayer, hearken to the words of my mouth. For strangers are risen up against me, and daunting tyrants seekke my soule, they have not set God before them Selah. **Loe** God is mine helper, the Lord is with them that uphold my soule. He will turne the evill to my envious: in thy truth suppresseth them. With voluntarieesse I will sacrifice unto thee, I will confesse thy Name. **Iehovah**, because thou art good. For hee hath freely rid mee out of all distresse, and mine eye hath seenne out mine enemies.

Annotations:

Ziphim, [or Ziphians, the Inhabitants of Ziph, a city in the tribe of Judah, *Isa.* 15: 24, by which there was a wilderness and wood, wherein David hid himself when he fled from Achish for fear of King Saul, and was betrayed by these Ziphim unto the King, once and the second time, whereupon he made this Psalm. See the history, *1 Sam.* 23: 14, 15, 19, 26, and 26: 1, 2.]

Verf. 5. *strangers* [the Ziphims, estranged from God, and alienated from his people, Psa. 58. 4. *Heathens*, Psa. 1. 4. So wicked men are called *Heathens*, Psa. 39. 6. In Psa. 80. 14. his is repeated by David: but for *Zarim*, *strangers*, there he calleth them *Zelim* proud.

prond. *daunting tyrants*] terrible dismayers
as Saul and his retinue, whose terrour daunted ma-
ny. See *Psal.* 10. 18. (*seek my soul*) my life,
to take it away: see the note on *Psal.* 35. 4.

Verf. 6. with them that uphold] or, among the upholders, the valiant souldiers that helped David in his battels: as 1 Chron. 12. 1. &c. a like manner of speech is, *Judg.* 11. 35. thou art among them that trouble me.

Verf. 7. *returne the evil*] to wit, which they intend againſt me. For the righteous eſcapeth out of trouble, and the wicked ſhall come in his ſtead; Prov. 11.8. *ſuppreſſe them*] reſtraine them, or cut them off. Compare *Pſal.* 143. 12.

Verf. 8. *with voluntariness*] or, *In freeness*; that is, freely, liberally, of a willing minde. Such sacrifices the law mentioneth, *Levit. 7. 16.*

Verf. 9. *eye hath seen*] to wir, the worke, or reward of God; in Chaldee, *the vengeance on mine enemies*, mentioned before in verf. 7. and as is exprefsed in *Pfal.* 91. 8. but often this word is concealed, as *Pfal.* 35. 21. and 92. 12. *or hath viewed them with delight*: fee *Pfal.* 22. 18.

PSAL. LV.

David in his prayer complaineth of his fearefull
case. 10 He prayeth against his enemies, of whose
wickednesse and treacherie he complaineth. 17 He
comforteth himselfe in Gods preservation of him, and
confusion of his enemies.

To the master of the musicke, on Neginoth,
an instructing *Psalme* of David.

Hear thou, O God, my prayer, and
hide not thy selfe from my supplica-
tion for grace. Attend to me, and
answer me; I mourn in my meditatioⁿ, & make
a troubled noife. For the voice of the enemy,
because of the vexation of the wicked; for
they bring upon me painfull iniquitie, and in
anger they spitefully hate me. My heart is
pained within me, and the terrors of death
are fallen upon me. Feare and trembling is
come into me, and horrour hath covered
me. So that I say, who will giue me a wing
as a dove, that I might flie and dwell. Loce,
I would make fare off my wandring flight, I
would lodge in the wilderness. Selah. I
would hasten my safe escaping from the
winde of driving forward, from the tem-
pest. Swallow *them*, Lord, diuine their
tongues, for I see violent wrong and strife in
the citie. Day and night, they compass it
upon the wals thereof, and painfull iniquitie
and molestation *are* within it. Woful

evils *are* within it, and fraud and guile departeth not from the street thereof. For not an enemy reproached me, for I could bear it: nor my hater magnified against me, for I could be hidden from him. But *it was thou* O man esteemed of as my selfe, my guide and my knowne acquaintance. Wee which together made sweet secret *counsell*, went into Gods house with the society. Let death seize upon them, let them goe downe quickly to hell; for evils *are* in their dwelling place in their inmost part. I will call unto God, and Iehovah will save me. Evening and morning, and at noone, will I meditate and make a noise, and he heard my voyce. He hath redeemed my soule in peace from the battell against me, for with many were they with me. God will heare and afflict them, for he that stretch from antiquitie Selah, for that they have no changes, neither feare they God. He sent forth his hand on his peaceable *friends*, he profaned his covenant. *The words* of his mouth were smoother than butter, but battell *was* in his heart; his words were softer than oile, but they *were* drawne swords. Cast thou thy carefull burden upon Iehovah, and he will sustaine thee; he will not give the just *man* for ever to be moved. But thou, O God, wilt make them goe downe to the pit of corruption; men of blouds and of deceit shall not *live* thaire dayes, but I will trust in thee.

Annotations.

Vers. 3. *I mourne*] as one cast downe with sorrow, making a dolefull noise. *meditation*] or, *discourfing* talke, prayer, *complaint*. The Hebrew *Siach* signifieth any large *discourse* or exercise of the minde or mouth, by busie musing, talking, praying, *communing* with ones selfe or others.

Verf. 4. they bring [they make move or turne upon me] iniquitie both by unjust imputation of evil, and infliction of punishment. For the word is used both for iniquitie and the punishment thereof, as is noted *Psal. 5. 6.* The Chaldee saith, *they resist falsehood against me.* [significantly hate me] or, *beare me a privy grudge, with a purpose to avenge*, as the word signifieth, *Gen. 27. 41.* and *50. 15.*

Verf. 5. is pained] or, trembleth with paine. The word usually meaneth such paines as a woman feelth in her travell.

Verf. 6. *horror*] or, *amazed quaking*; when the senses are smitten with astonishment. Therefore the Greek turns it, *darkness*.

Verf. 7. who will give. *Ja* wifly, O that I had, or, O
that some would give. See *Rfal*: 14. 7. *ring as a*
H h h h h 2 *dove*

H h h h h h 2 dove]

dove] which being a fearfull bird, flieth fast to de-
fences, and rocks 49. hide it selfe, *Jer. 48. 28. wing*
is put for wings, as fowle for fowles, *Psalm 8. 9.*
that I might flee [or, I would flee, and dwell, to wit,
somewhere, where I can finde safety 3. but no place is
named, to note the more uncertainty.]

8. *Verf. 8. in the wilderness] the place which the*
woman (the Church) also seeketh in her persecuti-
on, Rev. 12. 6. 14.

9. *Verf. 9. hasten safe escaping, &c.] or, I would*
speed my evasion, hasten my deliverance, So David
hastened his flight from Absalom, 2 Sam. 15. 14.
&c. from wind of driving forward] that is, from
the driving (stormy) wind, that beareth all things
away before it: meaning the storme of persecution,
which forced him to flee. The Greeke turneth it,
from passivinitie (or feebleness of spirit;) intimat-
ing his inly feares driving him to this flight.

10. *Verf. 10. Swallow] that is, destroy. It hath re-*
spect to Dathan and Abiram death, which were as wals
about the towne: of thy, that is, those wicked per-
sons.
Verf. 11. they compass it] to wit, violent wrong
and strife before mentioned, which were as wals
about the towne: of thy, that is, those wicked per-
sons.

11. *Verf. 11. they compass it] to wit, violent wrong*
and strife before mentioned, which were as wals
about the towne: of thy, that is, those wicked per-
sons.
Verf. 12. For not an enemy] or, Because it was
no enemy that reproached me: the Greeke turneth it
thus; for if an enemy reproached me, I could suffer
it, &c. for I could beare] Hebr. and I could
beare it: and being in stead of for, or otherwise,
as in Psalm 60. 13. and 51. 18. magnified] that
is, spoke great and basefull words: See before, Psalm
35. 26.

14. *Verf. 14. But thou] Hebr. And thou and is often*
used for but, as Gen. 42. 10. Isa. 10. 20. So in
Greeke, Rom. 1. 13. and often in the Psalmes. The
Chaldee addeth, But show Achishaph a man like to
me, &c. effected of in my selfe] or, according to
mine order, or disposition, that is, my very equal,
my poore: of as much regard and worth as my selfe.
The Greeke turneth it, like minded: a word which
the Apostle useth, Phil. 2. 20. my guide] or,
my Duke, my Chiefe, mine, or master. So the Hebrew
Alaph is used generally for a Duke or Chiefe go-
vernour, Gen. 36. 5. &c. and for the Greeke turneth
it here: It is a word used specially for a chiefe friend,
Prov. 16. 28. and 17. 9. Mic. 7. 5. which sense is good
in this place. Achishaph may be the man here al-
luded to, as the Chaldee nameth him, who was one
of Davids Princes and friends, even his chiefe
counsellor, and became a traitor, 2 Sam. 15. 12. 31.
and 16. 23. my known acquaintance] or, my fa-
miliar whom I acquainted with my counsells purposes,
Gen. 42. 12. &c.

15. *Verf. 15. made sweet fellow counsell] that is, sweetly*
communicated our secret affaires each to other, or
the mystery of goddhead, whereof see Psalm 25. 14.
These were fulfilled by Davids and Achishaph

phel, Christ and Judas the traitor. with the society
or, in the conference, company, that is, the multitude
that ranne together, frequenting the public
assemblies. And this was done with cutt
haste and hurrying together, and with concealing
minds: wherefore the Greeke here turneth it in
imitie or concord. This word is also used for
company or conference, Psalm 64. 3. and hath the
name of tumultuous running running, Psalm 11. 1.

16. *Verf. 16. Let death seize] or, Death shall seize,*
exact his due as a creditor on his debtor. The
Chaldee expoundeth it, Let sentence of death make
them guiltie. upon them] and, on him, as the
Hebrew forme noeth, that is, on every of them,
to hell] to the place and state of death. Psalm 16. 10.
as the conspirators with Korah went downe quicke
into hell, Numb. 16. 30. 33. in their dwelling
place] or, in their journeying place; for this life is
a pilgrimage where men are but guests. in their
innest part] or, within them, in the midst of them,
meaning their heart.

18. *Verf. 18. and at noone] These three times in*
the day they used to pray in Israel, as David here
practised, and Daniel afterwards, Dan. 6. 10. and
at the first house (which was their house) 10. Peter
went to prayer, Act. 10. 9. Though the day
was then divided into twelve houres, Job 11. 9.
yet of old they had but these three times or
houres. meditate] or pray: see the note on
verse 3. and Psalm 77. 4.

19. *Verf. 19. from the battell against me] from the*
need, fight (the conflict) with me: the Greeke saith,
from them that are wroth to me, meaning his foes;
Psalm 27. 2. with many] or, in many wayes
with me. This is doubt full wile, if it be meant of
foes, or friends. If of foes, it may be relolved thus,
for with many (with a great multitude) they were
fighters with me. If of friends, it may be under-
stood of Gods Angels, that in a great number were
with him, pitching campe for his aid, Psalm 34. 8.
as Eliphaz said, many more are with us than with
them, 2 Kings 6. 16. 17. The Chaldee explaineth
it, for in many afflictions his word was for my helpe.

20. *Verf. 20. even he that sitteth] that is, the eter-*
nal, that abideth one and the same, in counsell,
power, &c. no changes] or alterations from
evill to good, and are not bettered. Thus the
Chaldee Paraphrast taketh it, of sinners which
change not their evil way. It may also be meant no
alterations of their good estate, that is, no adver-
sities, as Job 19. 17.

21. *Verf. 21. He sent forth his hand] that is, laid*
violent hands: as Nehem. 13. 21. his peaceable
friends] or, them that were at peace with him.
Verf. 22. drawne forward] that is, wounding
deadly: A like similitude Solomon useth, Prov.
12. 18. There is that speaketh words like the prick-
ings of a sword. See also Psalm 55. 5.

22. *Verf. 23. thy careless burden] or thy gift, that is,*
in whatsoever thou art careful to have given thee in
all thy wants and need, or whatsoever he giveth
thee to execute thy faith & patience, by difficulties.
The Greeke well turneth it, thy care: which
phrase the Apostle useth, 1 Pet. 5. 7. Caste

yon care upon him, &c. The Chaldee saith, *Caste*
thy hope on the Lord. Compare also herewith Mat.
6. 25. Luke 12. 22. Psalm 37. 5. Sustain the
or, softer and nourish thee, with food and all other
necessaries. The word though it be generally, yet is
often used for nourishing, Gen. 45. 11. and 47. 12.
1 King 18. 4. So the Greeke also turneth it here.

24. *Verf. 24. pit of corruption] the Chaldee ex-*
poundeth it, the deepe Gehenna. men of blouds,
&c.] that is, bloody men; as Psalm 5. 7. not
live halfe] Hebr. not halfe their daies, that is, not
come to halfe the aies of their life, but be cut off
by untimely death. So Job 15. 32.

PSAL. LVI.

David praying to God in confidence of his word,
complaceth of his enemies. 10. He professeth his
confidence in Gods word, and promisseth to praise
him.

To the master of the musike, concerning the
dumbe dove in faire places, Micham of
David, when the Philistines tooke
him in Gath.

BE gracious to mee, O God, for so
many would swallow me up all the day,
warring he oppresseth me. Mine en-
viers would swallow me up all the day,
for many doe warre with me, O most high,
In the day I shall feare, I will trust unto thee.

In God, I will praise his word; in God doe
I trust, I will not feare what flesh can doe un-
to mee. All the day my words they grie-
vously wrest; against me all their thoughts
be for evill. They draw together, they keep
close themselves, they doe observe my steps,
because they earnestly expect my soule. For
painfull iniquitie shall they escape safe: in an-
ger cast downe the peoples, O God. Thou
hast counted my wandering; put thou my
teares in thy bottle: are they not in thy regi-
ster? Then shall mine enemies turne backe
in the day that I call; this I know, that God
will be for mee. In God, I will praise the
word; in Jehovah, I will praise the word.

In God doe I trust, I will not feare what
earthly man can doe unto me. Thy vov'es
are upon me, O God; I will pay confessions
unto thee. For thou hast delivered my soule
from death; hast thou not also my feet from
sliding? For to walke on, before God, in the
light of the living.

Annotations.

Concerning the dumbe dove] or after the He-
brew phrase, the dove of dumbnesse; thus Da-

vid speaketh of himselfe, as of a dove subject to vex-
ation among the ravenous kites the Philistines,
which were fierce destroyed from Gods people
faith, though nere in habitation; as the Greeke
translateth it, the people have off from the Saints.
Or Achem, interpreted dumbnesse, may also be turned,
a Congregation, as in Psalm 58. 2. and to the
meaning is, the dove of the Congregation of them
that be faire, that is, of the Philistines. And thus
the Chaldee expoundeth it, To praise for the con-
gregation, which is like to a flient dove, in the time
when they are driven farre from their cities, &c.

Micham] a Jew, or golden Psalmes: See
Psalm 136. 1. looking him in Gath] David fleeing
from Saul to Achish King of Gath, and being there
knowne, changed his behaviour, and fained him-
selfe foolishly, and was to be dimittid, 1 Sam. 21. 10,
&c. whereupon he made the 54. Psalm. After that
he fled againe to E. Achish, and dwelt there with
him, he and his company, 1 Sam. 27. 1, 2, 3, &c.

Verf. 2. would swallow me up, leat he be after
me, to take and devour me. The word Shaph is
used for sucking in of drinke, Job 5. 5. also, of the
wind or breath, Jer. 2. 24. and 14. 6. and to for breac-
hing after any thing to come thereto, Job 7. 2. Ec-
cles. 1. 5. So after, in Psalm 57. 4. and 119. 131.
O most high] O high God, as the Chaldee explai-
neth it. The Greeke saith, from the height; wee
may also translate it, in height, that is, height (pro-
nely) they warre against me. But Menem Height, is
sometime Gods attribute, as Mich. 6. 6. Psalm 92. 9.

Verf. 4. In the day] or, what day, that is, when-
soever I shall be afraid.
Verf. 5. what flesh can doe] or, question-wile,
what can flesh doe unto me? by flesh, meaning cor-
rupt and weak man, as is exprest, verf. 12. The
like life is given to men, in Psalm 78. 9. Gen. 6. 3.
Ejaf. 40. 6.

Verf. 6. they grievously wrest] they painfully
forme, and frame my words (or my matters 2.) per-
verting them, and giving them another figure or
fashion. So the Hebrew word is used for fashion-
ning, Job 10. 8. It signifieth also, grieving, Eja-
sa. 63. 9.

Verf. 7. They draw together] or, gather, that is,
converne and combine together, or gather warres,
as is exprest, Psalm 140. 3. So Psalm 59. 4. my
steps] or my beles, or foot-steps, after the manner of
that old Serpent, Gen. 3. 5.

Verf. 8. cast downe] or make descend, to wit,
to the pit of corruption, as Psalm 55. 24. or rather part
of the earth, as Ezek. 32. 18.

Verf. 9. my wandering] my sitting to and fro, as
from Sauls presence to Gath, 1 Sam. 21. 10. from
thence to the cave of Adullam, 1 Sam. 22. 1. from
thence to Mizpeh in Moab, verf. 5. then to Keilah,
1 Sam. 23. 5. thence to the wilderness of Ziph,
verf. 14. thence to the wilderness of Maon, ver. 25.
thence to Engedi, 1 Sam. 24. 18. and to from place
to place, as a partridge on the mountains; in all
which David acknowledged Gods care and providence
towards him. in thy bottle] that is,
reserve them diligently. Bottles were used to put

H h h h h 3 in

in milke and wiae, *Iudg. 4. 19. 1 Sam. 16. 20.* In the Hebrew there is an allusion to the former word *wandering* called *Nod*, a bottle being also in that tongue called *Nod*, having difference in writing, but none in sound. *are they not in thy register? or in thy booke and reckoning? meaning, doubtles they are.* A question is often used for an earnest affirmation or denial. As when one Evangelist saith, *Doe ye not erre? Adar. 12. 24.* another saith, *ye doe erre, Mat. 22. 29.*

Verf. 10. *that God will befor me*] or, *with me*, or, *that God is mine*: as the Greeke saith, *thou art my God.*

Verf. 13. *Thy vowes are upon me*] that is, *I have thank-offerings ready, wherewith to pay my vowes which I made unto thee.* A like phrase is in *Prov. 7. 14.* *Upon me are peace-offerings.* See also how vowes were paid with peace or thank-offerings, *Leu. 7. 15. 16. Psal. 66. 13.* Or, *they are upon me*, that is, I am bound to pay them, or, doe now binde my selfe and take them upon me. The Chaldee saith, *Omne I have received, O God, thy vowes.* *confessions*] that is, as the Chaldee saith, *sacrifices of confession, or thine*: which were distinguished from vowes, *Leu. 7. 12. 15. 16.*

Verf. 14. *hast thou not also?* meaning, *surely thou hast: as before in verf. 9. and Psal. 11. 6. 9.* from sliding] or, *from driving, from thrusting, that is, from sliding by the thrust of my enemies.* to walke on] or *converse*: it noteth a continual and pleasing carriage of oneselfe acceptable to God: therefore the Greeke expreth it by well-pleasing; and the Apostle followeth the same, in *Heb. 11. 5.* from *Gen. 5. 24.* So in *Psal. 11. 6. 9.* The meaning also of the phrase here is, that *I may walke*: as that which one Prophet saith, *alababebeth, to dwell, 1 Chron. 17. 4.* another saith, *ushibbi, that I may dwell, 2 Sam. 7. 5.* the light of the living] or, *light of life*: meaning the vivall of lively light which men here on earth doe enjoy: and therefore in *Job 33. 28, 30.* this is opposed to the pit or grave; and in *Psal. 11. 6. 9.* it is called the land of the living; whereof see *Psal. 27. 13.* This also respecteth the better light of life, mentioned by our Saviour, *Job. 8. 12.*

PSAL. LVII.

David in prayer singeth unto God, complaineth of his dangerous case. 8 He encourageth himselfe to praise God.

To the master of the musick, Corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

BE gracious to me, O God, be gracious to me, for in thee my soule hopeth for safety, and in the shadow of thy wings will I hope for safetie, till the wofull evils passe over. I will call unto God most high, to the God that perfectly accomplisheth to-

wards me. He will send from heavens, and save me; he hath put to reproach him that would swallow me up Selah: God will send his mercy and his truth. My soule is among Lions; I lie among inflamers, the sonnes of Adam; their teeth are speares and arrowes, and their tongue a sharpe sword. Be exalted over the heavens, O God, over all the earth be thy glory. They prepared a net for my steps, he bowed downe my soule; they digged a pit before me; they are fallen into the midst of it Selah. Firmly prepared is my heart, O God, firmly prepared is my heart; I will sing and praise with Psalmes. Raise up my glorie, raise up Psalterie and Harpe, I will raise up at the day dawning. I will confesse thee among the peoples, O Lord, I will praise thee with Psalmes among the nations. That thy mercy is great unto the heavens, and thy truth unto the skies. Be exalted over the heavens, O God, over all the earth be thy glory.

Annotations.

Corrupt not] or, *Bring not to corruption, or perdition.* This word sometime importeth corruption of faith and manners, by sinne, as is noted on *Psal. 14. 1.* sometime perdition, or destruction, the punishment of sin, *Pf. 78. 38. 45. Gen. 6. 13. and 9. 11. 15.* it is a more vehement word than killing, *Ezek. 9. 6. 8.* This word is also in the title of the 58, 59, and 75. *Psalms.* Michtam] a golden song. See *Psal. 16. 1.* from face] or, *for feare of Saul.* See *Psal. 3. 1.* into the cave] Saul fought David in the wilderness of Engedi, upon the rocks, among the wilde goats; and being there in a cave, David cut off the lap of Sauls coat, and would not kill him. Which when Saul after perceived, his heart enlarged for Davids kindness, and hee wept, acknowledging his fault. And taking an oath of David that hee should not destroy his seed, hee ceased his persecuting for a time, *1 Sam. 24.* David in that distresse made this Psalm.

Verf. 2. *evills passeth*] that is, every evill; or, the whole heape of evills passeth.

Verf. 3. *perfectly accomplisheth*] or *performeth*, to wit, his grace, or his promise; or, my affairs, bringing them to a full end and stay. So *Psal. 138. 8.* A like speech the Apostle useth, *Phil. 1. 6.*

Verf. 4. *He will send*] or *usually sendeth*, to wit, his hand, as *Psal. 144. 7. or, his Angell, as Deut. 3. 27.* and so the Chaldee explaineth it, or, his mercy and truth, as after here followeth. *from mee*] or, *breatheth after mee.* See *Psal. 56. 2.*

Verf. 5. *Lions*] called here *Lebaim*, heartie, stout, courageous Lions; of *Leb*, that is, heart, courage.

As there be sundry sorts of Lions, so have they sundrie names; see *Psal. 7. 3.* Lions are mentioned in the Scriptures for the stoutnesse of their heart, *2 Sam. 17. 10.* boldnesse, *Prov. 28. 1.* and grimmesse of their countenance, *1 Chron. 11. 8.* Saul and his Courtiers are here Lions to David, as were the Kings of Asshur and Babel after unto Israel, *Jer. 50. 17.* the Roman Emperour to Paul, *2 Tim. 4. 17.* and all wicked rulers over the poore people, *Prov. 28. 15.* inflamers] boufeus, meaning fiery, fierce, and raging persons, that flamed with wrath and envie, and inflamed others. Of such David did complain to Saul, *1 Sam. 24. 10.* speeres] Hebr. the speeres; as chariot for chariots, *Psal. 8. 18.* So Agur speaketh of a generation whose teeth are swords, and their jawes knives, to eat up the afflicted out of the earth, *Prov. 30. 14.* See also *Psal. 55. 22.* and 55. 8.

Verf. 6. *over the heavens*] the Chaldee expoundeth it, *over the Angels of heaven: to in verf. 12.*

Verf. 9. *Raise up*] or *stirre up*, to wit, thy selfe, or Awake. A word of exciting, *Iudg. 5. 12.* Compare this with *Psal. 108. 2, 3, &c.* my glorie] my tongue or soule. See *Psal. 16. 9.* and 30. 13. at the day dawning] I will rouse up my selfe with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it, and so stirre it up. A figurative speech.

Verf. 11. *That thy mercy*] or, *For thy mercy is great, &c.* Compare *Psal. 56. 6.*

PSAL. LVIII.

David reproveth Wicked Judges: 4. describeth the nature of the wicked; 7. denoteth them to Gods judgements: 11. whereat the just shall rejoyce.

To the Master of the Musick Corrupt not; Michtam of David.

INdeed, O assembly, speake yee justice? I judge ye righteousnesse, O sonnes of Adam? Yea in heart ye worke injurious evils in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the wombe, they erre from the belly, speaking a lye. Hor poison they have, like as the hot poison of a Serpent, as of the deafe Aspe, that stoppeth his eare. Which will not heare the voice of charmers, of him that inghanteth, incantments of him that is made wise. O God, breake their teeth in their mouth; burst out the Lions tusnes, O Iehovah. Let them be refused as waters that passe away: bend he his arrowes, be they as cut off. As a snail that melteth, let him goe away; as the untimely birth of a womans as they that have not sene the Sunne. Ere that they shall perceive your thornes of the

Bramble: even alive, even in wrath, he will tempestuously whirle it away. The just shall rejoyce when he seeth the vengeance; he shall walk with his feet in the blood of the wicked. And earthly man shall say, Surely there is fruit for the just; surely there is a God that judge in the earth.

Annotations.

Corrupt not] Bring not to perdition, &c. See *Psal. 57. 1.* and 16. 1.

Verf. 2. *O assembly*] O band, Company or congregation. The Hebrew *Elem*, which hath the signification of binding as a sheaf or bundle, seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbnesse, (as before in *Psal. 56. 1.*) and be read thus; *Of a truth, doe ye speake dumb justice? or, muteNESse of justice? As blaming them for speaking and boasting of justice, when indeed justice was dumb, and opened not her mouth, but they gave most unjust sentence.* righteousnesse, or equities, that is, righteas, plaine, and equall things. Judges are called Gods, *Psal. 81. 6.* and therefore should imitate God, who saith, *doe speake justice, and declare righteousnesse, Isa. 45. 19.*

Verf. 3. *ye weigh*] or, *ye balance*, (of the Hebrew *Palas*) ye pese. A similitude taken from the weighing of things which should be in even peise and proportion, *Prov. 16. 11.* so justice should weigh all words and works in equitie, and reward them accordingly: but these weighed out wrong for right.

Verf. 4. *from the wombe*] that is, even from their mothers wombe, the wicked are estranged (doe alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption. So in *Esa. 48. 8.*

Verf. 5. *Hot poison they have*] or, *Hot wrath is to them.* The Hebrew *Chamath* signifieth both poison and rage or fury, each of them being hot. The Greeke here turneth it rage; the similitude of a serpent rather given it to be poison, as *Psal. 140. 3. Rom. 3. 13. Deut. 32. 24.* Though both are fitly applied to the wicked, who like serpents in fury spit out their venom and malice. *like as*] or, *according to the likeness.* It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poison mankind, *Gen. 3. serpent*] or *snake*, called in Hebrew *Nachash*, of expertise, for it was more subtil than any beast of the field, *Gen. 3. 1.* deafe aspe] or coackatrice, or the serpent Python, called in Hebrew *Peihen*, which name noteth (by the contrary) the imperfectionnesse which this Psalm sheweth to be naturally in that beast. And so the wicked have the title of *Apeithen*, Unperswaded, or Disobedient, *Tit. 1. 16. Ephes. 2. 2.* stoppeth] Hebr. *will stop*, that is, usually stoppeth his eare, with his taile (as humane writers report) whiles the other hee layeth

eth on the ground; or, is naturally deaf of it.

Verf. 6. *the voice of charmers* which which words use to charme serpents, that they can neither bite nor sting, as may be gathered both by this place, and by Ecclel. 10. 11. fer. 8. 17. And these *Charmers* have their name in Hebrew of *whispering*, or *soft*, *low*, and eloquent speaking; *Pfal.* 41. 8. *Isa.* 3. 3. of him that inhabiteth [or that conjureth, conjureth, associateth. Incantations have this title here, and in Deut. 18. 11. either because by force they associate serpents, making them tame & familiar, that they hurt not; or because such persons use to bind and tie bands or things about the body, to heale or hurt by sorcery; or because by their conjuring art, they have society and fellowship with Devils. And that these evil arts are not here approved, the Law sheweth, Deut. 18. Only similitudes are taken from them, as elsewhere from the theefe, Rev. 16. 15. the unrighteous Judge, Luke 18. 1, 2, 6. 7. the unjust Steward, Luke 16, &c. of him that is made wise [of the wisest, that is, the learned, expert, the cunning mage.

Verf. 8. *refused as waters* that is, (as the Greeke explaineth,) *set at naught*, nothing esteemed; as waters that passe away and are not regarded. *bend be his arrows* [or *his arrow*, (for the Hebrew hath a double reading;) that is, every of his arrows. And this may be meant of the wicked man, whose arrows bent at their fl, shall be broken; or, of God, who shooteth at the wicked, and curseth them off. *be they as cut off*] or, let them be as if they were cut off, or, even as straws: meaning it of the wicked arrows: or of their owne persons, let them be cut off, as the Greeke saith, *until they be weakened*.

Verf. 9. *snail that melteth* [or, *snail of melting*, that is, a consuming snail; which creeping out of the shell, catch her moillures, and so walk th to death. Also with salt, a snail melteth into water, *let him go away*] or, *walk* meaning, *let him die*. So where one Prophet saith, *to go with thy fathers*, 1 Chron. 17. 1. another saith for it, *pe, that is, die*, 2 Sam. 7. 12. *the untimely birth*] or fallen birth, meaning fallen before due time. Sp Job. 3. 19. Ecclel. 6. 3. 5.

Verf. 10. *Ere that they shall perceive* [or, *Before men shall understand*, He speaketh to the wicked of their sudden destruction. The meaning (seemeth to be this: *Ere men shall perceive* (or *feele*), the pricking of your thornes, which are thornes of the Bramble, God will as with a whirlwind destroy every of them. The bramble, or brier (mentioned also in Iordan's parable, Judg. 9. 14, 15.) hath strong and sharpe thornes, fit to resemble the evil counsels and deeds of the wicked. The Hebrew Sir is used both for a thorne, and a pot: wherefore some here translate *pot*, yet yielding the same sense. The Greeke turneth it thornes. *or even cut off*, which is not in the Hebrew, as *Pfal.* 55. 16. *let them goe downe to hell*, or, of their lively anguish, which made them feare no destruction, as *Pfal.* 38. 20. *my enemies are awake, are mig hie*. This word is sometime used for *aw*, as *1 Sam.* 2. 15. which some that translate the former

word pots retain also here. *even in wrath*, or, as with burning anger. We may also understand the word thorne thus: as well the living thorne, (that is, fresh and greene,) as the thorne of burning, that is, the burnt or scare thorne: because on the bramble, some of the thornes are parched and drie, when others are young and greene. *he will tempestuously whirle it away*] God will take away [or scare away] it, that is, every thorne, as with a whirlwind or tempest. For, as with a whirlwind that passeth, the wicked is no more, *Prov.* 10. 25.

Verf. 11. *his feet in blood*] This noteth both the greatnesse of the slaughter, and comfortable use which the just shall make hereof. Compare *Pfalms.* 68. 24. *Ejaj* 63. 3. *Rev.* 14. 20.

Verf. 12. *earthly man*] Hebr. *Adam*, put here for men in general: as *son for sons*, 2 King. 2. 6. with 2 Chr. 33. 6. See also *1 Es.* 9. *frankincense*, a comfortable reward, after their labours at diabolical, as *Hel.* 12. 11. *1 Sam.* 3. 18. So the Chaldees translate it, *good reward*. God that judgeth the Gods judging. A mystery of the holy Trinitie, used sundry times in the Scripture, as, *Gods caused me to wander*, Gen. 20. 13. *he is holy Gods*, 1st. 4. 19. *he is living Gods*, 1st. 10. 10. though most commonly it is otherwise. See the note on *Pfal.* 3. 9.

PSAL. LIX.

David prayeth to be delivered from his enemies. 7 He complaineth of their cruelty. 9 He ingrateth in God. 12 He prayeth against them. 17 He praisheth God.

To the Master of the Musicks, Corrupt not; Michtam of David, when Saul sent, and they kept the house for to kill him.

Deliver me from mine enemies, O my God: from them that rise up against me, set thou me on high. Deliver me from the workers of painful iniquitie, and save thou me from the men of blouds. For loe they lay wait for my soule, the strong doe draw together against mee: not for my trespass, nor for my sinne, Iehovah. Without iniquitie in me, they runne and make ready: raise thee up to meet mee, and see. And thou Iehovah God of hosts, God of Israel, awake to visit all the heathens: bee not gracious to any that unfaithfully worke iniquitie Selah. They returne at evening, they make noise as a dogges, and compass the Citie. Loe, they utter with their mouth swords are in their lips: for who heareth? But thou Iehovah wilt laugh at them, thou wilt mocke at all the heathens. His strength unto thee will I take heed, for God is

mine high defence. The God of my mercie will prevent me, God will let mee see on mine enviers. Slay them not, lest my people forget; make them wander abroad in thy power, and bring them downe, our shield, Lord. The sinne of their mouth, the word of their lips when they shall be taken in their haughtinesse, and of cursing, and of false denall, let them tell. Consume in wrath, consume and let them be no more; and let them know that God ruleth in Iakob, to the ends of the earth Selah. And they shall returne at evening, make noise as a dog, and compass the citie. They shall wander abroad for to eat, and shall howle if they be not satisfied. But I will sing thy strength, and will shout at morning thy mercie; for thou hast beene an high defence to me, and a refuge in day of my distresse. My strength unto thee will I sing Psalme, for God is mine high defence, the God of my mercie.

Annotations.

Corrupt not [or bring not to perdition. See *Pfalms* 57. 1. Michtam] a notable song: see *Pfalms* 16. 1. to tell him [or to doe him due]. Saul having cast his speare at David, and missed him, sent messengers after unto Davids house, for to keepe (or watch) him, and to kill him. But his wife Michal (Sauls daughter,) bewrayed the matter, let David downe at a window, and so he escaped, 1 Sam. 19. 10, 11, 12. He reupon he made this Psalme.

Verf. 2. *set mee on high*] set mee aloft, where I may be safe, that my foes reach not to me. Verf. 4. *not for my trespass*] to wit, against them; as else where David protesteth, 1 Sam. 24. 10, 12.

Verf. 5. *without iniquitie*] to wit, of mee. or on my part, understanding it of sinne, as in the former verse: or without punishment (understanding it of the enemies) they runne &c. Iniquitie is often used for Punishment: See *Pfalms* 69. 28. Or, without iniquitie, (without blame) in their owne conceits; as in Ierem 50: 7. their enemies said we offend not, because they have sinned, &c. to meet me [meaning, for good, that is, to assist me. For sometime meeting is to oppose and resist: *Pfal.* 35. 3.]

Verf. 6. *to visit*] namely, with punishment, as *Ezek.* 20. 5. See otherwise, in *Pfal.* 8. 5. the heathens [that is, the wicked mine enemies, called here heathens, as elsewhere strangers: *Pfalms* 54. 5. unfaithfully worke] or, disloyally commit. See this word, *Pfal.* 25. 3.

Verf. 7. *They returne at evening*] The enemies, like hungry dogs, come at evening secretly to surprise and devour me. So wicked persecutors are likened to dogs, *Pfal.* 22. 17. or it may be a pro-

phetic of their extreme poverty, that when others goe to rest, they goe about howling for meat. *make noise as a dog*] barking, grinning, howling, as a dog for his meat; as after, *vers.* 15. 16. therefore the Greeke turneth it, they are hungry.

Verf. 8. *aster*] or well out, as from a founaine; *helic* or *babble*, as *Prov.* 15. 2, 3. This similitude is explained, *Ierem.* 6. 7. *As the fontaine casteth out her waters, so false casteth out her malice, swords &c.* that is, they speake sharpe devouring words. So the Chaldee interpreteth it, words that are sharpe like a sword. See *Pfalms.* 57. 5. who heareth] These are the adversaries words, who thought that none did heare, or (as the Chaldee addeth) would punish them.

Verf. 10. *His strength*] understand, O God that art his strength: and it may be meant of himselfe, though he speake as of another: 1. Because in the Hebrew there is sometime a sudden change of the person, as *Dan.* 9. 4. *thou keepst covenant towards them which love him, that is, which love thee*, Deut. 5. 10. that love me, and keepe his Commandments; for, my commands, Mic. 1. 2. *Heare ye people all this, for all ye*. 2. Because in the last verse of this Psalme it is repeated, *My strength*. 3. Also in this place, both the Greeke and Chaldee turne it *My strength*. 4. Because in the next verse it is written in the Hebrew text letters, his mercy, but by the vowels and margine, read, my mercy; which giveth occasion to suppose the like meaning here. Howbeit the sense is good, if we understand it of the same word, thus, O God that art his strength, and hast given him the kingdome, and this power. For even wicked rulers have no power, except it be given them from above, Job. 19. 11. And David much respected Saul, as *Gods Anointed*, 1 Sam. 26. 11. 2 Sam. 1. 14. *I take heed*] or, will I keepe, observe, that is, wait upon thee, or keepe thanks and praises for thee, as *vers.* 18.

Verf. 11. *God of my mercie*] or, of his mercy, (as is observed on the former verse;) or, my God of mercy, that is, my mercifull God, prevent me] to wit, with mercy, or blessings, as *Pfal.* 21. 4. let mee see [to wit, vengeance, *Pfalms* 54. 9. as the Chaldee also here explaineth it.

Verf. 12. *people forget*] to wit, their sinne, and punishment for the same. Dead men are forgotten, *Pfalms* 1. 13. Ecclel. 9. 5. for their punishment while they live, is the more memorable. make them wander] to wit, as vagabonds. The word hath reference to Cains judgement, who was not killed, but marked for a vagabond, Gen. 4. 14, 15. Some punishments are lesse tolerable than death it selfe, *Revelat.* 9. 6.

Verf. 13. *The sinne of their mouth, &c.*] This sentence is difficult; for, 1. It may have reference to the former, that my people forget not their sinnes and punishments, but may tell of them: or, 2. It may respect themselves, let them tell (or confesse) their owne sinnes and punishments, as did Cain, *Iudas*, &c. Gen. 4. 13, 14. *Mat.* 27. 4. Or, 3. It may shew the cause of their judgements, For the sin of their mouth, &c. and so the Chaldee expoundeth it.

it. when they shall] or, and let them be taken-
and of cursing] or, for the curse, (the execra-
tion,) which may be understood of the time, accord-
ing to *Psalm 107*, or, of the punishment thereof, as
Deut. 30.7, of false denial] of their lying, or
of their leanness. The original significeth either,
and may also be meant of sinne, or the punishment
thereof. let them tell] or, they shall tell, speak-
ing of his people, or of the wicked themselves.

14 Ver. 14. Consume] to wit, them, as *Loose, Mat.*
21.2, for, loose him, *Mark 14.2*.

15 Ver. 15. And they shall returne] or, let them
returne &c. a prophetic of, or prayer for their pun-
ishment answerable to their sinne, as before,
ver. 7.

16 Ver. 16. They shall wander] or, make them-
selves wander, scatter themselves abroad. The He-
brew hath a double reading, to include both these:
to 2 Sam. 15.20. See a like punishment of the wicked,
Job 15.23. The Chaldee addeth, They shall
wander abroad, that they may take a prey for to eat.
[shall howle] or, [shall tarry all night, to wit, hun-
grie and unsatisfied. The Hebrew significeth either
of these: but the Greeke chooseth the former, they
shall murmur, howling for hunger.

17 Ver. 17. Sing thy strength] that is, praise with
song thy strength, who canst defeat my foes, and
protect me.

PSAL. LX.

David complaining to God of former afflictions,
now upon better hope praying for deliverance, & Com-
forting himselfe in Gods promises, bee craveth that
help wherein he trusteth.

To the Master of the Musicke, upon Shu-
shan eduth, Michtam of David, for to teach.
When he fought with Aram of Mesopo-
tania, and with Aram of Zobah: and Ioa-
b turned, & smote Edom in the valley
of salt, twelve thousand.

1 O God, thou didst cast us away, thou
didst break us, thou wast angry turn
againe unto us. Thou didst make
the land to quake, didst drive it; heale thou
the breaches thereof, for it is moved. Thou
didst shew thy people a hard thing; thou did-
dest give us to drinke the wine of astonishing
horror. Thou hast given to them that
feare thee, a banner to be high displayed, be-
cause of the certaine truth Selah. That thy
beloved may be delivered; save thou with
thy right hand, and answer me. God spake
by his holinesse, I will be glad: I shall divide
Shechem, and measure the valley of Suc-
coth. Gilead shall be mine, and Manasse
mine, and Ephraim the strength of mine

head; Iehudah shall be my law-giver. Moab
my washing pot: over Edom I shall cast my
shoe: Palestina shout thou over me. Who
will lead me along to the cite of strong de-
fence, who will lead me unto Edom? It is
not thou, O God, that hadst cast us away,
and wouldst not goe forth, O God, in our
hotts? O give thou us helpe from distresse,
for vaine falsehood is the salvation of earthly
man. Through God we shall doe valiant-
nesse, and he will tread down our distressers.

Annotations.

Shushan that is, the six-fringed instrument, (or
Lily.) See *Psalm 45.1*. *eduth* that is, the
testimony; which here either belongeth to the mu-
sicke now unknowne to us, or meaneth the Psalm
to be a testimony of Davids faith & thankfulness;
or to be sung by the Priests before the Ark of God
in the Sanctuary, which *Arke* and *Tablets* of the co-
venant in it, was called the Testimony, *Exod. 40.35*,
20. *Michtam* a golden song: See *Psalm 16.1*.

Ver. 2. *Aram*] that is, the *Arames*, or *Syri-
ans*; the posterity of *Aram*, the sonne of *Shem*, the
sonne of *Noah*, *Gen. 10.22*. *Mesopotamia*
a country so commonly called of the Greeke, *Al-
7.2*, in Hebrew *Naharajim*, that is, of (or between)
the two rivers, meaning *Tygris* and *Euphrates*, be-
tweene which this land lay. So the Chaldee ex-
poundeth it, *Aram* which is by *Euphrates*.
Zobah] a country neare the other, called of Greeke
Writers *Syria Saphena*. *Edom* in the valley of
[salt] that is, the *Adomites*, or *Idumeans* in the [alt
valley, a place in that country, whereof mention is
also made, *2 King. 14.7*. twelve thousand] in
the history, *2 Sam. 8.13*. this victory is ascribed
to David, in *1 Chron. 18.12*, it is ascribed to *Abi-
shai*, Ioaabs brother, and there also the number is
eightene thousand. It seemeth that *Captaine A-
bisha* first fell on them, and flew 6000. after him
followed *Ioaab*, and flew 12000. more, here men-
tioned. And to David is this victory attributed, be-
cause he was King.

Ver. 3. cast us away] This complaint seemeth
to have reference unto that miserable state wherein
Israel was, *1 Sam. 13.19*, &c. and *31.7*. [turne]
The Chaldee addeth, turne thy glory to us.

Ver. 4. the land quake] that is, change the face
thereof; as *Hag. 2.7*. compared with *Hebr. 12.26*,
27, 28. also *Ezek. 31.16*. This land, the Chaldee
expoundeth the land of *Israel*. rise it] as at
earthquakes riseth and chinkes aspart. This word
is not else where used in Scripture. heale] that
is, repaire: See like phrase, *2 Chron. 7.14*.

Ver. 5. astonishing horror] or, reeling, giddi-
nesse: meaning, they were drunken with affliction,
which caused horror, as drunkenness with
wine causeth giddinesse. This word is also used,
Ezay 51.17, 19, 21, 22.

Ver. 6. abinner] or, ensigne. This word is ap-
plied

plied to the flagge or ensigne of the Gospell, *Ezay*
11.12, and 49.22, and 62.10. here, to David and
his victory. to be high displayed] or, to use for
a banner, which hath the name of lifting high,
the certaine truth] of thy promises.

Ver. 7. answer me] or, us, me and my people.
The Hebrew hath both readings. The Chaldee
explaineth it, Receive my prayer.

Ver. 8. shall divide] this meaneth a full posses-
sion after conquest, *Isai. 6*, and *23.7*. *She-
chem*] a cite in the tribe of Ephraim, not far from
Samaria, *Gen. 33.18*, *Isai. 20.7*. *Succoth*] a ci-
tie in the tribe of Gad, beyond the river Iarden,
Isai. 13.27.

Ver. 9. Gilead] and *Manasse*: These were
the utmost borders of the land of Canaan without
Iarden: which howsoever for a time they resisted
David, and clave to *Isabotheth* Sauls son, *2 Sam.*
23.9, &c. yet were by Gods promise to be subje-
cted unto David. strength of my head] that is,
my hornes wherewith I shall smite the people toge-
ther, according to that promised blessing, *Deut.*
33.17. or by head, may be meant headship, kingdom
or principallitie. law-giver] or, statute-maker,
a sign of authoritie; therefore the Greeke transla-
teth here, King. This also accordeth to the promise
made to *Iudah*, *Gen. 49.10*. *1 Chron. 5.2*.

Ver. 10. *Moab*] the land or people of the
Moabites, neare to the land of *Israel*: these were
the posterity of *Lor*, Abrahams nephew, begotten
by *Lor* in his drunkenness, of his own daughters,
Gen. 19.33. 36.37, they had now forsaken the
true God, and worshipped *Baal-pebor* and *Che-
mose*, *Numb. 25.1, 3*, and *21.29*, were enemies to
Israel, *Numb. 22*, *Iudg. 3.12*, and subdued by Da-
vid, *2 Sam. 8.2*. walking pot] that is, used for
base services, as a vessel] to wash my feet in,
over Edom shall I cast my shoe] that is, I shall
walke thorrow, possesse, and tread downe the land
of Edom (or Idumea,) whose inhabitants were
Adomites, the posterity of Edom, that is, *Esa*,
the elder brother of *Iakob*, who prophane-ly telling
his birth-right for a mess of red pottage, (called in
Hebrew *Adom*.) had his name therefore *Edom*,
to the perpetual shame of him and his seed, *Gen.*
25.30, and *36.8, 9*. *Hebr. 12.16*, as *Iakob* by faith
obtained the glorious name of *Israel*, see *Psalm 14.7*.

Palestina (about thou) for this, in *Psalm 108.10*,
it is said, over *Palestina* I will shout. So here it seemeth
to be spoken in mockage, intimating, that
howsoever the *Philistines* dominated and triumphed
for a while, (as appeareth, *Judg. 10.7*, and
13.1, *2 Sam. 4.10*, and *31.1*.) yet should they by
David be subdued, as came to passe, *2 Sam. 8.1*.
The Greeke translateth this, the *Philistines* are sub-
ject to me: the Chaldee thus, concerning the *Philis-
tines*, thou shalt be strong. O congregation of *Israel*,
Palestina (called in Hebrew *Pelebeth*.) was a part
of the land of Canaan, westward by the sea, in-
habited by the *Philistines*, which came of the *Cas-
tians*, nephews of *Mizraim* the sonne of *Cham*,
the sonne of *Noah*, *Gen. 10.14*. These with the
Caphorims, first inhabited *Caphor*, & from thence
came to *Palestina*, *Amos 9.7*, where they drove

out the *Amims*, (the ancient inhabitants of the
land) and dwelt in their stead, *Deut. 2.23*. And
this seemeth to be the reason why usually the *Phi-
listines* are called in Greeke *Apholytas*, *Aliens*,
(of another tribe or nation;) because they were not
the first natural inhabitants.

Ver. 11. Who will lead] it is a kinde of wish, as
Psalm 14.7, yet implying also some difficulty, as the
next verse here, they with. of strong defence] that
is, defended or fortified: See *Psalm 31.22*. This may be
meant generally of all strong cities that resisted Da-
vid; or specially of *Rabbath*, the chiefe cite of the
Ammonites, wherof see *2 Sam. 12.26, 29*, &c.

Ver. 13. from distresse] or from the distresse,
the adversary. for name] Hebr. and waive: but
and is often used for because, or for; as *2 Sam. 22*.
28. with *Psalm 18.28*. *10* *Isai. 64.5*.

Ver. 14. doe valiantnesse] or valour, that is, valan-
t adu: according to the prophesie, *Num. 24.19*, or
make a power, that is, gather an arme, as the phrase
is used, *1 Sam. 14.48*, and in *Ezek. 28.4*, it is used
for gathering of wealth. See the Notes on *Psalm 18*.
33. will tread downe] in Greeke, will set as
nought, or contemne.

PSAL. LXI.

David saith to God upon his former experience,
5 He will ever perpetuall service unto him, because of
his promise.

To the Master of the Musicke, upon Ne-
ginath, a Psalm of David.

Hear thou, O God, my shouting, at-
tend to my prayer. From the end
of the land unto thee do I call when
my heart is overwhelmed: lead thou me unto
the rock that is higher than I. For thou hast
beene a safe hope to me, a tower of strength
from the face of the enemy. I will sojourne
in thy tent for ever, I will hope for safety in
the secret of thy wings Selah. For thou, O
God, hast heard my vowes, hast given inhe-
ritance to them that feare thy name. Thou
wilt adde daies unto the daies of the King, his
yeares shall be as generation and generation.
He shall sit for ever before God; prepare
thou mercy & truth, which may keep him:
So will I sing Psalmes to thy name, unto per-
petuity, that I may pay my vowes day by day.

Annotations.

Vpon *Neginath*] or with *neginat*, that is, the
playing on the strings of the instrument: mea-
ning that this Psalm was to be sung with musicke
of stringed instruments. See *Psalm 4.1*.

Ver. 3. end of the land] the utmost border of the
land of Canaan, where David sometime was driven
to

to abide, 1 Sam. 17. 24. or, end of the earth. is overwhelmed] or covered over, to wit, with griefe, (as the Greeke explained it,) whereby it fainteth; oppress with sorrow. So Psal. 102. 1. and 77. 4. and 107. 5. and 142. 4. lead thou] or, thou wilt lead: as speech of faith, from former deliverances, as the next verse sheweth. higher than I] which I cannot get up on, unless thou lead me.

Verf. 4. a safe hope] or, throwing place, where he hoped for, and had found safe shelter.

Verf. 5. I will forsake] or shall abide; See Psal. 15. 1. in the secret] or, the hiding place, called elsewhere the shadow of his wings, Psal. 36. 8. and 63. 8. See Psal. 91. 1. 4.

Verf. 6. my vowes] that is, my prayers made with vowes, as the Saints used, Gen. 28. 20. Iudg. 11. 30. 31. Hereupon, prayer is called in Greeke *Proskuche*, of pouring out vowes to God: inheritance to them] to the Greeke also hath it; or, given me the inheritance of them; that is, such a blessing as usually thou bestowest on such as feare thee. The Chaldee paraphrasth, thou hast given an inheritance in the world to come to them that feare thy name.

Verf. 7. Thou wilt adde] or prayer-wile, adde thou &c. to the rest. daies unto daies] or, upon daies, that is, a long life. of the King] meaning himself, and specially Christ, who was to be his Sonne after the flesh. So the Chaldee faith, of the King Christ. See Psal. 72. and 89. 21. 30. 37. 38.

Verf. 8. He shall sit] to wit, on the throne, that is, reign, or sit, that is, dwell, or abide, as Psal. 140. 14. prepare] or, appoint, as his due and ready portion. The Hebr. is *Man*, a name whereby that prepared meat was called, which God gave his people from heaven, Psal. 78. 24.

Verf. 9. day by day] or day and day, that is, daily. The Hebr. usual phrase is, day day, so Psal. 68. 20. Gen. 39. 10. 1st. 58. 2. Exod. 16. 3. some time day and day, as 1st. 3. 4. 2 Cor. 4. 16. Some two, Mark. 6. 7. for, two and two. The Chaldee maketh this paraphrase, when I pay my vowes in the day of the redemption of Israel, and in the day when the King Christ shall be availed to reign.

PSAL. LXII.

David professing his confidence in God, discouraging his enemies, 6. repeats his assured confidence, 9. Teaches the people to trust in God, not in worldly things. 12. Power and mercie belong to God.

To the Master of the Musick, or Ieduthum, a Psalm of David.

YEt surely unto God my soule keepeth silence, from him is my salvation.

Surely he is my rock, and my salvation, mine high defence, I shall not be moved much. How long wilt thou endeavour mischief against a man? ye shall be killed all of

you; ye shall be as a bowed wall, as a fence that is shooed at. Surely they consult to thrust him downe from his high dignity, they delight in a lye: with his mouth each of them blesteth, & with their inward part they curse Selah. Yet unto God, my soule keepe thou silence: for from him is my expectation. Surely he is my rocke and my salvation; mine high defence, I shall not be moved. In God is my salvation and my glory; the rock of my strength, my safe hope, is in God. Trust ye in him in all time, O people; powre out your heart before him; God is a safe hope for us Selah. Surely the sons of bafe man are vanity, the sons of noble man are a lye: in balances to mount up, they together are lighter than vanitie. Trust not yee in oppression, and in robbery become not vaine: if powerfull wealth do increase, let not the heart theron. Once did God speak, twice heard I this fame: that strength pertaineth to God. And to thee O Lord mercie, for thou wilt pay to man according to his worke.

Annotations.

Ver Ieduthum] that is, over Ieduthum possessor, who was a singer in Israel, 1 Chron. 25. 3. or, to Ieduthum: See also Psal. 35. 1.

Verf. 2. Ter surely] or Only. It is an enestellatation, against some contrary temptation or speech, and excludeth also other things. So verf. 3. 5. 6. 7. 10. keepech silence] or is silent, or still, that is, quiet, submisive, and (as the Greeke explaineth it) subject; the rebellious affections being tamed and subdued. See also Psal. 4. 5.

Verf. 3. moved much] or, moved with a great moving. Persecuted, but not forsaken; cast downe, but I perish not, as 2 Cor. 4. 9. for God giveth the issue with the temptation, 1 Cor. 10. 13. The Chaldee expounds it, I shall not be moved in the day of great affliction.

Verf. 4. endeavour mischief] this word is not found elsewhere in the Scripture. It denoteth both a purpose in minde, and a thrusting forward in all of any mischiefous deed. against a man] in Chaldee, against a gracious man. So man here is used as in Jer. 5. 1. if see can finde a man, that is, a just and godly man. see shall be killed] or will see be murdered? violently killed. Some Hebr. copies varying a point or yowell, give it an active signification, wilt ye murder? This the Greeke followeth; but the former sense here fitteth best.

Verf. 5. From his high dignity] or excellencie whereunto he was exalted of God. David speaketh this of himselfe, (therefore the Greeke hath, mine dignity) and Blameth them here for oppugning his dignity, as he did before in Psal. 4. 3. or, they delight, or readily like of, and accept; a deceptible lye, each of them blesteth] Hebr. they blisse: but his enemies leadech us to minde it of all in general, & every one in particular. Compare Psal. 51. 6. Blissing is used for faire words, and sometimes flattery, Rom. 16. 18.

Verf. 6. my expectation] that is, my salvation expected, and hoped for, as verf. 2.

Verf. 9. in all time] that is, alwaies: See Psal. 34. 2. powre out your heart] that is, the desires of your heart, your prayers with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. powre out thy heart like water before the face of the Lord. This was practised in Israel when they drew water (from their heart) and poured it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out, the psalm, Psal. 42. 5. 1 Sam. 1. 17. The Chaldee maketh this paraphrase, Cast downe before him the pride of your heart, & pray before him with all your heart, and as, God is our hope for ever.

Verf. 10. noble man] hereby is meane men of all degrees, high and low. See the notes on Psal. 49. 3. in balances to mount up] or, to ascend: meaning that all men together, if they be put in one ballace, and vanity in another, they will mount up, that is, be lighter than vanity it selfe. And the word hebel, vanity, here used, denoteth a vaine light thing, as the breath of ones mouth, or bubble on the water.

Verf. 11. in oppression] that is, in goods gotten by oppression, extortion, or fraudulent injustice: this word imported guilefull wrongs, as the next more violent robbery. See also 1st. 3. 12. 2. became not vaine] that is, foolish and vile in respect of others, and deceiving your selves. For to make vaine, is to deceive; 1st. 23. 16. and to wax vaine, is to be vile and come to nothing, Job 27. 12. 1st. 1. 5. Rom. 1. 28.

This instruction which concerneth all men, David applyeth to his soldiers, that they should not give themselves to the spoile. Compare Luke 3. 14.

Powerfull wealth] richer; see Psal. 49. 7. set not the heart] that is, doe not affect it, or carefully regard it, but use this world as though you used it not, 1 Cor. 7. 31. So, to let the heart, is to regard or care for a thing, 1 Sam. 4. 20. and 9. 20. 2 Sam. 18. 3. Exod. 7. 23. Prov. 22. 17.

Verf. 12. Once] Hebr. One, meaning one time, as Exod. 30. 10. and as is expressed, 1st. 6. 3. So twice, or two times. Though it may also be interpreted one thing, two things, (as acob is, one thing, 1st. 27. 4.) The Greeke here faith, Once seeke God, these two things have I heard.

Verf. 13. to man] that is, to every one, as this psalm is opened, Math. 16. 27. Rom. 2. 6. Rev. 2. 12. to his worke] whether it be good or evil. See the like in Prov. 24. 12. 1st. 32. 19. 1st. 34. 11. Ezek. 7. 27. 2 Cor. 5. 19. Ephes. 6. 8. Coloss. 3. 25. 1st. 1. 17.

PSAL. LXII.

David under persecution sheweth his thirst for

God, and comforteth those that had found in him. 10. His confidence of his enemies destruction, and his own safety.

A Psalm of David, when he was in the wilderness of Iudah.

O God, thou art my God, early will I seek thee; my soule thirsteth for thee, my flesh longeth ardently for thee in a land of drought, & weary without waters. So as I did view thee in the sanctuary, for to see thy strength, and thy glory. Because thy mercy is better than life, my lips shall celebrate thee. So will I bless thee in my life, in thy name will I lift up my palms. My soule shall be satisfied as with fat and tennesse, and my mouth shall praise with lips of shouting joy. When I remember thee on my Beds, meditate on thee in the night-watches. That thou hast beene a helpfull life to mee, and in the shadow of thy wings I shoured. My soule cleaveth after thee, thy right hand upholdeth me. But they that seek me, my soule for tumultuous ruine, shall go into the lower parts of the earth. They shall make him run out by the hands of the sword, they shall be the portion of Foxes. But the King shall rejoyce in God: every one that sweareth by him shall glory, but stopped shall be the mouth of them that speake a lye.

Annotations.

Wildernesse of Iudah] the forest of Elath, 1 Sam. 22. 5. or, the wildernesse of Ziph, 1 Sam. 23. 14. both which were in the tribe of Iudah.

Verf. 2. early] this noteth care and diligence, Job 8. 5. Hof. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk. 21. 38. longeth ardently] this word (which is here only found) seemeth to denote an earnest or hot appetite for meat, as the former thirst is for drinke. land of drought] that is, dry land, for the wilds or deserts were usually waterlesse, Psal. 107. 33. 35. Exod. 17. 1. Num. 20. 1. 2. Item. 6. weary] and consequently thirsty, which is caused by wearinesse. So Psal. 143. 6. O wearisome no travell, as the Greeke translatheth it, wearisome, which none can goein.

Verf. 3. the sanctuary] or, the sanctitie, the holy place, so called for the more reverence, and because holiness became thar house, Psal. 93. 5. for to see] this may be meant of his present desire to behold it as in time past: or as a continued speech of his past comfort, when I did behold thy strength, thy strength and thy glory] both these were seen in the Arke of the testimonie, whence Gods oracles were uttered, Exod. 25. 22. Num. 7. 89. called therefore the arke of Gods strength, 1st. 32. 8. & also his glory, 1 Sam. 4. 21. 2. See also Psal. 78. 61. and 105. 4.

Verf. 4.

Verf. 6. *they tell, to hide*] or, of *hiding*, that is, impart their counsel one to another, how to hide snares. *they accomplish an exquisite search*] or, a search searched out, that is, a curious diligent search. The Greek translatheth, *they are consumed searching out searches*: meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search*] Hebr. and the inmost, that is, whatsoever any mans wit and deepe heart can finde out: or, So deepe (is) the inward part and heart of man.

Verf. 8. *have benee*] or, *assuredly shall be*: the time past being used for more certainty, as in *Isa. 9. 6.* And by *have benee*, is meant the sure event and accomplishment of Gods judgements on them, with the continuance of the same. As the Hebrew word being, signifieth to come to passe, or have event, 1 Sam. 4. 1. Job 37. 6. and to continue to be. *Dan. 1. 21. E. at. 66. 2. Ruth 1. 2.*

Verf. 9. *they have caused them every one*] Hebr. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall, &c.* or *to stumble downe*: signifying, that Gods strokes should have effect to overthrow them by their owne devices. *betake themselves to flight*] or, *shall wander about in their flight*: which noeth great feare and unsteadinesse, (which the Greeke therefore turneth, *are troubled*) and is meant of the wicked, their favourities.

Verf. 10. *the just man shall rejoyce in Jehovah, and hope for safety in him*] that is, a full hope, as *Psalm 44. 3. 4.* which the Chaldee translatheth, *of thy deliverance*. So *Psalm 74. 2.*

Verf. 9. *sleepeth after thee*] this noeth love, constancy, and humilitie, and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so be that cleaveth to the Lord, is one spirit. 1 Cor. 6. 17. And this union consisteth of the Lord, who saith by the Prophets, *the gentle cleaveth to the Lord, as a man cleaveth to his wife*. *Isaiah 54. 6.* *the whole house of Israel, that they might be my people*. *Isaiah 62. 1.*

Verf. 10. *the just man shall rejoyce in Jehovah, and hope for safety in him*] that is, a full hope, as *Psalm 44. 3. 4.* which the Chaldee translatheth, *of thy deliverance*. So *Psalm 74. 2.*

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Verf. 12. *the just man shall rejoyce in Jehovah, and hope for safety in him*] that is, a full hope, as *Psalm 44. 3. 4.* which the Chaldee translatheth, *of thy deliverance*. So *Psalm 74. 2.*

Verf. 13. *the just man shall rejoyce in Jehovah, and hope for safety in him*] that is, a full hope, as *Psalm 44. 3. 4.* which the Chaldee translatheth, *of thy deliverance*. So *Psalm 74. 2.*

meaning Gods whole worship; wherof *swearing* was part; *Deut. 10. 13. E. at. 25. 23. and 65. 16. 1. 2.* Therefore that which the Prophet callith *swearing*, *Psalm 124. 2.* the Apostle callith *confessing* to God, *Rom. 14. 11.*

PSAL LXIV.

David praeseth for deliverance, complaining of his enemies. 8. He prophesieth their destruction, where, as a lioness shall feare.

To the Master of the Musicke, a Psalm of David.

Hear my voyce, O God, in my prayer: preserve my life from dread of the enemy. Hide me from the secret of evil doers, from the tumultuous rage of them that worke painfull iniquity. Which have whetted their tongue as a sword, have bent their arrow, even a bitter word. To shoot in secret places at the perfect; suddenly will they shoot at him, and feare not. They confirme to themselves an evil word; they tell to hide snares: they lay, who shall see them? They search out injurious evils, they accomplish an exquisite search, even the inmost of each man, & the deep heart. But God hath shot at them an arrow, suddenly their strokes have benee. And when they have caused them every one to fall upon themselves by their owne tongue, they shall betake themselves to flight, whosoever seeth them. And all men shall feare, and declare the worke of God; and prudently consider his deed. The just man shall rejoyce in Jehovah, and hope for safety in him; and glory shall all the upright of heart.

Annotations.

Psalm 124. 2. *the Apostle callith confessing to God*, *Rom. 14. 11.*

Verf. 3. the secret] or *secret, mystic*, that is, counsel, or assembly of evil doers, that is, the malignant Church, as the holy Church is called the *secrecie* (or *mysterie*) of the righteous. *Psalm 111. 2.*

Verf. 4. bent their arrow] that is, laid their arrow ready on their bended bow. The like phrase was in *Psalm 58. 8.* See also *Psalm 11. 2.* *bitter word*] or *bitter thing*, as the Greeke explaineth it.

So after in verf. 6. an evil word, or thing. See the notes on *Psalm 7. 1.* *A bitter word* is here called an arrow; and in *1er. 9. 3.* their tongue is called their bow.

Verf. 6.

Verf. 6. they tell, to hide] or, of *hiding*, that is, impart their counsel one to another, how to hide snares. *they accomplish an exquisite search*] or, a search searched out, that is, a curious diligent search. The Greek translatheth, *they are consumed searching out searches*: meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search*] Hebr. and the inmost, that is, whatsoever any mans wit and deepe heart can finde out: or, So deepe (is) the inward part and heart of man.

Verf. 8. have benee] or, *assuredly shall be*: the time past being used for more certainty, as in *Isa. 9. 6.* And by *have benee*, is meant the sure event and accomplishment of Gods judgements on them, with the continuance of the same. As the Hebrew word being, signifieth to come to passe, or have event, 1 Sam. 4. 1. Job 37. 6. and to continue to be. *Dan. 1. 21. E. at. 66. 2. Ruth 1. 2.*

PSAL LXV.

Gods praeseth in Sion for hearing prayer. 4 for pardoning sinners, 6 for his just administration in the world, 10 and for his manifold blessings upon his land and people.

To the Master of the Musicke, a Psalm of David.

Raife, silent waiteth for thee, O God, in Sion; and to thee shall the vow be paid. Thou hearest prayer, unto thee all flesh shall come. Words of iniquities have prevailed against me our trespasses, thou wilt mercifully cover them. O blessed is hee whom thou chusest andakest neere, that hee may dwell in thy courts; we shall be satisfied with the good things of thine house, with the holy things of thy Palace. Fearefull things in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of these farre off places. O he that stablisheth the mountains by his able might, & girded about with strength. Which appeareth the noise of the sea, the noise of their waves, and the tumultuous noise of the peo-

ples. And feare doe they that dwell in the utmost parts, for thy signes; the out-goings of morning and evening, thou makest hour. Thou visitest the land, and plentifully moistenest it; very much thou enrichest it, with the streame of God full of waters; thou preparest their come, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou ferdest the furrowes of it, thou makest it soft with showers, thou blestest the bud of it. Thou crownest the yeere of thy goodness, and thy pathes drop fatnesse. They drop on the pastures of the wilderness, and the hills are girded about with gladnesse. The pastures are clad with sheepe, and the vallies are covered with Corne; they shout, they also sing.

Annotations.

Praise, silent waiteth] or, is *silent*, that is, *shamefully and quietly expecteth thee*: see *Psalm 62. 2.* *unto thee shall the vow be paid*, that is, *silence* looking to receive mercies, and praise for them being received. The Greeke saith, *praise becometh thee*. The Hebrew also may imply the same, though it be more significant. The Chaldee paraphratheth thus, *The praise of the Angels is counted as silence before thee, O God, whose majestie is in Sion.*

Verf. 3. Thou hearest] or, *O thou that hearest*, or, *he that heareth*: see after in *verf. 7.* *all flesh*] that is, all sorts of men *3as Gen. 6. 12. Psalm 145. 3. 1. All. 2. 17.* This is a prophetic of all Nations converted unto Christ.

Verf. 4. words of iniquities] or, of *perverities*, that is, *perverse things, or words, unrighteous deeds*. Words are often put for things, as *Psalm 7. 1.* *mercifully cover*] or *expiate, propitiate, purge away*, and *to cover*, and *forgive*. Of the Hebrew *Caphar*, which signifieth to cover, the Cover of the Arke was called *Caphar*, *Exod. 25. 17.* in Greeke *hilasterion*, that is, the propitiatory, or mercy-seat, *Heb. 9. 5.* whose name Paul giveth to Christ, *Rom. 3. 25.* who is the true propitiatory for our sin, *1. Joh. 2. 2.*

Verf. 5. take I neere] or, *canst thou approach*, to wit, unto thy selfe: as the Greeke saith, *take unto thee*. [*thy courts*] or, *court-yards*, the open places of the Tabernacle and Temple. There was an *inner court* and an *outward*, *1 King. 7. 12.* one for the Priests, another for the people, called the *great court*, *2 Chron. 4. 9. 2 King. 21. 5.* *good things*] for the Greeke explaineth it well: the Hebrew speaking of the *good thing* in generally, comprehending the whole sort of pleasures and commodities, as *Deut. 6. 18. Gen. 45. 23.* The like here followeth, *holy, for all holy things*. And among *good things*, understand the principall, the gift of the holy Ghost: as that which in *Acts. 7. 11.* is *good things*, in *Luk. 11. 13.* is called the *holy Ghost*.

Verf. 6.

See *Levit.* 3. 9. 10. 11. compared with *Levit.* 1. 10. 13. The Chaldee expoundeth it, *incense of spices, and sacrifices of Rams.* make ready [or offer, as the Greeke interpreteth it. The Hebrew word to make or doe, is used for dressing or making ready of meat, or sacr. *Gen.* 18. 8. *Iudg.* 6. 19. *Exod.* 10. 25. and 29. 36. *Levit.* 16. 24. and 22. 23. becaus the Hebrew bakar is the Beefe generally; one for many, as in *Psal.* 9. 9. There were the principall sacrifices, *Lev.* 1. 2. 10.

Ver. 17. *under my tongue* [that is, with my tongue: or it may be meant of the heart and inward parts, which are under the tongue.]

Ver. 18. *If I had seene in my heart* [that is, had regarded with it: so to see, is to behold with a corruption of affection, *Iob* 31. 26. Thus God cannot see evil, *Habak.* 1. 13. would not have heard [for, God heareth not inner, *Iohn* 9. 31. nor hypocrites, *Iob* 27. 8. 9. *Prov.* 15. 29. The Greeke maketh it a will, Let not the Lord heare me.]

PSAL. LXVII.

A Prayer for the enlargement of Gods kingdom, to the joy of all peoples, and increase of Gods blessing.

To the Master of the Musicke on Neginoth, a Psalme, a Song.

God be gracious unto us, and blesse us, he make his face to shine with us Selah. That they may know in the earth thy way, thy salvation among all the Heathens. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The nations shall rejoyce and shout, for thou wilt judge the peoples with righteousness, and the nations in the earth, thou wilt guide them Selah. Peoples shall confesse thee, O God, peoples all of them shall confesse thee. The earth yeeldeth her increase, God our God will blesse us: God will blesse us, and all the ends of the earth shall feare him.

Annotations.

Ver. 1. *God be gracious unto us, and blesse us, he make his face to shine with us* [or, to be light, that is, cheerful and comfortable. See *Psal.* 4. 7. and 31. 17. Ver. 3. *That they may know in the earth thy way, thy salvation among all the Heathens* meaning men, indifferently, that they may be knowne. Gods way is generally his administration in the world; specially in his Gospel, *Act.* 18. 25. 26. as his salvation is *Christ*, *Luke* 2. 10.

Ver. 4. *Peoples shall confesse thee, O God, peoples all of them shall confesse thee* [or, they shall confesse thee, and so shall all peoples, as in *Psal.* 145. 21. Ver. 5. *The earth yeeldeth her increase, God our God will blesse us* [or, (as the Chaldee explaineth; the word of *Isaiah*) the fear of Gods Church; whose fruitful increase God promised in the Law, *Deut.* 28. 19. and 33. 29. and

the Prophets apply it to the spirituall graces of the Gospel, *Ezek.* 34. 27. *Zach.* 8. 12. *Ezay* 45. 8. and our land or earth is our hearts regenerate, to beare fruits to the Lord, *Matth.* 13. 19. 23. *Heb.* 6. 7.

PSAL. LXVIII.

A Prayer at the removing of the Arke, with a Prophecie of Christs resurrection. 5 An exhortation to praise God for his mercies, 8 and for his care of the Church. 19 A prophecie of Christs ascension and benefits following, for which God is to be blessed; 32 and of the conversion of the Gentiles unto his further praise.

To the Master of the Musicke, a Psalme, a Song of David.

Let God arise, let his enemies be scattered, and they that hate him flee from his face. As smoke is driven away, so driveth thou them away; as wax is melted at the face of fire, so let the wicked perish from the face of God. And let the just rejoyce, let them shew gladnesse before the face of God, and let them joy with rejoycing. Sing ye to God, sing Psalme to his name; make an high way for him that rideth in the deserts, in Iah his name, and shew gladnesse before his face. He is a father of the fatherlesse, and a Judge of the widows; even God, in the mansion of his holinesse. God seateth the solitary in house, bringeth forth those that are bound in chains, but the rebellious dwell in a dry land. O God, when thou wentest forth before thy people, when thou marchdest in the wilderness Selah. The earth quaked, all the heavens dropped, at the face of God: Sinai it selfe at the face of God, the God of Israel. A rage of liberalities thou didst shak out, O God; thine inheritance when it was wearied, thou didst confirme it. Thy company doe dwell in it, thou dost prepare in thy goodnesse for the poore afflicted, O God.

The Lord will give the speech of those that publish glad tidings to the great army. The Kings of the armies shall flee, and thee that remaineth in the house shall divide the spoile. Though ye lie betwene the pot ranges, ye shall bee as with wings of a Dove, which is decked with silver, and her feathers with yellow gold. When the Almighty scattereth abroad Kings in it, it shall be snow white in Talmoun. A hill mountaine of God mount Balhan, an hilly mountaine mount Balhan. Why leape ye

O hilly mountaines? this is the mountaine God doth chuse for his seat; yea, Iehovah will dwell in it to perpetuall aye. Gods Chariot, twixten thousand thousands of Angels; the Lord is with them, as in Sinai in the Sanctuary. Thou art ascended to on high, thou hast led captive a captivite, thou hast taken gifts unto men, and also the rebellious to dwell, O Iah God. Blessed be the Lord, which day by day ledeth us: the God our salvation Selah. Our God is a God of salvations, and to Iehovah the Lord belong the issues of death.

But surely God will wound the head of his enemies, the haire scalpe of him that goeth on in his guiltinesse. The Lord hath said, I will bring againe from Bathan: I will bring againe from the gulfs of the sea. I hath thy foot may embrew in Jesse in blood, the tongue of thy dogs in blood of thine enemies, even of every of them. They have seene thy goings, O God, the goings of my God, my King, in the Sanctuary. The fingers went before, the plaiers on instruments after: amongst them the Damofels bearing on Timbrels. In the Churches blesse ye God, even the Lord, yee of the fountain of Israel. There little Benjamin with their ruler, the Princes of Iudah with their assemblie, the Princes of Zebulun, the Princes of Naphtali. Thy God hath commanded thy strength; strengthen, O God, that thou hast wrought for us. For thy Palace in Ierusalem, Kings shall bring thee a present. Rebuke the company of speare-men, the congregation of mighty bulls, with the calves of the peoples, and him that submitteth himselfe with peeces of silver: he hath scattered abroad the peoples that delight in warres.

Princely Ambassadors shall come out of Egypt: Ethiopia shall hastily stretch her hands unto God. Sing unto God, ye kingdoms of the earth: sing Psalme to the Lord Selah. To him that rideth in the heavens of heavens of antiquite: loe, hee will give his voice a voice of strength. Give the strength to God, his high Majestie is upon Israel, and his strength in the skies. Fearefull art thou, O God, out of thy Sanctuaries: the God of Israel he giveth strength and forces to the people; blessed be God.

Annotations.

Ver. 1. *Let God arise* [or stand up. By God here is meant Christ our Lord; for of him is this Psalme interpreted by the Apostle, *Ephes.* 4. 8. 9. 10. Thus

entrance is taken from Moses, *Numb.* 10. 35. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the Arke of the covenant of the Lord went before them three dayes journey, to search out a resting place for them. And when the Arke went forward, Moses said, Rise up Iehovah, and let thine enemies be scattered, &c. where Moses respected not only the Arke, (the figure of Christ) but the promise of God: Behold, I send an Angel before thee to keepe thee in the way, and to bring thee to the place which I have prepared; beware of him and heare his voice, &c. for my name is in him, &c. *Exod.* 23. 20, 21. This was the Angel of the covenant, *Mal.* 3. 1. the Angel of Gods face or presence, which saved the people, *Isa.* 63. 9. even Christ, whom they tempted in the wilderness, 1 *Cor.* 10. 9. in whom God was, 2 *Cor.* 5. 19. and who himselfe is God our almighty for ever, *Amen*, *Rom.* 9. 5. David applieth these things to his owne time and action of bringing home the Arke, 1 *Chro.* 13. and prophesieth also of things to come, as *Act.* 2. 30, 31.

Ver. 4. *let them joy* [to wit, inwardly, with delight, (as the Greeke explaineth it) as the former word signifieth, outward ioyfull carriage and exultation.]

Ver. 5. *make an high way* [or, exalt: but that this is meant of a way, or cause, first the Hebrew word *Solin* naturally beareth, as *Isa.* 62. 10. and 57. 14. Secondly, the Greeke version *hypodotele*, make way, confirmeth it; thirdly, the scope of this place sheweth it, compared with *Ezay* 40. 3. where the Voice in the wilderness crieth to prepare the way of the Lord Christ, *Matth.* 3. 2. [deserts] places where things are mixed and confused, as the word *Gonaraboth* properly signifieth. So *Gonarabab* is a desert or wilderness, *Isa.* 40. 2. and there is a declaration of this place, that *valleys* should be exalted, *mountaines* debased, *crooked things* made straight, and rough places smooth, *Isa.* 40. 3. *Luke.* 3. 5. The Greeke version here, *epi dustmon*, weareth also the same: for though the word be ambiguous, and signifieth the west parts, yet is it often used for the deserts or plains of the wilderness, *Numb.* 33. 48. 50. and 36. 13. *Deut.* 1. 1. *Iosh.* 5. 10. 2 *Sam.* 4. 7. in Iah his name [or by Iah his name, to wit, sing and praise him. Iah is the proper name of God in respect of being or existence, for he is of himselfe, *Exo.* 3. 14. giveth to all life and breath, and all things, and in him we live, and move, and have our being, *Act.* 17. 25. 28. It is the same in effect with Iehovah; but more seldom used: of which see *Psal.* 83. 19.

Ver. 6. *a Iudge* [that is, a defence and avenger of their wrongs. See *Exod.* 22. 22, 23, 24. *Isa.* 1. 17. *Lam.* 3. 27. mansion of his holinesse] or, his holy mansion, wherof see *Psal.* 16. 8.

Ver. 7. *the solitary* [them which are alone, or desolate, meaning without children. in house] that is, giveth them children: See *Psal.* 113. 9. in chains] or, in conveniences, that is, in convenient and commodious [or] sort, or, in (and commodious) places. The Greeke saith, in fortitude. The Chaldee thus, he brought forth the sonnes of Israel, which

were bound in Egypt. dry land] or, barren ground, named in the original of the *bleakness* or *whiteness*, as whercon nothing groweth. This the Chaldee referreth to Pharaoh and his host, which were obstinate, and would not send away Israel, that they dwell in a dry land.

9. *Verf. 9. Sinai is selfe* for, this *Sinai*, to wit, quaked, when God came down upon it to give his law: see *Exod. 19. 16, 18. Heb. 12. 18*. The Chaldee saith, *Sinai*, the smoke thereof ascended like the smoke of a furnace, because the majesty of God, the God of Israel, was revealed upon it. These words David borrowed from Deborahs song, *Judg. 5. 4. 5. Sinai* is mountaine in Arabia, *Gal. 4. 25*. in the wilderness, thow which Israel passed, *Exod. 19. 1*. It was called also *Horeb*: see *Psal. 106. 19*.

10. *Verf. 10. raine of liberalities* [that is, a liberal, plentiful free and bountifull raine, proceeding of Gods free grace. So likewise is mentioned the raine of blessing, *Exod. 34. 26*. Spiritually this meaneth the doctrine of the Gospel, *Deut. 32. 2. Isa. 45. 8. Hof. 14. 6, 7* and *6. 3. Heb. 6. 7*. See *Psal. 65. 10*. *Shake out*] or, *shed* and *sprinkle* abroad, as with the waving of the hand; the Greeke turneth it, *separate*. God divideth the founts for the raine, *Job 38. 25, 26, 28*, and *37. 6*. *when it, &c.*] Hebr. *vid* *wearieth*, that is, dry, fainting for want of water, *Psal. 63. 2*.

11. *Verf. 11. Thy company*] the host of Israel, feared in Canaan. The Hebrew word *Chib* signifying Life, is used for *all living creatures*, commonly beasts, and among them wilde beasts, in which most life appeareth, *Gen. 1. 24, 25, &c.* also for fishes, *Psal. 124. 5*. Applied to men, it meaneth a company or society, either good, as in this place, or evil, as after in verse 31. It is used for an host of men, as *2 Sam. 2. 33*. In stead whereof, in *1 Chron. 11. 15* is written *Macabech*, a Campe or Leager. The Greeke here turneth it *Zoa*, Living might, which word is used in *Revel. 4. 6* and *5. 8, 9*, where mystical speeches of Christs Church prepare] to wit, *inheritance* (or, *fruits*) *in blessing* therein] for the poore (or afflicted) that is, the Church. This every man was to acknowledge when he brought the first fruits unto God: See *Deut. 26. 5, 6, 9, 10*. The Chaldee expoundeth it, *those prepared for the hosts of the companies of Angels for to do good to the poore afflicted*.

12. *Verf. 12. will give the speech*] or, gave the words, but may be taken for a prophetic. And by giving the speech, (or word) signifieth either the ministering of matter and speech unto them, or the confirming and performing of that which they have spoken. So Paul desired the powers of the Churches, that speech might be given him, *Eph. 6. 19. Col. 4. 3*. But the Chaldee referreth this to the Law, The Word of God gave the words of the Law to his people. *of those that preache the Gospel*, or carry good news. Such are in armies, that carry tidings of victory, as *2 Sam. 18. 19*. Such in Christs armie are the Preachers of the Gospel, *Rom. 10. 15*. The origi-

nall word here *mebasseth*, is of the feminine gender, usually understood therefore of women, such as sung songs of victorie, as *Exod. 15. 20. 1 Sam. 18. 6, 7*. but the Scripture now there callth such the publishers of glad tidings: we may therefore understand it of men; for, 1. as Solomon called himselfe *Kohleth*, that is, a Preacher, (in the feminine gender) or a preaching soule, *Eccles. 1. 1*. so may any Evangelist in like fort be called *Me-basseth*. 2. Also the Greeke version maketh it the masculine, the Lord will give the word (*Θεὸς εὐαγγελισμένης*) to the men that evangelize. 3. And in *Isai. 40. 9*. such are spoken to in this sort and forme as did preach good tidings to *Sion* and *Jerusalem*; which seemeth to be principally meant of the Apostles. 4. The Chaldee Paraphrast also applyeth it to men, though past, as to *Moses* and *Aaron*, which evangelized the Word of God to the many companies of Israel, to the great armie] meaning the Church, of whose warfare see *Isa. 40. 2. Rev. 19. 14. 2 Cor. 10. 4*. or were sent to the Evangelists, there is a great host of them: or to the tidings that they tell, it is of much warfare. The Chaldee referreth it to *Moses* and *Aaron*, that evangelized God-Word to the great hosts of Israel.

13. *Verf. 13. shall flee*] this is meant of Christs enemies, as in verse 2, though here is another word, signifying a wandering flight, seeking where to hide them, as *Rev. 6. 15*. So five Kings fled from Iosua and hid them in a cave, *Iosua. 10. 16*. See also *Ios. 11. 1, 4, 5, 8*. [that remaineth] *Heb. the mansion* (or habitation) that is, the woman or women, who goe not out to warre, but keepe at home, as *Judg. 5. 24. Tit. 2. 5*. As the Church is sometime likened to a woman, *Rev. 12. 1*. so the Chaldee applyeth this here to the congregation of Israel, that divided the spoile from heaven, divideth the spoile] this is a blessing, *Isa. 53. 12*. done after victorie, *Judg. 5. 30*. *Luk. 11. 22*. and with joy, *Isa. 9. 3*. For spoiles are used to denote riches, *Prov. 1. 13*, and *31. 11*. and *16. 19*.

14. *Verf. 14. betweene the pot-rangers*] or, betweene the two banks or rivers, to wit, of stones made to hang pots and kettles on in the campe or leager: places where scullions lye, and so are blacke; meaning hereby affliction and misery, as on the contrary, by the doves silver wings is meant prosperity. Or, we may understand it of the two bounds and limits of the enemies, where they are continually assailed and indangered: And this the Greeke seemeth to favour, turning it, *[anaismon toon eleon]* amidst (or betweene) the inheritances; even as they also translate the two bounds or limits between which *[achor couches]*, *Gen. 24. 14*. which tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase, The God of Israel said, Though ye kings *[he* (or sleepe) betweene the curtains, behold the Church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoile of the Egyptians, with yellow gold] underd not againe, decked with yellow (or greenish) gold, that is, of a golden colour and green; as the original word importeth, *Levit. 13. 49*. and *14. 57*.

15. *Verf. 15. the Almighty*] or Al-sufficient, that is, God, named in Hebrew *Shaddai*, of his power and sufficiency to goe thorow with all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that food (destruction) shall come from *Shaddai*. (the Almighty) *Isa. 13. 6. Joel 1. 5*.

16. *[scattereth] or [spreadeth abroad]*, having discomfited the kings, his enemies, in that his inheritance, verse 10. 11. So spreading is used for [scattering, *Zach. 12. 6*. it shall be snow-white] or, thou shalt be snowy, speaking to the Church, or of its Whitenesse denoteth victorie, joy, glory, *Rev. 2. 17*. and *3. 5. Luk. 9. 29*. and whitenesse as snow, is a resemblance of purifying from sinne, *Psal. 51. 9. Isa. 1. 18*. *[Talmun]* in Greeke, *Salmun*, a mount of Samaria, in the Tribe of Ephraim neere the City *Sichem*, as appeareth *Judg. 9. 47, 48*. situate in the heart of the Countrie. *[Talmun]* signifieth shady, or darke, and so it seemeth this mount was, with caves, glinns, and trees that grew thereon; but with snow upon it was made lightsome. So to bee snow white in *Talmun*, is to have light in darknes, joy in tribulation.

17. *Verf. 16. A mount of God*] that is, high, large, and full of divine blessings; for *Banan* was a fat and fruitfull mountainne: See *Psal. 22. 13*. and *36. 7*. an hilly mount] or, a mount of hills, or knobs, having many tops. This seemeth to be a comparison; *Banan* is a goodly large mountainne, but this *Sion* doth excell it, for here God dwelleth with his Angels, &c.

18. *Verf. 17. leape ye*] *in*alt ye proudly, or lay ye wait for. The original *Rafad* is no where found in Hebrew but here only. In Arabick it signifieth to espie and be in wait for the hurt of others, which agreeeth well with the argument here. for his seat] to dwell in it. The Lord chose *Sion*, and desired it for his seat: this shall be my rest for ever, *Psal. 132. 13, 14*. So the Lambe Christ is on mount *Sion*, *Rev. 14. 1*. But the Chaldee referreth this also to mount *Sinai*, upon which the Word of God desired to place his divine presence.

19. *Verf. 18. Gods chariot*] which he useth for his owne service, for defence of his Church, and destruction of his foes: See *Psal. 18. 11*. *Chariot* is put for *Chariots* (as ship, *1 King. 10. 22*. for ships, *2 Chron. 9. 21*. or to note out the joint service of all the Angels, as of one. *twice ten thousand*] or double myriads, that is, innumerable in the Greeke, *ten thousand* and *fold*; meaning, innumerable. Angels] the Hebrew *Shinan*, translated Angels, is nowhere found in Scripture. It seemeth to come of *Sinaiach*, to second, as being second or next to God; the chiefe Princes, *Dav. 10. 13*. as those in place next Kings are called the second unto them, *2 Chron. 28. 7. Eph. 10. 3*. If we referre it to the number, we may turne it redoubled or manifold. If to the Chariots, and derive it of *Shanan* to sharpen, it may note a kinde of Chariots with sharpe books used in warres, as many humane writers record, *2 Mace. 13. 2*. *Statius lib. 10. Troibaid. Macrobius, &c.* How ever the word bee doubtfull, the meaning seemeth to be of Angels (as the Chaldee

plainly expresseth) which the Greekes here translate cheerful ones, as of the Hebrew *Shaan*, to bee in tranquillitie and joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount *Sin*, the celestiall *Ierusalem*, and the company of ten thousand of Angels, which now we are come unto in Christ, *Heb. 12. 22*. And Angels have appeared like *serie* Chariots, *2 King. 6. 17*. with them] or in them] as in *Sinai*] as God was in *Sinai*, with ten thousand of holy ones, when hee gave the *serie* Law, *Deut. 33. 2*. so is he in *Sion* with ten thousand of Angels, *Heb. 12. 23*. Herethe words as in, seeme necessarily to be supplied; or the word *Lord*, as the *Lord of Sinai*, with like meaning as before.

20. *Verf. 19. Thou art ascended, &c.*] Thou (*Lord Iesus*) art gone up to the highest Heavens, having first descended to the lowest earth. So the Apostle teach us to understand this place, *Eph. 4. 8, 9*. to on high] or to the high place: see *Psal. 78. 14*. The Chaldee tranlateth it, to the firmament. led captives] or, captived a captivitee, that is, a company of captives, a prey of people taken in warre: See the like phrase, *2 Chron. 28. 5. 11. Iudg. 5. 11. Num. 21. 1*. *Deut. 21. 10*. So poverty is used for a company of poore people, *2 King. 24. 14*. Christs enemies, Satan, sinne, death, hell, &c. were by him subdued, *Col. 2. 15*. his Elect captived by Satan, were by him redeemed; of whom also this may be meant, as *Psal. 116. 14*. *hast taken gifts unto*] that is, *hast given* (and distributed) gifts among men. An Hebrew phrase often used, as, *Take me a sword*, *1 King. 3. 24*. that is, give or bring it me. *Take her me to wife*, *Judg. 14. 2*. *Take me an offering*, *Exod. 25. 2*. *Take me a little water*, *1 King. 17. 10*. that is, Give. Giving also is sometime used for taking, as *Gen. 41. 30*. he gave (that is, took) us for price. Rightly therefore doth the Apostle turne this in Greeke, given, *Eph. 4. 8*. and the next words *Adam*, is unto men, as *Paul* explaineth it, or among men, as *Jeremy 49. 15*. And the gifts are the Ministers of the Gospel, given for the good of the Church, *Eph. 4. 11, 12*. So the Chaldee here addeth, *thou hast taught the words of the Law*, *hast given gifts to the sonnes of men*, and also the rebellion] or disobedient, to wit, *thou hast led captives*. They that continue rebellious are subdued to destruction, *Psal. 2. 9. Isa. 11. 4*. others by conversion, as *Saul*, breathing out threatenings and slaughter, was by Christ subdued, *Act. 9*. And after spake of himselfe and others, *we our selves were in times past unwise, disobedient, &c.* but when the bountifullnesse and love of God our Saviour towards man appeared, he saved us, &c. *Tit. 3. 3, 4, 5*.

21. *or, with Iah God*, meaning it of the captives. Or, that thou, O Iah God, mayst dwell, to wit, in mens hearts by faith, *Eph. 3. 17*. or in the Church, which by thoe thy gifts (the Ministers) is builded as a spiritual house for God to dwell in, *1 Cor. 3. 9, 10, 16*. *1 Pet. 2. 5*. So God dwelt among the Iraelites, *Nam. 5. 3*. and *35. 34*.

22. *Verf. 20. day by day] or daily*: see *Psal. 61. 9*. *lodeth us] to wit, with his blessings* or gifts

verse 19. or with afflictions, wherewith the Saints are burdened, and yet bleſſe him for his comforts in them, 2 Cor. 5. 4. and 1. 3. 4. 8. and 6. 4. — 6. The Chaldee underſtandeth it of ſuch *ſinging* as is by adding precepts upon precepts.

Verſ. 21. Our God, &c. or, God to us is a God for ſalvations, that is, all manner health, helpe and deliverance that fully ſaveth. *Iehoviſh* [to] the name of God is written uſually, when *Adonai*, Lord, next followeth it, as here and *Pſal.* 109. 21. or goeth before it, as *Gen.* 15. 2. having the vowels of *Elohim*, God, and ſo is by the Jewes pronounced; as other times having the vowels of *Adonai*, it is ſo pronounced, Lord. So, for *Adonai*, *Iehoviſh*, 2 Sam. 7. 18. is written, *Iehovab Elohim*, 1 Chron. 17. 16. See *Pſal.* 83. 19. *[ſſue]* or paſſage, that is, waters and meane of death or to death: meaning that he hath many waies to bring his enemies to death, and to deliver his people out of it. For, he hath the keyes of death, *Rev.* 1. 18. he killeth and giveth life, woundeth and healeth, and none can deliver out of his hand, *Dan.* 12. 39. So *[ſſue]* of life, *Prov.* 4. 23.

Verſ. 22. *hairie [scalp]* Hebr. the crowne (or *scalp*) of haire, meaning open and inevitable judgement on the chieft and moſt fierce enemies. *guiltineſſe* [guilty ſinner, impietie]: So *Pſal.* 69. 6.

Verſ. 23. I will bring againe [or, will returne, vengeance, to wit, thee my people, as I brought thee from the perill of *Og* in Baſan, *Numb.* 21. 23. 35. and of Pharaoh at the red ſea, *Exod.* 14. 22. 23. 28. 29. Former deliverances are often by the Prophets applied to the times and workes of Chriſt: See *Iſai.* 1. 11, 15, 16. and 51. 10, 11. *gulf* [or deep, bottom]: See *Pſal.* 69. 3.

Verſ. 24. That thy foot may embrew [that is, be embrewed, or, that thou maſt embrew thy foot. It is the ſame word which before in verſe 22. is Engliſhed wound, and ſignifieth, to make gore bloody, and is here by conſequence put for embrewing or dipping in gore blood: as the Grecke turneth it, *that thy foot may be dipped*. And this noteth a great ſlaughter of the enemies; as the dipping of the foot in oile, *Dent.* 3. 3. 4. meaneth abundance thereof. in blood of thine enemies [or, which floweth from thine enemies from him, that is, from each of them, or from the greateſt of them, Antichriſt: or, of the ſame blood. Compare herewith the ſlaughter of Chriſts enemies, *Rev.* 19. 17. 18. — 21.

Verſ. 25. They have [ſeene] that is, *Men have ſeene* (not naming any ſpeciall perſons) thy going, or waies, and adminiſtration. The Chaldee ſaith, The houſe of Iſrael have ſeene the going of thy Meſſiſte upon the Sea, O God, in the ſea that is, which art in the Sanctuary, or into the Sanctuary, referring it to Davids carrying of the Ark into the holy Tent, 1 Chron. 13. 6. 8. and 15. 28.

Verſ. 26. *beating on timbrels* [or on Taberns, to wit, with the hand; ſo in the triumph at the red ſea, *Mary* the ſiſter of Aaron, and all the women after her with timbrels and pipes, ſung praile to God, *Exod.* 15. 20. 21. unto that the Chaldee here referreth it. So at the ſlaughter of the Philiftins,

1 Sam. 18. 6. 7. and at the ſlaughter of the Ammonites, *Judg.* 11. 34. A timbrel (or taber) is in Hebrew named *Toph*, of the like ſound that it maketh when it is ſtricken.

Verſ. 27. In the [churches] or congregations: ſee *Pſal.* 26. 12. ye of the fountaine [that come out of Iſſachar, as out of a well or fountain; a phraſe taken from *Deut.* 33. 28. Eliaſa hath all one much like it, *Iſa.* 48. 1. It ſeemeth to be meant of the people, though it may alſo be referred to Chriſt: bleſſe the Lord, who is of the fountaine of Iſrael. For, of the Iſraelites, concerning the fleſh, Chriſt came, who is God over all, bleſſed for ever, Amen, *Rom.* 9. 5.

Verſ. 28. There [in the Churches be little Benjamin, the tribe or poſteritie of Benjamin, who was himſelfe little, that is, youngſt of all Iſraels children; and his tribe little, that is, few in number, being almoſt all deſtroyed for the ſinne of Gibea, *Judg.* 20. 1, &c. their ruler [the Prince of that Tribe. The Grecke verſion ſaith, in a tranſe, taking the Hebrew *Rodem* to be of *radam*, though it be not found elſewhere in this forme; yet rare words but once uſed are ſundry times found in this and other Pſalmes. Theſe things applied to Chriſts times and after, are very myſticall, Benjamin the leaſt is here put firſt; ſo in the heavenly Jeruſalem, the firſt foundation is a Iſſep, *Rev.* 21. 19. which was the laſt precious ſtone in Aarons Breſt-plate, on which Benjamin name was given, *Exod.* 28. 20. 10. 21. In this Tribe Paul excelled as a Prince of God, though one of the laſt Apoſtles, 1 Cor. 15. 8. 9. 10. who was converted in a tranſe or extaſie, *Act.* 9. 3. 4. &c. and in extaſie he and other Apoſtles ſaw the myſteries of Chriſts Kingdome, *Act.* 10. 10. 11. &c. 2 Cor. 12. 13. 3. 4. their aſſembly [in Greeke, their *gnoſt*, *nour*; the Hebrew word *Regamah* but once uſed, cauſeth this ambiguitie: for comming of *Regam*, to throw an heape of ſtones, *Lev.* 24. 14. may either betoken for an heape or aſſembly, or for a ſtone, that is, a ruler; as elſewhere a ſtone ſignifieth, *Gen.* 49. 24. Of this Tribe of Iudah were the Apoſtles James, and other our Lords brethren, *Gal.* 1. 19. *Act.* 1. 14.

Zebulun, *Naphtali* theſe Tribes were ſituate in the fartheſt parts of Canaan, as Iudah and Benjamin were in the firſt and chieft parts; meeting by theſe few all other Tribes gathered to praife God. In theſe coaſts Chriſt called to Apoſtleship Simon Peter, Andrew, &c. ſiſters of Galilee.

Verſ. 29. *commanded thy ſtrength* [that is, powerfully appointed it, ſpeaking to the Church. See the like phraſe, *Pſal.* 133. 3. and 44. 5. By ſtrength the alio *Kingdome* is often meant. *Strength* [the Chaldee paraphraſe, *doſt thou buſie of the Sanctuary which thou haſt made for us*.

Verſ. 30. For thy Palace [or temple, which was after Davids daies to be built in the heavenly Jeruſalem, the Lord and the Lamb are the Temple of *Rev.* 21. 22. writing a preſent [or, lead along a gift, that is, gifts or preſents. See *Iſa.* 76. 12. which preſents are ſometimes of the perſons of which preſents, See *Iſa.* 8. 7. & 66. 20. *Rom.* 15. 16. & 12. 1. Verſ.

Verſ. 31. *Rebuck* [that is, Deſtroy. See *Pſal.* 9. 6. company of ſpeare-men] or of archers, the *ruin* (or cru-) of the cauſe, that is, ſuch as uſe canes or reeds, whereof ſpeares or arrowes were made. Of this word company, ſee before, verſ. 11. It may alſo be read, the wild beaſts of the woods, meaning the ſavage wicked people. So the Chaldee turneth it, the armies of ſinners. mighty bulls [the high Priests and great perſonages: ſee *Pſal.* 22. 13. that ſubmitteth] that is, the Hypocrite which fairneth ſubjection, (as the former were profeſſed enemies) or, *tiſt be* (that is, every one) ſubmit, as *Dent.* 33. 29. The word ſignifieth ſuch ſubmiſſion, as when one caſts downe himſelfe at the feet, as to be trodden on: ſo *Prov.* 6. 3. he hath ſcattered] this is ſpoken to the Church of God. The Grecke turneth it as the former, Scatter thou.

Verſ. 32. Princely Ambaſſadours [Heb. *Chabſamman*, a word not uſed but here. The Greeke ſaith, *Præſides*, Ambaſſadours. *Egypt*] in Hebrew called *Mitſrajim*, the name of the ſonne of Cham, the ſonne of Noah, *Gen.* 10. 6. who called the country where he & his poſterity dwelt by his owne name. In Greeke, and in the new Teſtament, it is alwaies called *Egypt*. This is a prophetic of the calling of the Gentiles to the faith, as the Chaldee faith, that they may be made *proſelytes*.

Ethiopia] in Hebrew *Cuſh*, another ſonne of Cham, brother to *Mitſrajim* and *Canaan*, *Gen.* 10. 6. the country where he and his children dwell is called by his name *Cuſh*, in Greeke *Ethiopia*. The people we call *black Moores*. haſtily ſtrictly] Hebr. *make run*: noting the readineſſe of that nation to offer gifts and facifices, (or, as the Chaldees explained it, to preſent out their hands in prayer) and to receive the Goſpell: See *Act.* 8. 27. &c.

Verſ. 34. of heavens antiquitie] that is, the moſt ancient and higheſt heavens, which were ſince the world began, noting hereby Gods powerfull Meſſiſte and helpe to his Church, as *Dent.* 33. 26. I will give [or] giveſt uſually his voice, that ſpeaketh aloud or thundereth: ſee the notes on *Pſal.* 46. 7. and 29. 3. Some Apoſtles were called *ſonnes of thunder*, *Mark.* 3. 17. and Chriſts powerfull voice raiſeth the dead, *Ioh.* 5. 25.

Verſ. 35. *Giveth the ſtrength* [that is, from praife, and the glory of the Kingdome: ſee *Pſal.* 8. 3. — 5.]

Verſ. 36. *Sanctuaries* [the holy and moſt holy places of the Tabernacle, and Heaven it ſelfe: ſee *Pſal.* 43. 3. the people] that is, as the Greeke explaineth, his people. So the ſoule, *Pſal.* 69. 2. ſot my ſoul: ſee *Pſal.* 45. 4. Bleſſed be God] Hereupon God was called in Iſrael, the Bleſſed one, as *Mat.* 14. 61. Art thou Chriſt the ſonne of the Bleſſed? that is, the ſon of God, *Mat.* 26. 63.

P S A L M E. LXIX.

David (the father and figure of Chriſt) complaineth of his great afflictions. 14 He prayeth for deliverance. 23 He deprecates his enemies to deſtruction. 33 He praileth God for the ſalvation of his Church.

To the Maſter of the Muſicke, upon Sholhan-nim, a Pſalme of David.

Avenie, O God, for waters are entred even to the ſoule. I ſinke downe in the mud of the gulfe, where no ſtanding is; I am entred into the deeps of waters, and the ſtreaming flood overfloweth me. I am weary with my crying; my throat is burnt, mine eyes faile, I attentively waiting for my God.

Many are, more than the haire of my head, they that hate me without cauſe; mighty are they that would ſuppreſſe me, mine enemies ſaith: that which I tooke not away, then I reſtored. O God, thou knoweſt my fooliſhneſſe, and my guiltineſſes are not concealed from thee. Let not them be abaſhed for me that hopefully expect thee, Lord Iehoviſh of hoſts: let them not be aſhamed for mee that ſeek thee, O God of Iſrael. For, for thy ſake doe I beare reproach, ſhame covereth my face. I am become a ſtranger to my brethren, and a forreiner to my mothers ſonnes.

For the zeale of thine houſe hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. And I wept, with faſting aſſiſted my ſoule, and it was for reproaches to me. And I made my rayment ſacke cloth, and I was to them to a Proverb.

They that ſit in the gate ſpake againſt me, and they that drinke ſtrong drinke made melodies. And I, my prayer is to thee, Iehovah, in time of acceptation; O God, in multitude of thy mercy anſwer thou me, in the truth of thy ſalvation. Deliver me out of the mire, and let mee not ſinke downe: let mee bee delivered from my waters, and out of the deeps of waters. Let not the ſtreaming flood of waters overflow me, neither let the gulfe ſwallow me; neither let the pit ſhutter mouth upon me. Anſwer mee, Iehovah, for thy kinde mercy is good; according to the multitude of thy tender mercies turne the face unto me. And hide not thy face from thy ſervant, for diſtreſſe is on me; make haſte, anſwer me. Draw neere to my ſoule, redeeme it, becauſe of mine enemies, ranſome thou me.

Thou haſt knowne my reproach, and my ſhame, and my diſhonour; before thee are all my diſtreſſes. Reproach hath broken my heart, and I am full of heavineſſe; and I looked for ſome to mone me, but none came, and for comforters, but I found none. But they gave me gall for my meate, and in my thirſt they gave me vinegar to drinke. Let their table be before them for a ſnare, and for recompences for a trap-fall. Let their eyes be

be darkened that they see not, and make their loins to shake continually. Powe our up on them thy detelling fire, and let the burning wrath of thine anger take them. Let their Castle be desolate, within their tents let there not be a dweller. For they persecute him whom thou hast smitten, and they tell of the sorrow of thy wounded ones. Give thou iniquity unto their iniquity, and let them not come into thy justice. Let them bee wiped out of the Booke of the living, and let them not be written with the just. And I, poore afflicted and sorrowing; let thy salvation, O God, lift me up. I will praise the Name of God with a song, and magnific him with confession. And it shall be better to Jehovah, than a young Bull that hath horns, that parthe the hoofs. The meeke shall see it, they shall reioyce, the seekers of God, and your heart shall live. For Jehovah heareth the needy, and despoiseth not his prisoners. Praise him let heavens and earth, seas, and all that creepeth in them. For God will save Sion, and build the Cities of Iudah; and they shall dwell there, and have it for inheritance. And the seed of his servants shall possess it: and they that love his name, shall dwell therein.

Annotations.

S Holbannim] that is, six-stringed instruments, or Lilies: see *Psalm 45. 1.*

Verf. 2. Save me, &c.] David in his troubles, being a figure of Christ, prayeth for deliverance from teacations and persecutions, under the similitude of waters, mud, myre, pit, deep, straddles, &c. and that this Psalm be accomplished in Christ, the Evangelists shew, *Mat. 27. 48. Job. 19. 29.* that the use hereof is for us, the Apostle sheweth, *Rom. 15. 3. 4.* that we through patience and comfort of the Scriptures might have hope.

The Chaldee expoundeth these, armies of sinners, which beset him like waters. the souls to wit, of me, as the Greeke explaineth it, that is, are ready to drown and choke me: so *Ion. 2. 5.* see also *Psalm 45. 4.*

Verf. 3. mud of the gulfe] or, of the deep, that is, the deep or gulfe mud in the bottomes of great sea, as *Psalm 68. 23. Ion. 2. 4.* another signe of great calamitie, as also in *Psalm 88. 7.* wherefore Babylon that held captive Gods people, is called a Gulfe, or Deep, *Isa. 44. 27.* no standing no stay or ground, but I sink more and more. deepes of water] in Greeke; deepes of sin.

Verf. 4. is burned] that is, parched, dried, or (as the Greeke explaineth it) hoarse.

Verf. 5. eyes failed] or, are grieved, to wit, with teares and earnest expectation, as *Lam. 2. 11.* and *4. 17.* This was a curse of the Lord, *Lev. 26. 16. Deut. 28. 65.* but Christ became a curse for us, *Gal. 3. 13.* Souther, *Psalm 119. 82.*

Verf. 7. falsly] in Greeke, unjustly. *rocke not away* or, which troubled not, rocke not by force are rapine. This though it may be taken for allur just criminations, whereof David and Christ were innocent, yet in speciall it was verified in Christ, who being in the forme of God thought it no robbery to be equal with God, *Phil. 2. 6.* notwithstanding for witnessing himselfe to be the Sonne of God, hee was put to death by the Jewes, *Job. 19. 7.*

Verf. 6. my foolishnesse] that is, my sinne: see the note on *Psalm 38. 6.* In David we sinnes properly, in Christ, by imputation: for God made him sinne for us, which knew no sinne, *2 Cor. 5. 21.* Or this may be meant of false imputation, O God thou knowest my foolishnesse, if any such be, as my lots charge me with: So *Psalm 7. 4. 5.*

Verf. 7. abolished for me] for my sake, to wit, I will be not delivered. So of Christ, his Disciples hoped that he should be the Saviour of Israel; but when he was killed, they began to doubt and feare, Sarr winnowing their faith to make them assured, but Christ prayed for their confirmation, *Luk. 24. 20, 21.* and *24. 31, 32.* So great are Christs afflictions, that blessed is he that is not offended in him, *Mat. 11. 6.* Iehovah] or, God, he hath the vowels of *Elshim*: see *Psalm 68. 21.*

Verf. 8. leave reproach] that is, are reproached: contrary hereunto is, to beare grace and favour, that is, to be favoured and well liked, *Elph. 2. 15. 17.* Compare herewith *Psalm 44. 23. 25.*

Verf. 9. forreiners] to wit, in their estimation and carriage towards me. This also was the case of Iob and others, *Job 19. 13. Gen. 31. 15.* & of Christ the Jewes said, they knew not whence he was, *Job. 5. 29.* and his brethren beleaved not in him, *Job. 7. 5.*

Verf. 10. zeale of thine house] or jealousy, indignation for the polluting of thine house, and furious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *Job. 2. 15. 16. 17.*

Verf. 11. eaten me up] devoured, or consumed. For love and jealousy are a fire and vehemence flame, *Song. 8. 6.* See also *Psalm 119. 139.* are fallen on me] that is, I have taken them on me, and willingly beare them, as the Apostle gathereth from these words, that Christ pleased not himselfe, (that is, sought not his owne pleasure or profit) but for his Fathers sake and his brethren did beare all things; and this is an example for us to do the like: See *Rom. 15. 1, 2, 3, 4.*

Verf. 11. afflicted my soule] the word afflicted here supplied from *Psalm 35. 13.* for often there is want of a word to be understood, which the Hebrew text sometime sheweth; as *2 Chron. 10. 11, 14. 1.* with Scorpions, for which in *King. 12. 14. 1.* is written, I will chastise you with Scorpions: see the notes on *Psalm 18. 7. 29.* and *2. 7.* it was the notes on *Psalm 18. 7. 29.* that is, to much for] or, it was turned to reproaches, that is, to much reproach and opprobrie. So Iohns fasting turned to his reproach; they said, he had a Devil, *Luk. 7. 33.* his reproach; they said, he had a Devil, *Luk. 7. 33.*

Verf. 12. And I made] or, when I gave, that is, made, or put on. So giving is for putting, *Psalm 8. 2.*

Verf. 13. that sit in the gate] that is, great men in the public assemblies. The rulers of the Jewes, *Deut. 25. 7.* Rath *4. 1, 2, &c.* [pake] or talked

and meditated, communed how to worke me evill, *Luk. 22. 24.* strong drinke] Heb. *Shaker*, which is all manner strong drinke which will make drunken, as ale, beere, wine, fider, methaglin, &c. The Greeke here turneth it wine. melodies] or songs sung with instruments of musick of m. So Iob also complained, *Job 30. 9.*

Verf. 14. And I] that is, And (or but) as for me. type of acceptance] that is, an acceptable time, as the Apostle interpreteth this phrase, *2 Cor. 6. 2.* from *Ezay 49. 8.* in truth of thy salvation] that is, for thy saving truth sake, or faithfull salvation.

Verf. 15. mire] the Chaldee expoundeth it, captivity, which is like unto mire.

Verf. 16. shut her mouth] so that I cannot give out of misery; as Dathan, Abiram, &c. went downe alive into the pit, and the earth covered over them, that no hope was left of their returne, *Numb. 16. 33.* But Christ in all troubles had comfort, even in this grave his flesh rested in hope, *Psalm 16. 9, 10.* The Chaldee expoundeth this verse thus, let not the strong king, which is he to a flock of waters, captivate me, neither let the mighty prince swallow me, &c.

Verf. 17. turne the face] or, respect, regard mee with favour: See *Psalm 53. 6.*

Verf. 20. deliverance] or ignorance, slander, calumny: See *Psalm 4. 3.*

Verf. 21. full of the heaviness] or, sicke, sorrowfull] of this world in Hebrew more than hath his name: Elisha: see *Psalm 8. 5.* to me] to pity, and so I have me, or, in how compassion: So *Job 42. 11.*

Verf. 22. gall in Hebrew *Ros*, an Herbe bitter as wormewood, with which it is often joined, *Deut. 29. 18. Am. 6. 1. Lam. 3. 19.* It groweth in Cornie fields, *Isa. 10. 4.* the water or juice hereof signifieth bitter affliction, *Jer. 9. 15.* These things were also actually done to Christ, whom the Jewes retished with gall and vinegar, *Mat. 27. 34. Job. 19. 28, 29, 30.*

Verf. 23. and for recompence] that is, and for a full recompence of that which they did to me: (let their table be a trap unto them. Or, and for peace, that is, and the things which they expect peace and welfare, let become a trap unto them. But the first sense agreeth with the Apostles interpretation, *Rom. 12. 19.* There are Davids imprecations against the Jewes, and prophesies of their rejection, as the Apostle sheweth, and by their table we are to understand all means of comfort and relieving both of body and soule, which turne to the ruine of the wicked, even an odour of death unto death, *2 Cor. 2. 15, 16.*

Verf. 24. that they see not] so the Apostle explaineth the Hebrew phrase, from seeing, *Rom. 11. 10.* The like is in *Ezay 44. 18.* And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their hearts, *Luk. 12. 39, 40. Act. 28. 26, 27. 2 Cor. 5. 14, 15.* make their voice to heare] bow downe their backs, saith the Apostle, *Rom. 11. 10.* and

this meaneth bondage and misery, as appeareth by the contrary blessing of going upright, which God once vouchsafed unto that people, *Lev. 26. 13.*

Verf. 26. their castle] or their tower, palace, habitation, faire and orderly builded, *Gen. 25. 16. Numb. 31. 10. Song 8. 9.* This which David speaketh of all Christs enemies, Peter applyeth to Iudas that betrayed him, let his habitation bee desolate, *Act. 1. 20.* but Christ threatned the like to them all, *Mat. 23. 38.* Castle here is for Castle or Palace, as Charlot for Charities, *Psalm 68. 18.*

Verf. 27. whom thou hast smitten] Christ the shepherd, who was smitten of God, and wounded for our finnes, *Ezay 53. 4, 5. Mat. 26. 31.* they tell of the sorrow, that is, tell one another, vauntingly, of the sorrow (mart or paine) of thy wounded, thy servants who are wounded for thy sake; or, they preach hereof: be the like phrase, *Psalm 7. 7.* they tell to the sorrow, that is, add unto and increase it, as the Greeke turneth it.

Verf. 28. Give thou iniquity, &c.] that is, Adde sinne unto their sinne, give them over to a reprobate minde, which was Gods heavy judgement first on the Gentiles, *Rom. 1. 24, 28.* afterward on the Jewes, who fulfilled their sin when wrath came on them to the utmost, *1 Thes. 2. 16. Rom. 11. 8. Mat. 23. 32.* Or by iniquity, may be understood punishment for sin, as *Psalm 31. 11.* not come into thy hands, &c.] that is, nor beleve thy Gospell, and to come to the justest God, which is by faith; as the Scriptures shew, *Rom. 1. 13. Eccl. 3. 9. Job. 12. 39. 40.* The Chaldee expounds it, let them not enter into the Church of thy just ones.

Verf. 29. booke of the living] or, Booke of life, wherein the just that live by faith are written, that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as *Ezek. 13. 9. Rom. 11. 20. Phil. 3. 23. Psalm 87. 6.*

Verf. 30. lift me up] or, set me on a high place, that is, safely defend me.

Verf. 31. bitter to] that is, more pleasing and acceptable. A young bull] so the Greeke explaineth the Hebrew phrase, a bull a bullock, that is, a bull which is not young, or a bullock. So *Isa. 6. 25.* where the order is changed, take the bullock of the bull, that is, the young bull or bullock. Some understand it here of two better than bull or bullock, that hath horns] Heb. *bornath*, that is, brings forth or beareth horns, and parthe the hoofs: for such were fittest for sacrifice; but confession and thankes are more pleasing to God, specially Christs obedience: see *Psalm 50. 13, 14, 15.* and *40. 7.*

Verf. 32. the seekers] or, seekers of God, to wit, shall see it, and your hearts shall rise: yee shall have inward life, joy and consolation: See *Psalm 22. 27.*

Verf. 34. his prisoners] such as are persecuted and bound in prisons for his truth: Thus Paul calleth himselfe the prisoner of Christ, *Eph. 3. 1.*

Verf. 35. heavens] the Chaldee saith, Angels of Heaven, and the inhabitants of the earth.

Verf. 36. save Sion] that is, his Church, figured out

cut by *Sion and Iudab*: see *Psalm 2.6.* and this building of *Iudab* cities is by preaching of the Gospel, *1 Cor. 3.9. 10.* a figure of this worke was done by *Iehoshaphat*, *2 Chron. 17.9. 12. 13.* and *Isaiah* propheseth the like, *Isa. 44.16.*

PSAL. LXX.

David prayeth for speedy helpe, to the shame of the wicked, and joy of the godly.

To the Master of the Musicke, a Psalm of David for to record.

O God, for to deliver me; Iehovah, to mine helpe make haste. Let them be abashed and ashamed that seeke my soule; let them be turned backward and bluish that delight mine evill: Let them turne backe for a reward of their shame, that say, aha, aha. Let all that seeke thee be joyfull and rejoyce in thee; and let them say continually, magnified bee God; they that love thy salvation. And I, poore afflicted and needy, O God, make haste to me; thou art mine helpe and my deliverer; Iehovah, delay not.

Annotations.

To record] or to cause remembrance: see *Psalm 38.1.*

Verf. 2. to deliver] or, to rid me free; understand, make haste, or quicken, as is expressed in *Psalm 40.14.* for this Psalm is the same in substance, and almost in words with the end of that Psalm: see the annotations there.

Verf. 3. that seeke my soule] to make an end of it, as *Psalm 40.15.*

Verf. 4. turne backe] desolate or wasted, as *Psalm 40.16.*

Verf. 5. be God] in *Psalm 40.17.* it is written, be Iehovah.

Verf. 6. O God, make haste to me] for this, in *Psalm 40.18.* is, the Lord thinketh on me. Iehovah] in *Psalm 40.18.* my God.

PSAL. LXXI.

The Psalmist in confidence of faith and experience of Gods favour, prayeth both for himselfe and against the enemies of his soule. 14 He promisseth confidence. 17 Prayeth for perseverance. 19 Praisseth God, and promisseth to doe it cheerfully.

In thee Iehovah doe I hope for safety, let me not be abashed for ever. In thy justice rid thou me, and deliver me; incline thine ear unto me, and save me. Bethou to me for a rocke of habitation to enter continually; thou hast commanded to save me, for thou art my rocke and my munition. My God, deliver me out of the hand of the wicked, out of the palme of the evill doer and the leavened. For thou art mine expectation, Lord Iehovah, my confidence from my childhood. By thee have I bene holden up from the wombe; from my mothers bowels thou tookest me; of thee is my praise continually.

As a wonder I am unto many, but thou art my strong hope. Let my mouth be filled with thy praise, all the day with thy glory. Cast me not away at the time of old age; when mineable strength faileth, forsake not thou me. For mine enemies speake of mee, and they that observe my soule consult together.

Saying, God hath forsaken him; pursue and take him, for there is none to rescue. O God, be northward farre away from me; my God, make haste to mine helpe. Let them be abashed and consumed that are adversaries of my soule: let them be covered with reproach and dishonour that seeke mine evill. And I will patiently wait continually, and add unto all thy praise. My mouth shall tell thy justice, all the day thy salvation, though I know not the numbers. I will enter in the powers of the Lord Iehovah; I will record thy justice, thine onely. O God, thou hast learned me from my child-hood, and hitherto have I shewed thy marvellous workes. And also unto old age and hoariness, O God forsake me not; untill I shew thine arme to this generation, thy power to every one that shall come. And thy justice, O God, which is to on high, which hast done great things; O God, who is like thee? Which didst make mee to see, distresses many and evill, didst returne and quicken me; and from the deeps of the earth didst returne and bring mee up: Thou didst much increase my greatness, & didst turne about and comfort me.

Also, I will confesse thee with the instrument of Psalterie, even thy faithfulness, my God; I will sing Psalm to thee with Harpe, O holy One of Israel. My lips shall shout when I sing Psalm unto thee, and my soule which thou hast redeemed. Also, my tongue shall talke of thy justice all the day, for they are abashed, for they are ashamed that seeke mine evill.

Anno-

Annotations.

In thee] Chald. *In the word of the Lord.* This Psalm which hath no title in the Hebrew, is in Greeke thus intitled: *Of David, a Psalm of the finnes of Ienadab, and of them that were first captured.*

Verf. 2. deliver] or, make me to escape safe.

Verf. 3. of habitation] or of mansion, a rocke whereunto I may flee and there dwell safe. God is often called a Rocke, *Psalm 18.3.* and a mansion (or habitation) to his people, *Psalm 90.1.* The Greeke here makes it plaine thus, *Be to me for a God protector, hast commanded] to wit, thine Angels, as Psalm 91.11.* or, hast effectually appointed: see *Psalm 44.5.*

Verf. 4. evill doer] or, injurious, wrong doer. the leavened] that is, the malicious: for maliciousnesse and wickednesse is likened to leaven, *1 Cor. 5.8.* The Hebrew Counters properly significth that which is leavened or swart, *Exod. 12.39.* here used for the malicious or violent cruel man, as the Greeke turneth it, *the injurious, or Chomets* may be used for Chomes, the violent.

Verf. 5. Iehovah] or God, for it hath the vowels of *El-him*: so after, *verf. 16.* See *Psalm 68.21.*

Verf. 6. tookst me] or, didst rid me, to wit, from danger: Compare this with *Psalm 22.10. 11.* of thee] or in thee, but is often used for as, *Psalm 63.7.* and *87.3.* see the notes there.

Verf. 7. a wonder to many] or, a monster to the mighty: a signe whom the many (or mighty) doe gaze upon, speake of, and shew to others, and wonder at. A wonder and a signe are sometimes used as one, *2 Chron. 32.24.* with *2 King. 20.9.* So, Christ and his Disciples were as signes and wonders in Israel, *Isa. 8.18.* *Heb. 2.13.* Iehovah and his fellows were monstrous persons, *Zach. 3.8.* the Apostles amazing stocks to the world, *1 Cor. 4.9.* hope] or refuge, a place where one hopeth for safety.

Verf. 8. with thy glory] or glory of thee, that is, with glorifying thee, honouring, beautifying, and commending thy Majesty.

Verf. 10. speake of] or say of me, that God hath forsaken me, *verf. 11.* or, they speake against me. observe] that is, lay wait for, it is meant here forever: as is the observing of the steps, *Psalm 56.7.* but often this phrase is used for good, to keepe, regard, and preserve the soule or life, *Psalm 97.10.* and *121.7.* *Prov. 22.5.*

Verf. 14. add unto all thy praise] that is, increase it. I will praise thee more than I have done, or, more than others doe, as *2 Chron. 10.11.* will add unto your yoke, that is, increase it.

Verf. 15. though I know not] or, for I know not the numbers, to wit, of them. Gods justice and salvation is innumerable waies admitteth, which are to be celebrated, but cannot be reckoned, *Psalm 40.6.*

Verf. 16. I will enter] to wit, into this worke of praising God in his power, not mine owne: or, I will enter, that is, begin with his powerful works to praise them; or, I will enter, that is, go in hand, or goe forward with my busines through his power.

Verf. 18. unto old age] or, while old age is upon me, as *verf. 9.* So elsewhere God saith, that he had borne Israel from the wombe and birth, and would bear them still unto old age and the hoary haire, *Isa. 44.3.4.* thine arme] that is, strength, helpe, salvation. So *Psalm 77.16.* *Isa. 51.5.* and *53.1.* *Dim. 33.27.* this generation] the men of this age. The word *this* (or present) is understood by that which followeth: see also *Psalm 45.4.*

Verf. 19. And thy justice, O God, which is to on high] that is, which reacheth up to Heaven, viz. I will shew it. Thus the Greeke understandeth it. We may also translate, *For thy justice is unto the high place, that is, to heaven, incomprehensible, as Psalm 36.6.7.* And may be in stead of *For, as Psalm 60.13.* and the high place is by the Chaldee expounded, the high heavens: so *Psalm 93.4.* *Mat. 2.19.*

Verf. 20. didst make me see] or, thou hast shewed me and us, for the Hebrew hath a double reading, meaning David in speciall, and other Gods people with him: to after, it is read in the margin, *quicken me, bring me up, (as also the Greeke hath it.)* but written in the line, *quicken us, bring us up.* By making see, is also meant experience and feeling, as *Psalm 49.10.* and *cut] or evill, that is, calamities, didst returne] that is, didst againe quicken, or, with againe quicken me.* So after. But the Greeke turneth it in the time past. *deeply] abysses of the earth,* gulfs of affliction and death, elsewhere called the lowest parts, *Psalm 88.7.* Iuch Christ in his humanitie, sorrowes and death, went downe unto and returned, *Eph. 4.9.* *Rom. 10.7.*

Verf. 21. my greatness] or magnificence, majestic, honours, for Christ after afflictions entered into his glory, *Luke 24.26.* *1 Pet. 1.11.* *Phil. 2.8.9.* and the godly must suffer with him, that they may also be glorified with him, *Rom. 8.17.*

Verf. 22. psalterie] or lute: see *Psalm 33.2.* even by faith] or, for thy faithful trust. *believe one] or Saint of Israel:* God is so called, both for that he is holiness itselfe, and sanctified his people, *Lev. 20.8.26.* and againe is sanctified, that is, holily praised and honoured of them, *Isa. 8.13.* So *Psalm 78.48.* and *89.19.*

Verf. 24. talke of] or meditate, that is, speake advisedly and after due meditation: see *Psalm 1.2.* for they] or when they are abashed, that is, destroyed: see *Psalm 6.11.*

PSAL. LXXII.

David praying for Solomon, sheweth the goodness and glory of his type, and in truth of Christs Kingdome. 18 He bleisseth God.

For Solomon.

O God, give thy judgements to the King, and thy justice to the Kings sonne. That he may judge thy people with justice, and thy poore afflicted ones with judgement. The mountains shall bring forth peace to the people, and the hills with justice.

K k k k k 2

7 lence covereth them as a garment. Their eyes
standeth out with fatness, they pass the ima-
8 ginations of the heart. They doe corrupt
and speake with maliciousnesse of oppression;
9 they speak from aloft. They fet their mouth
against the heavens, and their tongue walketh
10 thorow the earth. Therefore his people turn-
neth hither, and waters of a full cup are wrung
out to them. And they say, How doth God
11 know, and is there knowledge in the most
high? Lo, these are the wicked, and in tran-
12 quillity ever; they increase wealthy power.
Surely in vaine have I cleansed mine heart, and
13 washed my hands in innocency. And am
plagued all the day, and my rebuke is in the
14 mornings. If I say, I will tell thus; lo, I un-
faithfully wrong the generation of thy sons.
15 And I thought to know this, but it was a pain-
ful thing in mine eyes. Untill I entred into
16 the Sanctuaries of God, did prudently attend
to their last end. Surely thou dost them
17 in slipperie places, dost make them full to de-
18 solations. How are they brought to won-
drous desolation as in a moment? are they at
19 an end, are they consumed with troublesome
frights? As a dreame after one awaketh; O
20 Lord, when thou raisest up, thou wilt despise
their image. Surely mine heart was leve-
21 ned, and I was pricked in my reins. And I
was brutish and knew not, as the beasts was
22 I with thee. Yet I continually was with thee,
23 thou hast holden me fast by my right hand.
Thou wilt guide mee with thy counsell, and
24 after wilt receive me to glory. Whom have
I in the Heavens? and with thee I delight not
25 any in earth. Wholly consumed is my flesh
and my heart; the Rocke of my heart and my
26 portion is God for ever. For loe, they that
are gone farre from thee shall perish, thou
27 suppressst every one that goeth a whoring
from thee. And I, to draw nigh to God is
28 good for mee; I have set my hope for safety
in the Lord Iehovih, for to tell all thy workes.

Annotations.

T He third Booke] to wit, of Psalms. See the
Note on Psal. 42.

Verl. 1. of Asaph] or, to Asaph, who was both
a Prophet and a singer: see Psal. 50. 1. The like title
is of the 10. Psalmes following. There are for the
most part complaints and meditations of the troubles
of Gods people.

Verl. 2. almost] or, a very little, lacked, but my
feet had swayed to after, we might, or almost nothing
lacked, but my steps had bene fixed; noting hereby
his great danger to have fallen through his infir-
mity, had not faith in God sustained him.

(swayed) or turned, declined. This and the next
word *swayed* have a double reading in the Hebrew
by the vowels, they had *swayed*, they had *slipped*;
by the consonants, it had *swayed*, it had *slipped*;
meaning each of his feet, and every of his steps, to
his utter ruine. *swayed* or *been swayed out*,
to wit, as water, and so I had bene loit.

Verl. 3. envieal] or, as *jealous*, had *envieal* zeal:
See Psal. 37. 1.

Verl. 4. bands] or *knots*, that is, *paines*, *forces*, *dis-
eases*, &c. in their death, or till their death, mean-
ing that they live long in pleasure, & dye late,
as is explained, Job 21. 13. They spend their days
in weal, and suddenly they goe downe to the grave.
The Chaldee saith, they are not terrified or
troubled for the day of their death, but *lustily*,
or, and fat is their fortune, their *firm* (strength of
body) as Job saith, one dieth in his full strength, be-
ing in all ease and prosperity, his breast is full of
milk, & his bones run full of marrow, Job 21. 23. 24.

Verl. 5. molestation of] or *man*] that is, *whor-
mole* at other miserable men endure. See the like
phrase in 2 Sam. 7. 14. & Enan and Adameah were
the names of all wretched mankind. See Psal. 8. 5.
The Chaldee expoundeth it, They labour not in the
labour of men but study in the Law, and with just
men, &c.

Verl. 6. compasseth, &c.] or, is a *chaine* to them
and to him, that is, *every* of them; as a collar dar is
hanged for an ornament about the necke. And of
this word *Anak*, to hang a chaine, that Giant *Anak*
had his name, whose children were Giant *Anaks*,
men great of stature, proud and cruel. See
Numb. 13. 23. 34. Job 15. 13. 14. a *carminel*
set habit or ornament finely fitted to the bod, such
was the barlotis habit, Prov. 7. 10.

Verl. 7. eyes standeth] that is, *Each eye stand-
eth* or *starteth* out of the hole for fatness. In Chal-
dee, The similitude of their faces is changed for fat-
ness. So in Job 15. 27. he hath covered his face with
his fatnesse. they passe the imaginations, &c.]
that is, they exceed in prosperity above that they
could imagine or thinke; or, they surpass in wicked-
nesse above that which mans heart can thinke, ac-
cording to that which here followeth, and as in
Jer. 5. 28. it is said, they are waxen fat and shining,
they doe passe the words (or deeds) of the wise.

Verl. 8. They doe corrupt] or consume, dissolve
or make dissolute by their wicked speeches, and by
their oppression of men. It may be understood of
corrupting, or making rotten with sinne themselves
or others, or consuming and wasting with oppres-
sion. with maliciousnesse] or in call, that is, ma-
liciously or malignantly. from aloft] that is, *lofti-
ly*. Or, of the most High, that is, of God, as in the
next verse: but the Chaldee expoundeth it, of the
highnesse of their heart.

Verl. 9. against] or, against God] that is, *against*
God and his Saints whom they blaspheme, as it is writ-
ten, he opened his mouth unto blasphemy against
God, to blaspheme his name and his tabernacle, and
them that dwell in Jerusalem, Rev. 13. 6. So elsewhere
they are used for God, Dan. 4. 23. Jer. 15. 18.
Elevens are people for God, Dan. 4. 23. Jer. 15. 18.

Verl. 10. his people] Gods own people are by this
afflicted.

afflicted. Therefore the Greeke saith my people
the Psalmist (speaking of his brethren, as after
of himselfe, verl. 13. *hither*) to their thoughts
and rentations, which follow in the next verses.
a full] the word *out* or *basis* is here to be under-
stood, as *strange*, for *strong* power, Psal. 10. 9. See the
note there. By waters of a full cup, are meant a
bundance of *teares*, which they must drinke, that is,
of afflictions and rentations which they suffer; as in
Psal. 80. 6. So the Chaldee explaineth it, and reares
as many waters shall flow from them, wrung out
to them, or drunke (sucked up) by them, as in Psal. 75. 9.

Verl. 12. in tranquillity] or quiet, safe, wealthy,
at ease. Compare herewith verl. 12. 1. 2. *wealthy*
power, *abundant* by riches; see Psal. 49. 7.

Verl. 13. cleansed] that is, laboured to cleanse and
purge, by faith and continuall sanctification, Acts
15. 9. 10. 3. otherwise, who can say, I have made
mine heart cleane. Prov. 20. 9. *innocency*] or *clean-
nesse*: see Psal. 26. 5. and 24. 4.

Verl. 14. replegued or touched with afflictions,
purged, which the wicked are not, v. 5. *my re-
buke*, or blame, to wit, I leave the chastisement for
my finnes. in the morning] that is, *every morn-
ing*, or early: the like phrase is Job. 10. 18. Job 7.
18. Lam. 3. 23. Eccl. 3. 2.

Verl. 15. I will tell thus] that is, if these rentations
prevail against mee, so that I should tell and
declare for such these my carnall thoughts. Tel-
ling is often used for publishing and preaching to o-
thers: see Psal. 27. *unfaithfully wrong*] or *unfaith-
fully transgreffe* against the generation of thy sons,
(O God) that is, of thy people, called the sons of God,
Deut. 14. 1. 1. Job. 3. 1.

Verl. 17. prudently attend to] or, consider their
latter end. A like speech Moses used, Deut. 32. 29.
V. 18. *slippery places*] where they suddenly fall
to perdition. The Chaldee saith, in *dirty* places.

Verl. 19. wondrous desolation] such as astonish
the beholders. Such sudden strange desolation
God brought on Babylon of old, Jer. 51. 37. 41.
and will againe, Rev. 18. 10. 17.

V. 20. As a dreame] to wit, for they are, or, so van-
isheth their prosperity; which when one awaketh,
is gone, as is plainly set forth in Esa. 29. 7. 8. So
elsewhere it is said, he shall flee away as a dreame, &
not be found, & shall passe away as a vision of the night;
the eye which saw him shall see him no more, &c. Job
20. 8. 9. The Chaldee explaineth it, as the dreame
of a drunken man. thou wast up] to wit, thy selfe,
that is, rise up to punish them, as Psal. 35. 23. or
raise up, to wit, them, at the last day of judgement.
So the Chaldee Paraphrast turneth it, saying, on the
day of the great judgement they shall rise up out of the
house of the grave, in wrath thou wilt despise their
image. The Greeke saith, in thy cities thou wilt despise
their image: the Hebrew word *baghair* being am-
biguous, in this sense, compare herewith Eccl. 8. 10.
despise their image] or their shadow, that is, *de-
stroy* their transitory estate; for, man walketh in
an image, Psal. 39. 7. Or, referring it to the last judg-
ment, their image may mean their corrupt sinful
state, Ge. 3. 3. and the despising of it, is their utter re-
jection; for then they shall rise to shame and con-

tempt eternal, Dan. 12. 2.

Verl. 21. was leaved] or *leaved* it selfe, that is,
was vexed, grieved, [weald], was sorrow in leavon,
with my fretting griefe and anger. I was pric-
ked] or, *thorned* (pricked) my selfe, that is, felt
sharp paines, to wit, with my fretting thoughts and
desires.

Verl. 22. brutish] that is, *beastly*, *bestiall*, like a
brute beast, not having the understanding of a man
in me: as is explained, Prov. 30. 2. See also Psal. 49.
11. as the beasts] that is, as one of them, or a
great beast, Hebr. *Behemah*; which is used for the
vast Elephant, Job 40. 10. The Greeke here turneth
it *bestiall*, or *brutish*.

Verl. 24. to glory] or *with glory*, that is, *glorious-
ly*, honourably. See 1 Tim. 3. 16. Phil. 3. 21. Heb. 2.
10. 1. Pet. 5. 1. 4. The Chaldee paraphrase, Thou
wilt guide me with thy counsel in this world; and after
that the glorie is accomplished, which thou hast said
thou wilt bring upon me, thou wilt receive me.

Verl. 25. whom have I] or, who is for me, but
thee to trust in, or call upon. *delight not*] or
take no pleasure in any person, or thing.

Verl. 26. the Rocke] that is, the strength and hope;
the Greeke saith, the God of my heart.

Verl. 27. gone farre] that is, the wicked who
are here said to be farre from God; and in Psal. 119.
150. are farre from his Law, and therefore substat-
ion is farre from them. Psal. 119. 155. as have they
perish, whereas the righteous are a people neere God,
Psal. 148. 14. that goeth *arising* from thee]
that is, *goeth* after idols, departing from the true
God, as *Hofat*. 2. for idolatry or breach of Gods co-
venant, is often called *whoredome* or *fornication*, Jer.
3. 9. 20. Ezek. 16. 35. 5. 7. See Psal. 106. 29.

Verl. 28. to draw nigh] to both the Greeke and
Chaldee doe explaine the Hebrew phrase the
drawing neere of God; and thus it is also used in
Esa. 58. 2. and is done by the faith of the Gospell,
Heb. 7. 19. Iehovah] or *God*: see Psal. 68. 21.
The Chaldee saith, in the word of God, to wit, that
I may tell, or declare, as the Greeke explaineth it.

PSAL. LXXIV.

The Prophet complaineth of the desolation of the
Sanctuary. 10 He moveth God to help in confi-
dence of his power, 18 of his repressfull incomes,
of his children, and of his Covenant.

An instructing Psalm of Asaph.

W Here, O God, hast thou cast
us off to perpetuities: shall thine
anger smother against the sheep
of thy pasture? Remember thy congregatio,
which thou hast purchased of old, the rod of
thine inheritance, which thou hast redeemed,
this mount Sion wherein thou hast dwelt. Lift
up thy feet to the desolations of perpetuities,
the enemy hath done evil to all things, in the San-
ctuary. Thy distreffers roare in the mids of thy
Synagogues.

synagogues; they have set their signes for signes. He was knowne, as he lifted on high, axes against the thicket of the wood. And now the carved workes thereof all together they have beat down, with beetle and mallets.

They have cast into the fire thy sanctuaries, to the earth they have profaned the dwelling place of thy name. They said in their heart, let us make spoile of them altogether; they have burned all the synagogues of God in the land. We see not our signes, there is not any Prophet more, nor any with us that knoweth how long. How long, O God, shall the distressed reproach? Shall the enemy blaspheme thy name to perpetuity? Wherefore turnest thou away thine hand, even thy right hand? draw it out of the midst of thy bow, make a full end. For God is my King from antiquity, he worketh salvations in the midst of the earth. Thou didst breake asunder the sea by thy strength, didst breake in peeces the heads of the dragons in the waters. Thou didst quite burst the heads of Livjathan, didst give him for meat to the people that dwell in drie deserts. Thou didst cleave the fountaine and the streame, thou diddest dry up the rivers of strength. The day is thine, the night also is thine; thou hast prepared the light and the Sunne. Thou hast constituted all the borders of the earth, the summer and the winter, them hast thou formed. Remember this, the enemy reproacheth Jehovah, and the foolish people blaspheme thy name. Give not the soule of thy turtle-dove to the wilde company; the company of thy poore afflicted forget not to perpetuity. Have respect unto the covenant, for full are the darknes of the earth, of the habitations of violent wrong. Let not the oppressed returne alhamed; let the poore afflicted and needy praise thy name. Rise up, O God, pleade thou thy plea, remember thy reproach from the foole all the day. Forget not the voice of thy distressers; the tumultuous noise of them that rise up against thee ascendeth continually.

Annotations.

OF *Asaph* or, to *Asaph* 3 in Chaldee, by the hands of *Asaph* see *Psal.* 50. 1. If *Asaph* (who lived in Davids daies) made this Psalme, it was a prophetic of troubles to come. If some other Prophet made it when calamities were on Israel, then was it committed to *Asaphs* posterity the fingers, called by their fathers name; as *Aarons* posterity, are called *Aaron*, 1 *Chron.* 12. 27. thine anger

(smoke) or, thy nose (smoke, that is, burne, as was threatened, *Deut.* 29. 20. A manifestation of fore displeasure: see *Psal.* 18. 9. and 80. 5. *sheep* or *flocke*, that is, us thy people, as *Psal.* 79. 13. The *flocke* comprehendeth *sheep* and *goats*, *Lev.* 1. 10.

Verf. 2. purchased of old or bought of yore, when thou broughtest them out of Egypt, *Exod.* 15. 16. or underhand, that thou hast purchased it, hast redeemed, &c. *therod of thine inheritance* that is, *Israel*, *Jer.* 10. 16. called elsewhere the line of Gods inheritance, *Deut.* 32. 9. which he measured out for himselfe as land is meted with a rod or line. It may also be read the *septer*, or the tribe of thine inheritance, as *Esa.* 63. 17. for the Hebrew *Shibet*, which properly is a rod or staffe, is sometimes a *septer*, *Psal.* 45. 7. sometime a tribe, *Psal.* 78. 67.

Verf. 3. Lift up thy feet for thy hommers, that is, thy strokes, to stampe or beat downe the enemy unto perpetual desolations. Thus the feet are used to tread downe with, *Isa.* 26. 6. and so the Greeke keepeth it here, changing the metaphor, and translating it, thy hands, which are also instruments to strike downe with. Or lift up thy feet, that is, come quickly to see the perpetual desolations which the enemy hath made. bath downe evil; that is, broken, robbed, burned, wasted all things; as did Nebuchadnezzar in the Temple, 2 *Kings* 24. 13. and 25. 9. 13, 14, &c.

Verf. 4. thy synagogues or assemblies, either the courts and places about the temple, where the people assembled, or the other synagogues in Jerusalem, as after in *vers.* 8. he speaks of all the synagogues in the land, places where prayers and lectures of the law were used, *Act.* 16. 13. and 15. 21. The assembly of Christians is called also by this name, *synagogue*, *Iam.* 2. 2. their signes or banners, which are signes of victory, or of idolatry. See after, *vers.* 9.

Verf. 5. He was knowne He, that is, *Aman*, or every one of the enemies was knowne, that is, renowned, or famous, as having done some notable act. as he lifted on high or, as he that bringeth aloft, that is, as a man brings the axe aloft over his head, to fell downe the thicke wood with might and maine. They cut downe the wood of the temple, as men doe trees in a forest. thicket of the wood that is, the thicke wood or tree, whose boughes are wrapped one in another: or, if we understand it of the wood-work in the Temple, the inflected graven wood, which he that did most eagerly cut downe, was most renowned.

Verf. 6. And now or, And then, at the same time. So *P.* 27. 6. carved workes growing, or (as the Hebrew phrase is) openings, used for graven or carved workes, *Exod.* 28. 11. The Greeke here turneth it, doores, which also have their name of opening.

Verf. 7. thy sanctuaries the temple (which had divers holy places) was burned by Nebuzar-adan, 2 *Kings* 25. 9. to the earth to wit, burning or raising downe to the ground.

Verf. 8. Let us make spoile or, wee will oppress, prey upon them. Of this Hebrew root, the Dove hath her name in that tongue, as the Dove hath her name in that tongue, &c. being subject to the prey and spoile of Hawkes, &c. wherefore

wherefore in *vers.* 19. he calleth the Church a turtle-dove.

Verf. 9. our signes the testimonies of Gods presence and favour, extraordinary or ordinary, as the sacrifices, &c. *Dan.* 11. 34. So Circumcision, the Passover, the Sabbath, &c. were for signes to *Israel*, *Gen.* 17. 11. *Exod.* 12. 13. and 31. 13. or, as the Chaldee expoundeth it, the signes which the Prophets gave us. any Prophet that could see and foretell by the spirit an end of these troubles, *Lam.* 2. 9. A Prophet (*Nabi*) is one that from the inward counsell of God uttereth oracles. In old time he was called a *Seer*, 1 *Sam.* 9. 9. *Amos* 7. 12. how long to wit, this affliction shall endure. The like speech is in *Psal.* 6. 4.

Verf. 11. draw it, &c. this word, or some such, seemeth here to be understood, as often in the Hebrew: see *Psal.* 69. 11. The drawing the hand out of the bosome denoteth a performance of the worke without slackness, as we may see by the contrary, *Prov.* 26. 15. full end by consuming our enemies, and accomplishing our deliverance.

Verf. 13. the sea in Chaldee, the waters of the red sea, of the dragons or whales, meaning the nobles of Egypt, who pursuing the Israelites were drowned in the red sea, *Exod.* 14. 28. For great persons are likened to Dragons or whale-fishes, as *Ezek.* 29. 3.

Verf. 14. the heads that is, the heads, as the Greeke translatheth it, called heads for the excellency and principality. of *Livjathan* or, of the whale, meaning Pharaoh king of Egypt, who was drowned with his Princes, *Psal.* 136. 15. *Livjathan* is the name of the great whale-fish, or sea Dragon, so called of the fast joyning together of his scales; as he is described, *Iob.* 40. 20. and 41. 6, &c. and is used to resemble great tyrants, here, and in *Isa.* 27. 3. So the Chaldee expoundeth it, the heads of Pharaohs mighty men. in dry deserts that is, to the wilde beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast upon the shore, *Exod.* 14. 30. The beasts may be called a people, as *Comes*, *Pismires*, *Locusts*, &c. are called peoples and nations, *Prov.* 30. 25. 26. *Iob.* 1. 6. See also the notes on *Psal.* 72. 9. unless by these dwellers in dry places, we understand the Israelites in the wilderness, to whom the spoile of the Egyptians was as meat; as elsewhere they said of the Canaanites, they are bread for us, *Num.* 14. 9. This the Chaldee favourerth.

Verf. 15. didst cleave the fountaine bringing a well and streame of water to thy people out of the rocks, *Exod.* 17. 6. *Num.* 20. 11. *Isa.* 48. 21. *Psal.* 105. 41. rivers of strength that is, strong, rough, or vehement rivers, as the waters of Iarden were dried up, that *Israel* might goe thorow, *Ios.* 3. 15. 17. The Chaldee Paraphrast addeth also the rivers Arnon and Iabok, whereof see *Num.* 21. 14. *Deut.* 2. 37.

Verf. 16. the light The Hebrew *Maor* is properly a light some body, as is the Sunne, a Moone, Stars, &c. *Gen.* 1. 3. 4. 5. and here may be meant of the Moone, as the Chaldee translatheth it, for

the Sunne next followed. For this God is elsewhere also celebrated, *Psal.* 136. 7. 8. 9.

Verf. 19. spoile of thy turtle-dove that is, the spoile of thy Church, called a turtle-dove, for their danger to be preid upon by the wicked, as before, 8. being of themselves weak, meek, mild, and timorous; also for their faith and loyalty towards God, and innocency of life. In these respects are doves mentioned, *Hos.* 11. 11. *Ezek.* 7. 16. *Isa.* 38. 14. and 59. 11. *Song.* 4. 1. and 6. 8. *Matth.* 10. 16. So the Chaldee explaineth it, Give not the spoile of them that teach thy law, to the people which are like wilde beasts, wilde company or wilde beasts, as the Greeke translatheth it, meaning the cruel people like wilde beasts, as the Chaldee saith. The same word straight-way followed for the Church, or lively flock of Christ. See the notes on *Psal.* 68. 11. 31.

V. 20. the covenant [which thou didst make with our fathers, (as the Chaldee addeth to explain it,) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal.* 105. 8. 9. 10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, *Gen.* 6. 11. 17. 18. and 8. 21. 22. which covenant the Prophets apply to the Church after, *Esa.* 54. 9. the darknesses that is, darke places, as in *Iy.* 88. 7. and 143. 3. he meant that the base obscure places were full of violence, even folds or habitations of cruelty; no cage being free from the rapine of the enemies. Darke places may be put for base or meane, as in *Prov.* 22. 29. darke or obscure persons, are the base sort. The Greeke here also translatheth it darke persons, meaning the vile craftie enemies.

Verf. 22. pleade thy plea defend thine owne cause: see *Psal.* 35. 1. from the foole; understand, which thou sufferest from the foole, or impious, *Nabal*, which word was also before, *v.* 18. whereof see *Psal.* 14. 1. The Chaldee paraphratheth from the foolish King.

Verf. 23. ascendeth that is, cometh up unto thee, it is so great; as *Lam.* 1. 2. or, it increaseth, as the battle is said to ascend when it increased, 1 *Kin.* 22. 35.

PSAL. LXXV.

A confession to God, and promise to judge uprightly. 5. A rebuke of the proud, by consideration of Gods providence.

To the Master of the Musicke, Corrupt not: a Psalme of Asaph, a Song.

WE confesse to thee, O God, we confesse, & neere is thy name; they tell thy wondrous works. When I shall receive the appointment, I will judge righteousness. Dissolved is the earth and all the inhabitants thereof; I have set sure the pillars thereof Selah, I said to the vain-glorious fools, be

be not vain-gloriously foolish; and to the wicked, lift not up the horn. Lift not up your horn to on high, nor speake with a stiff neck.

For not from the East, or from the West, neither from the desert, cometh promotion.

But God is the judge, he abaseth one, and exalteth another. For a cup is in the hand of Iehovah, and the wine is red; it is full of mixture, and hee powreth out of the fume; but the dregs thereof wring out, and drinke shall all the wicked of the earth. And I will thew for ever, will sing Psalme to the God of Iakob. And will hew off all the hornes of the wicked; the hornes of the just man shall be advanced.

Annotations.

Corrupt not, or, Destroy not; see Psal. 57. 1. The Chaldee addeth, in the time when David said, destroy not the people. of Asaph; or to Asaph; in Chaldee, by the hand of Asaph: see Psal. 50. 1.

Verf. 2. and neere is to wit, neere in our mouths and hearts to celebrate it. Thus Gods word is said to be neere, Rom. 10. 8. and, thus art neere in their mouth, 1er. 12. 2. In this sense the Greeke also explaineth it, and wee will call on thy name. they tell that is, I and others with me: so the Greeke saith, I will tell.

Verf. 3. receive the appointment; or, take the appointed thing. (or time, as the Chaldee translateth it) that is, the office appointed and promised. They seeme to be the words of the Psalmist (as appeareth more plainly by verf. 10. and 11.) in person of Christ, to whom the kingdom of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 Sam. 3. 17. 19. and 5. 12, 23. rightconnesse; that is, most righteously.

Verf. 4. dissolved; or melted, that is, saint with troubles, fears, &c. as Isai. 2. 9. (see [ure] or, will stiffe fasten, artificially stablish, as by line and measure, that they fall not. Pillars] the mountains, which may also mean Governours; for great personages are likened to Pillars, Gal. 2. 9.

Verf. 5. the horn of the signe of power and glorie, Ps. 112. 9. and 89. 18. 25. Lu. 1. 69. In 1 Chr. 25. 5. mention is made of prophesies, to lift up the horn.

Verf. 6. to on high; that is, loft, or against the high God: with a stiffe neck; like untamed oxen shaking off the yoke of obedience. Or, speake not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is, arrogantly, or with one necke, that is, with joynt force: as heart, in Psal. 83. 6. is for one heart.

Verf. 7. the desert; that is, the South or North; for deserts were on both ends of the land of Canaan. promotion; or exaltation; or, as the Greeke translateth; desert of the mountaines; that is, the

mountain deserts, meaning that preferment or deliverance comes not from any of the nations round about. The Hebrew *flamim* is ambiguous, signifying both exaltation, and mountaine. The Chaldee maketh this paraphrase, For there is no consideration me, from East to West, from the North the place of the desert; or from the South the place of the mountaine.

Ver. 8. abaseth one; Hebr. this man. another Hebr. this man. It may also be read, He (this God) abaseth, and hee advanceth.

Verf. 9. a cup; to measure our afflictions; see Psal. 11. 6. a similitude often used: see Hab. 2. 16. Ez. 23. 31. 32. 1er. 25. 28. The Chaldee saith, a cup of curse. wine; that is, wrath or indignation, as is expressed, 1er. 25. 15. Job 21. 20. Revel. 14. 10. red; or thicke, troubled, muddie, noting fierce indignation. The Greeke turneth it, acraus, more, meaning strong wine, not allayed. Som Revel. 14. 10. where more, or pure wine, meaneth great afflictions. The Greeke there is taken from this Psalm: of mixture; that is, of liquor mixed, ready to be drunke: as wisdom is said to have mixed between wine, Prov. 9. 2. that is, tempered; it ready. So Revel. 14. 10. The Chaldee addeth, mixture of bitteresse.

He powreth out; to wit, unto his owne people, afflicting them, as is expressed, 1er. 25. 17. 18. 28. 29. the dreg; the most grievous afflictions; as Esai. 51. 17. 22. wring out; or squeeze up, that is, feeble and afflicted with it. So Ezek. 23. 34. & Isai. 51. 17.

Verf. 10. will shew; to wit, this worke of Gods mercy, and judgement. The Chaldee explaineth it, will shew thy miracles. hornes of the wicked; their power, dominion, and pride, whereby they assault and scatter Gods people, 1er. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12, 13, as by burnes of the just min, is meant his power, dominion, glory, Psal. 132. 17. and 92. 11. and 148. 14. 1 Sam. 2. 10. Some Chaldee openeth it, And I will humble all kingdoms, the high strength of the wicked.

PSAL. LXXVI.

A declaration of Gods majestie in the Church, against her enemies. 12 An exhortation to serve him reverently.

To the Master of the Musike on Neginoth, a Psalm of Asaph, a Song.

God is knowne in Iudah, his name is great in Israel. And in Shalem is his tabernacle, & his dwelling in Sion.

There brake hee the burning arrowes of the bow, the shield & the sword, & the war Selah.

Bright, wondrous excellent art thou, more than the mountains of prey. The mighty of heart have yielded themselves to the spoile; they have lumbered their sleep, & none of the men of power have found their hands. At thy rebuke, O God of Iakob, both chariot

and horse hath bene cast asleepe. Thou, thou art fearefull, and who shall stand before thee when thou art angry? From the heavens thou causedst judgement to be heard; the earth feared, & was still. When God arose to judgement, to save all the mecke of the earth Selah. Surely the wrathfull heat of men shall confesse thee, the remnant of the wrathfull heats thou wilt gird. Vow ye, and pay to Iehovah your God: all they that be round about him, let them bring a present to the FEAR. To him that gathereth as grapes the spirit of the Governours, that is fearefull to the Kings of the earth.

Annotations.

ON Neginoth; or, with stringed instruments: see Psal. 4. 1. of Asaph; or, to Asaph: see Psal. 50. 1.

Verf. 3. Shalem; or Salem, the City of Melchisedek, Gen. 14. 18. afterwards called Ierusalem; whereof see the notes on Psal. 51. 10. The Greeke translateth it, in Peace, which is the interpretation of the name Salem, as the Apolline sheweth, Heb. 7. 2. The Chaldee paraphrase saith, Jerusalem, his tabernacle; or tent, pavilion, which is both a meane dwelling, and a moveable, Lev. 23. 4. 43. Heb. 1. 19. 10. For both Moises Tabernacle and Solomon Temple were meane cottages in respect of Gods glory, 1 King. 8. 27.

Verf. 4. burning arrowes; or fiery darts, (as the Apolline calleth the tentations of that wicked one, Ephie. 6. 16.) The Hebrew *Risphat*, is properly burning coals, Song 8. 6. figuratively here the glittering brass-headed arrowes, elsewhere the fiery thunderbolts, Psal. 78. 48. and burning plague, Deut. 32. 24. Habak. 3. 5. likened to arrowes, Psal. 91. 5. Here it may leade us to minde this Psalm, to celebrate the victories against Satan, figured by the vanquishing of the Assyrians, and other enemies, 2 King. 19. 35. The Chaldee explaineth it thus, when the house of Israel did his will, he placed his divine majesty among them; there brake hee the arrowes and bowes of people that warred a shield, and sword, and battle-roy, destroyed be for ever. and the warre; that is, the army of warriors, the battle-array. See Psal. 27. 3. And thus Shalem, or Peace, is maintained by breaking all warlike instruments: as Esai. 2. 4.

Verf. 5. Bright; made light, that is, Glorious; speaking to God, as verf. 7. wondrous excellent; magnificence: see Psal. 8. 2. mounts of prey; the mountaines of the Lions and Leopards, Song 4. 8. meaning the kingdoms of this world, which make prey and spoile one of another, like wilde beasts, Dan. 7. 4. 5. 6. 7. whom the Lambe on mount Sion excelleth in power and glory, Revel. 14. 1. and 17. 14. Or, from the mounts of prey, that is, when thou comest from conquering the enemies, which lie in the mountaines to make prey of thy people.

V. 6. mighty of heart; or stout, stubborn heart; a title of the wicked that are farre from justice, Eia. 46. 12. called here in Greeke *animois in heart*, their sleep; their eternal sleep, 1er. 51. 39. 57. the sleep of death, Psal. 134. 4. So in the next verse, none of Hebr. all (or any) have not found, that is, none found. So 1 Job. 3. 15. every man slayer hath not, that is, none hath life. See also Psal. 143. 2. men of power; able men, for strength, courage, and riches (in which last sense the Greeke taketh it here) these did not reit, or could not, as Psal. 77. 5. They were notable (as the Chaldee saith) to take their weapons in their hands.

Verf. 7. thy rebuke; that is, punishment, desolation; see Psal. 9. 6. chariot; that is, Princes and Captaines riding on chariots & horses, on which they were wont of old to fight, Iudg. 4. 3. 1 King. 22. 31. 34. These all by Gods rebuke have bene flaine, as in the campe of Asidur, 2 King. 19. 35. and the host of Antichrist, Rev. 19. 18. 21.

Verf. 8. when thou art angry; Hebr. from then (charis, from the time of) thine anger, after thine angeris once kindled.

Verf. 9. the earth; or, the land; which the Chaldee understandeth thus; the Land of the heathens feared, the Land of Iherusalem was quiet.

V. 11. shall confesse thee; that is, shall turne to thy praise, when thy people are delivered from the rage of their foes. the remnant; or, the few remnant, that is, thy people which remaine and perill not in the rages of the wicked. thou wilt gird; to wit, with justnesse, that they shall find praise to thee; as the Greeke explaineth it, shall keep a fast to thee. As in Iudg. 13. 2. Gird ye, there is understood, with armour, or sackcloth: so here seemeth to be understood joy or gladnesse, wherewith persons (or things) are said to be girded, Psal. 30. 12 and 65. 13. or, thou wilt gird with strength, as Psal. 18. 40. Or if we referre it to the hoc rage of the wicked, the residue thereof thou wilt gird, that is, binde or restrain from attempting further evil.

Verf. 12. How ye men in danger, or deliured from it, were wont to make vows unto God, Genes. 28. 20. Iona 1. 16. Psal. 66. 13, 14. round about him; a description of his people, as the twelve tribes pitched round about the Tabernacle, Num. 2. 2. and the foure and twenty Elders were round about Gods throne, Revel. 4. 4. So the Chaldee expoundeth it, ye that dwell about his Sanctuary. to the feare; that is, the most fearefull God, called Feare of Terreur, for more reverence and excellency, unto whom all feare is due, as Isai. 8. 12. 13. Malach. 1. 6. So Iakob called God the Feare of his father Iakob, Genes. 31. 53. And this was performed when after Asidurs overthrow, many brought offerings to the Lord, 2 Chron. 12. 21. 23.

Verf. 13. To him that gathereth; so the Greeke, to him that taketh away: or wee may read, Hee gathereth, (or Cutteth off as in vintage;) a similitude from grape-gatherers, which cut off the clusters of the vines; applied here to the cutting off the lives of men, The like is in Rev. 14. 18, 19, 20. also in Iudg. 20. 45. The Chaldee explaineth it,

To him that represseth the pride of the spirit of governors 3 God, to be feared above all Kings of the earth. . . . Governours or Princes, Captaines, that leade and goe before the people. So Gods Angell destroyed all the valiant men, and Princes, and Captaines in the Campe of the King of Ashur, a Chre. 32. 21.

PSAL. LXXVII.

The Psalmist sheweth what fierce combat hee had with diffidence. 11 The victory which he had by consideration of Gods great and gracious workes done of old.

To the Master of the Musicke, to Ieduthun, a Psalm of Asaph.

MY voice was to God, and he gave care unto mee. In day of my distresse I sought the Lord, my hand by night reached out and ceased not, my soule refused to be comforted. I remembered God, and made a troubled noise; I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes, I was stricken amazed and could not speake. I recounted the daies of antiquity, the yeeres of ancient times. I remembered my melody in the night, with my heart I meditated, and my spirit searched diligently. Will the Lord cast off to eternities, and not adde favourably to accept any more? Is his mercy ceased to perpetuity; is his word ended to generation and generation? Hath God forgotten to be gracious; hath he shut up in anger his tender mercy Selah? And I said, doth this make me sicke, the change of the right hand of the most high? I will record the actions of Iah; surely, I will remember thy miracle from antiquity. And I will meditate of all thy workes, and will discourse of thy practises. O God, thy way is in the sanctuary; who is so great a God as God? Thou art the God that doest a marvellous' worke; thou hast made known thy strength, among the peoples. Thou hast redeemed thy people with arme, the sonnes of Iakob, and of Ioseph Selah. The waters saw thee, O God, the waters saw thee, they trembled, also the deeps were stirred. The clouds streamed downe waters, the skies gave out a voice; also thine arrowes walked about. The voice of thy thunder was in the round aire; lightnings illuminated the world, the earth was stirred, and quaked. Thy way was in the sea; and thy pathes in the many waters, &

thy footsteps were not known. Thou didst leade thy people like a flocke, by the hand of Moses and Aharon.

Annotations:

To Ieduthun or, for him: see Psal. 39. 1. and 62. 1.
Vers. 2. he gave care [so the Greeke explaineth the Hebrew phrase to give care: see the like Psal. 65. 11.
Vers. 3. sought the Lord] in Chaldee, sought instruction from before the Lord, and the spirit of prophesie rested upon me. reached out [or, times was poured out, that is, was stretched out in prayer: a vehement figurative speech, like that of pouring out the heart, Psal. 62. 9.] or, was wet with continual wiping of mine eyes: or by hand may be meant plague or force (as in Iob 2. 2.) which continually ran. The Chaldee expounded it, by night mine eyes dropped teares, and ceased not.
Vers. 4. meditated or praised. See Psal. 5. 3. 18. overwhelmed or covered it selfe, that is, [over]whelmed or fainted with sorrow. So Psal. 143. 4. and 143. 4. and 107. 5. Lam. 2. 12.
Vers. 5. the watches [or the wards, custodies, that is, as the Chaldee explaineth it, the daies] of mine eyes, so that I cannot sleepe. [or, I was stricken amazed] beates with terror, as with a hammer; or, as the Greeke saith, ironbled. So David. 2. 1. 3. Gen. 41. 8. could not speake [so the Hebrew phraseake not, is sometime to be interpreted: as, who shall judge. 2 Chron. 1. 10. for which in 1 King. 3. 9. is written, who can [or, is able to] judge. So Psalmes 78. 20.
Vers. 6. of ancient times [or, of eternities, that is, of ages past. This hee did according to the commandment, Deut. 32. 7. for former histories are written for our learning, Rom. 15. 4. 1 Cor. 10. 11.
Vers. 7. my melody [or musickall] play, to wit, how I had before time played, and sung long of praise for thy benefits: (see Psal. 33. 2. 3.) or, I remembered my musike, and tooke my instrument, and thus I sung. spirit searched in Chaldee, the knowledge of my spirit [searched] marvellous things.
Vers. 11. doth this make me sicke [doth it grieve and weaken me, that the right hand [the domination] of God is changed, and hee keepeth not one constant course in his workes? The Prophet seemeth to checke himselfe for his infirmity. Or, (taking it not for a question) it maketh me sicke; or, this is my infirmity. the change] or, that changed is for the Hebrew phrase, to change, may be resolved.
Vers. 12. will record [will remember] for my selfe, and mention to others: The Hebrew implieth both these, by a double reading. miracle [that is, miracles or wondrous workes] (as the Greeke explaineth it) all and every of them, done of old. So after in vers. 15.
Vers. 15. discourse [or meditate, intreat of, both in minde and talke. Vers. 14.

incredulous and disobedient Israelites. 67 Ephraim being refused, God chose Iudah, Sion, and David.

An instructing Psalm of Asaph.

Ive care my people to my law, incline your eare to the words of my mouth. I will open my mouth in a parable, I will utter hid things, of antiquity. Which we have heard, and have knowne them, and our fathers have told us. We will not hide from their sonnes, to the generation after, telling the praises of Iehovah: his power also and his marvell which hee hath done. How he stablished a testimony in Iakob, and put a law in Israel, which he commanded our fathers, to make them knowne to their sons. That the generation after, sons that should be borne might know, might rise up and tell their sonnes. And they might put their constant hope in God, and not forget the acts of God, and might keepe his commandments. And not be as their fathers, a generation perverse and rebellious: a generation that prepared not aright their heart, and whose spirit was not faithfull, with God. The sonnes of Ephraim armed shooting with bow, turned backe in the day of battell. They kept not the covenant of God, and in his Law they refused to walke. And forgaite his actions, and his marvellous workes which he had shewed them. Before their fathers, he had done a miracle in the land of Egypt, the field of Tioan. He cleft the sea and made them passe thorow, and made the waters to stand as an heape. And led them with a cloud by day, and all the night with a light of fire. He clave the Rocks in the wilderness, and gave drinke as out of the great deepes. And brought forth streames out of the rock, & made waters defend like rivers. And they added yet to sin against him, to provoke bitterly the most high in the dry desert. And tempted God in their hart, asking meat for their soule. And they spake against God they said; Can God furnish a table in the wilderness? Loc hec smote the Rocks, and waters gushed out, and streames overflowed: can he also give bread; or can he prepare flesh for his people? Therefore Iehovah heard, and was exceeding angry, and fire was kindled against Iakob; and also anger came up against Israel. Because they beleved not in God, and trusted not in his salvation. Though he had commanded the skies from above, and opened the doores of heavens. And rained upon them Manna to eat, and the wheat of heavens hee gave to them.

Vers. 14. in the Sanctuary] or in sanctitie, in the holy place, as the Greeke turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world, as holy things were hidden in the Sanctuary, especially the Ark and Cherubims where God iare. So as it was not lawfull for people or Priests to see them, Num. 4. 6. 7. 15. 20. Levit. 16. 2. Compare also herewith, Psal. 73. 16. 17. The Chaldee translateth, O God how holy are thy wayes.
Vers. 15. Marvellous Work] that is, works, wonders. This is taken from Exod. 15. 11.
Vers. 16. with arme] that is, with power: an arme stretched out, as Exod. 6. 6. in Greeke, with thine arme. of Iakob] that is, the tribes of Israel, borne of him. of Ioseph] this may be meant (as the Chaldee Paraphrast taketh it) of all the Israelites whom Ioseph nourished, Gen. 45. 10. 11. and 50. 21. called therefore his sonnes in speciall of the tribes of Ephraim and Manasse, the sonnes of Ioseph, noted from the rest, for more honour. Compare also herewith Psal. 80. 2. 3.
Vers. 17. The waters] of the red sea, Exod. 14. 21. Psal. 114. 3. The Chaldee paraphrasteth, They saw thy divine Majesty from the midst of the sea, O God. trembled] or were pained, as a woman in travell. So Psal. 29. 8. and 97. 4.
Vers. 18. dreamed or guided with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and so feared and hindered them with stormy tempests, that their chariot wheels fell off, &c. Exod. 14. 24. 25. And thus Israel was baptised in the cloud and in the sea, 1 Cor. 10. 1. 2. thine arrowes] or stones [as this word also significth, Lam. 3. 16.] meaning haile-stones. See Psalm. 18. 15. Iob. 10. 11.
Vers. 19. in the round aire] in the sphere or globe. The aire is so called of the round forme, which it (with all the heavens) hath. Of the thunder in the aire, see Iob 37. 2. — Psal. 29.
Vers. 20. Thy way] wherein thou wentest, and leddest thy people; confounding thy foes, Exod. 14. 19, 20, 22. Nehem. 9. 11. So elsewhere, his way is in the wilderness, Nahum 1. 3. were not knowne] to wit, before that time; nor after, for the waters returned to their force, and drowned the Egyptians: Exod. 14. 27. So his other wayes are past finding out, Rem. 11. 33. that men must walke by faith, not by sight, 2 Cor. 5. 7.
Vers. 21. lead thy people] thorow the sea, and after thorow the wilderness to wards Canaan; Moses being their King, and Aaron their Priest. The Memory of which mercy is often celebrated, Deut. 8. 2. — 5. 15. and 32. 10. Ier. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Alt. 7. 35. 36.

PSAL. LXXVIII.

An exhortation both to learne and to preach the Law of God. 9 The story of Gods wrath against the

25 Man did eat the bread of the mighties, hee
 26 sent them meat to satietie. Hee made an
 East-wind to passe forth in the heavens, and
 brought on a South-wind by his strength.
 27 And rained flesh upon them as dust, & fe-
 28 thered fowle, as the sand of the seas. And
 made it fall in the midst of his campe, round
 29 about his dwelling places. And they did
 eat and were filled vehemently, and their de-
 30 sire he brought unto them. They were
 not estranged from their desire, their meat
 31 was yet in their mouth. When the anger
 of God came up against them, and flew of
 the fat of them, and smote downe the choise
 32 young men of Israel. For all this they fin-
 ned yet, and beleevd not for his marvellous
 33 workes. And hee consumed their daies in
 vanitie, and their yeares in hastie terror.
 34 When he slew them, then they fought him,
 35 and returned, and fought God early. And
 remembered that God was their Rocke, and
 36 the most high God, their redeemer. But
 they flatteringly allured him with their
 mouth, and with their tongue they lyed to
 37 him. For their heart was not firmly prepa-
 red with him, neither were they faithfull in
 38 his covenant. And he being compassionate,
 mercifully covered iniquitie, and corrupted
 not, but multiplied to turne away his anger,
 and did not stirre up all his wrathfull heat.
 39 For he remembered that they were flesh, a
 wind that goeth, and shall not returne.
 40 How oft did they bitterly provoke him in the
 41 wilderness, grieve him in the desert! For
 they returned and tempted God, and limi-
 42 ted the holy one of Israel. They remem-
 bered not his hand, nor the day in which hee
 had redeemed them from the distresser.
 43 When hee put his signes in Egypt, and his
 44 wonders in the field of Ifoan. And turned
 their rivers into bloud, and their streames,
 45 that they could not drinke. Hee sent among
 them a mixed swarme which did eat them,
 46 and the frog which corrupted them. And
 he gave their fruit to the caterpillar, and their
 labour to the locust. Hee killed their vine
 47 with haile, and their wild fig-trees with the
 48 blasting hailestone. And hee shut up their
 cattell to the haile, and their flocks of cattell
 49 to the lightnings. Hee sent among them
 the burning of his anger, exceeding wrath,
 50 and indignation, and distresse, by the sending
 of the messengers of evils. Hee weighed
 out a path to his anger, he withheld not their
 soules from death, and their wilde beast hee
 51 shut up to the pestilence. And smote all

the first-borne in Egypt, the beginning of
 strengths in the tents of Cham. And hee
 made his people passe forth as sheepe, and
 led them on as a flocke in the wilderness.
 And led them in confident safety, and they
 dreaded not, and the sea covered their ene-
 52 mies. And he brought them to the border
 of his holinesse: this mountaine, which his
 53 right hand purchased. And he cast out the
 heathens from their faces, and made them
 fall in the line of possession, & made the tribes
 of Israel to dwell in their tents. And they
 54 tempted & bitterly provoked the most high
 God, and kept not his testimonies. But
 55 turned backe and unfaithfully transgressed
 like their fathers: they were turned like a war-
 56 ping bow. And provoked him to anger by
 their high places, and by their graven idols
 57 they stirred him to jealousy. God heard, &
 was exceeding wroth, & vehemently abhor-
 58 red Israel. And hee forooke the dwelling
 place of Shilo, the tent he had placed for a
 dwelling among earthly men. And gave his
 59 strength into captivity, & his beauteous glo-
 ry into the hand of the distresser. And that
 60 hee put up his people to the sword, & was exceeding
 wroth with his inheritance. The fire did eat
 61 their choice young men, & their virgins were
 not praised. Their Priests fell by the sword,
 62 and their widowes wept not. And the Lord
 63 awaked as one out of sleepe, as a mighty one
 shouting after wine. And smote his distress-
 64 ers behinde, he gave them eternal reproach.
 And he refused the tent of Ioseph, & chose
 65 not the tribe of Ephraim. But he chose the
 tribe of Iudah, the mount Sion which hee lo-
 66 ved. And builded his sanctuary like high
 67 places, like the earth which hee founded for
 ever. And hee chose David his servant, and
 68 tooke him from the folds of sheepe. From
 after the ewes with young brought he him to
 feed Iakob his people, and Israel his possesi-
 69 on. And he fed them according to the per-
 fection of his heart, and by the discretions of
 his hands led he them.

Annotations.

M T Law] or doctrine, for of the Law had the
 name in Hebrew, see Psal. 119. 8. Christ spea-
 keth in this Psalm to his people, as the next verse
 sheweth. So Isa. 41. 4.
 Ver. 2. in a parable] that is, in (or with) para-
 35. All these things shake Jesus to the multitude in
 parables, &c. that is might be fulfilled which was spo-
 ken by the Prophet, saying, I will open my mouth in pa-
 rables &c. Here the narration and applying of an-
 cient histories are called Parables, because all these
 things

things came unto our fathers as types, and were writ-
 ten to admonish us, 1 Cor. 10. 11. What a Parable
 meane, see Psal. 49. 5. will utter] or well
 out, as from a spring or fountaine. *hid things]*
 so the holy Ghost expoundeth it in Greeke, Mat. 13.
 35. The Hebrew word signifying sharpe or ob-
 52 scure speeches, or riddles: see Psal. 49. 5. of
 antiquitie] understand, which are of antiquitie,
 that is, ancient things since the foundation of the
 world, Mat. 13. 35.
 Ver. 5. stablished] or reared up. *testimo-*
 53 nie] or witness, meaning the Covenant: see Psal. 119.
 8. among the Israelites, the chil-
 54 dren of Iakob.
 Ver. 4. 9. teach them thy sons, and thy sons
 55 sons. So Deut. 6. 6, 7, 21.
 Ver. 8. perverse] or froward, stubborn. So Is-
 56 rael is noted to be, Exod. 32. 9. Deut. 32. 17.
 Ver. 9. Ephraim] The ten tribes of Israel, of
 57 which Ephraim was chiefe, though they were va-
 lant warriors, yet for their sinnes fell before their
 enemies, 1 King. 17. Hof. 10. 11, 14. Some un-
 58 derstand it of that slaughter of Ephraims sonnes men-
 tioned, 1 Chron. 7. 21, 22, 23, which was while
 59 their father lived in Egypt.
 Ver. 10. refused to walke] as 2 King. 17. 14,
 15. they would not obey, but hardened their neckes,
 60 &c. and refused his statutes and his covenant, which
 he made with their fathers &c.
 Ver. 12. a miracle] that is, miracles, marvels,
 61 as in ver. 2. parable is for parables. of Tsoan] or
 of Tami, as the Greeke and Chaldee call it. It
 62 was a chiefe citie in Egypt, and the Kings Court
 or palace, and a place of great antiquitie, Isa. 30.
 3. 4. Num. 13. 23. And the field of Tsoan, is the
 63 countie or territories of that citie, as the field of E-
 dom, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num.
 21. 20. So alter, ver. 43.
 Ver. 13. clef the sea] the red sea, where the Is-
 64 raelites were baptised, Exod. 14. 1. Cor. 10. 2.
 Ver. 14. a cloud] to shadow them from the
 65 Sunne, and to guide them in their journeyes: a
 figure of Gods protection over his Church, and
 66 guidance of the same, Exod. 13. 21. and 40. 38.
 Num. 9. 17. 22. Nehem. 9. 19. Isa. 4. 5.
 Ver. 15. the Rockes] once at Horeb, Exod. 17.
 6. and againe at Cadeth, Num. 20. 1. 11. The Rocke
 67 was spiritually Christ. 1 Cor. 10. 4. great deepes]
 that is, the great deepes, as the Greeke turneth it the
 68 phrate is taken from Gen. 7. 11. though here deepes
 is for deepes, for the more vehemencie, or, for
 every of the great deepes. Or we may true it, as in
 69 deepes very much, to wit, drinke.
 Ver. 17. to provoke bitterly] by rebellion, ex-
 70 asperating and causing wrath and bitterness, as
 both the Hebrew and Greeke words signifie, Psal.
 5. 11. Heb. 3. 16.
 Ver. 18. for their soules] that is, their lust, their
 71 appetite: see Psal. 27. 12.
 Ver. 20. bread] that is generally, food, Psal. 136.
 25. and in speciall flesh, as after is explained,
 72 and the Hebrew *techem* sometime signifieth, Lev.
 3. 11. Num. 28. 2. Of this their lust, see Num.
 11. 4, &c. can he prepare] The word can is

againe to be repeated from the former sentence. See
 also the note on Psal. 77. 5.

Ver. 2. 1. ascended] that is, burned: for five moun-
 tain upward: so ver. 3. 1.

Ver. 24. Manna] or as in Hebrew, *Man*, a
 small round thing like *Coriander seed*, coloured
 like *Adelium*, (that is, like wax, & clear, but white),
 hard, to be ground in milles, or pounded: of it
 cakes were made, whose taste was like the best
 fresh oil, and like waters made with honey. When
 the dew fell on the hoist by night, the Manna fell
 with it; when the dew was attended, the Manna ap-
 peared like the hoare frost on the earth; then the
 people gathered it, for when the heat of the Sun
 came, it was melted. It was a meat which they knew
 not, nor their fathers: when they saw it, they said,
 It is Manna (that is, a ready meat, or what is this?)
 for they wist not what it was; and Moses said, This
 is the bread which the Lord hath given you to eat.
 Num. 11. 7, 8, 9. Exod. 16. 14, 15, 31. Deut. 8. 3.
 Of this they had to eat forty yeeres in the wilder-
 nesse, till they came into Canaan, Exod. 16. 5. of
 5, 12: it was a figure of Christ, and his spiritual
 graces, Job. 6. 31, 32, 33. Revel. 2. 17.

Ver. 25. man did eat] for Every one did eat.
 bread of the mighties] that is, of the Angels, (as
 the Chaldee and Greeke explaineth it), which are
 mightie in strength, Psal. 103. 20. and Manna is
 called their bread, either because by their ministry
 God sent it, or because it came from heaven, the
 habitation of Angels, as the Chaldee paraphrasteth
 it; or because it was excellent, so as the Angels (if
 they needed any food) might eat it. So the *songe*
 of Angels, 2 Cor. 13. 1. is the most sweetest and
 excellent tongue: Or by mighties, we may under-
 stand the mightie heavens, meat] The He-
 brew *tehadab* properly signifieth *venison*, that is, meat
 caught with hunting; but generally is used for all
 food. So Psal. 132. 15. to satietie] or enough:
 for every man had an Omer full (that is, the tenth
 part of an Ephah or Bushell) of Manna for a day,
 Exod. 16. 6, 36. and of flesh they had store, all it
 came out at their nostrills, and was loathsome un-
 to them, Num. 11. 19, 20.

Ver. 16. brought on] led or drove forward; as
 Num. 11. 31. Then there went forth a wind from
 the Lord, and brought quails from the sea &c.

Ver. 27. flesh as dust] that is, quails in great
 abundance; so that he that gathered least, gather-
 ed ten Homers full, (that is, an hundred Ephahs
 or Bushells): for one Homer contained ten Ephahs,
 Num. 11. 32. Exod. 45. 11.

Ver. 28. made it fall] the flesh, the quails; be-
 ing fat and heavie fowle, and by the moist fourth
 wind made more heavie, fell upon the campe a
 daies journey on each side, round about the hoist,
 and they were about two cubits above the earth,
 Num. 11. 31. his campe] the Lords, because
 he dwelt among them, Num. 5. 3. called elsewhere
 the hoists of the Lord, Exod. 12. 41. or his, that is,
 Israels: so ver. 63, 64.

Ver. 30. They were not estranged] that is, (as the
 Greeke explaineth it) they were not deprived, their
 desired meat was not taken away from them; as it
 is written,

LIIIIII 2

- 71 Verſ. 71. *to feed Iakob* } ſo the Greeke well explaineth the Hebrew phraſe, *to feed in Iakob*; where in is to be omitted in Engliſh, as the like phraſe theweth, 1 Sam. 16. 11. & 17. 34. & the Hebrew is ſelfe often omitted, as in 2 Sam. 5. 2. and 7. 7. So herein the former verſe, *he choſe in David*, that is, *he choſe David*. Kings are ſaid to feed their people, becauſe their office is like to the good ſhepherds, in guiding and governing. See *Pſal. 23. 1.* And *Pſaltors* are *Princes*, *1er. 6. 3.* and *12. 10.*
- 72 Verſ. 72. *diſcretion of his hands* } or *Prudencies of his palmer*, that is, with moſt prudent and diſcreet adminiſtration managed he them; figuring Chriſt herein, who is called *David*, and the great and good *Pſalter* of his flocke, *Ezek. 34. 23. Iob. 10. 11. Heb. 13. 20.*

PSAL. LXXIX.

The *Pſalmiſt* complaineth of the deſolation of *Ieruſalem*. 8 He prayeth for deliverance, 13 and promiſeth thankſinging.

A Pſalme of Aſaph.

- God, the heathens are come into thine inheritance; they have deſiled the Palace of thine Holineſſe, they have laid Ieruſalem on heaps. They have given the carcaſſe of thy ſervants, for meat, to the fowle of the heavens; the fleſh of thy gracious Saints to the wilde beaſt of the earth. They have lied their blood like waters round about Ieruſalem, and there was none to bury them. We are a reproach to our neighbours, a ſcoffe and a ſcorn to them that are round about us. How long, Iehovah, wilt thou be angry to perpetuitie; ſhall thy jealousie burſe as fire? Powre out thy wrathfull hearupō the heathens which know thee not, and upon the kingdoms which call not on thy Name. For he hath eaten up Iakob, and his habitation they have wonderouſly deſolated. Remember not againſt us former iniquities; make haſte, let thy tender mercies prevent us, for wee are brought very low. Helpe us, O God of our ſalvation, becauſe of the glory of thy Name, and ridde us free, and mercifully cover our ſinnes for thy names ſake. Why ſhall the heathens ſay, where is their God? knowne be among the heathens before our eyes, the vengeance of the blood of thy ſervants that is ſhed.
- Let the ſighing of the priſoner come before thy face; according to the greatneſſe of thine arme, relieve thou the ſons of death. And render to our neighbours ſeven-fold into their boſome, their reproach, wherewith they have

reproached thee, O Lord. And we thy people, and ſheepe of thy paſture, will confeſſe to thee for ever; to generation and generation, we will tell thy praife.

Annotations.

OF Aſaph } or to him: ſee *Pſ. 50. 1.* *thine inheritance* } or poſſeſſion; the land of Canaan invaded by the Gentiles, *Exod. 15. 17. 2 Sam. 10. 19. 1er. 50. 10, 11. Lam. 1. 10.* *beaſt* } that is, *ruines*, *Mic. 1. 6.* and *3. 12.*

Verſ. 7. *carcaſſe* } for *carcaſſes*, as after, *beaſt* for *beaſts*; and *prisoner*, *verſ. 11.* for *prisoners*: See *Pſal. 34. 8.*

Verſ. 3. *none robbery* } which is a thing moſt diſhonourable, *Ecc. 6. 3.* Compare herewith, *Rev. 21. 29.* Verſ. 5. *jealousie* } that is, *hot wrath burnes*, *Gal. 5. 8.* *where it is ſaid to ſmoke*, *Deut. 29. 19.* this fire is the flame of *Iah Song 8. 6.*

Verſ. 6. which call not &c. } a note of prophaneſſe, *Pſalm. 14. 4.* This ſentence Ieremie ſaith, *1er. 10. 25.*

Verſ. 8. *former iniquities* } *iniquities of former times* (or *perſons*) done by us, or our fathers, as *Pſal. 25. 7.* both are joynt together, *1er. 26. 40. Lam. 5. 7.* *Former, and iniquities*, diſtinguishing, yet many times ſuch are coupled, the ſenſe being regarded more than ſtrict forme of words; which the Hebrew text ſometime manifeſteth, as *Iakob. 2 Sam. 8. 5.* for which in *1 Chron. 18. 5.* is *Iakob*; *Iakob. 2 Chron. 18. 16.* *Iakob*, *1 King. 22. 17.* So againe in this Pſalme, *verſ. 10.* brought low } or, *wakened, emptied, impoveriſhed.* See this word, *Pſal. 41. 2.* and *116. 6.*

Verſ. 10. *knowne be* } to wit, *the vengeance*, let it be open and manifeſt. The Chalde tranſlareth, *Let him be revenged among the peoples*, that we may ſee the vengeance of thy ſervants blood that is ſhed. Here againe the words differ in ſenſe, (as was noted before, *verſ. 8.*) wherefore ſometime it, *let him* (that is, God) be knowne, by the vengeance, &c. Compare herewith *Deut. 32. 42, 43.* *1er. 51. 36, 37.*

Verſ. 11. *the ſighing* } or the groaning *mournefull crye*: See *Pſal. 102. 21.* *relieve* } or make *recompence*, that is, keepe alive from deſtruction; which if God had not done, they had been as *Gomorrah*, *1ſa. 1. 9.* And this God promiſed to doe, *Ezek. 6. 7, 8.* and *12. 16.* *ſonnes of death* } that is, *perſons appointed to die*, or *worthy of death*; in Chaldees, *delivered to death*: as *1 Sam. 20. 31.* *Deut. 25. 2.* So *Pſal. 102. 21.* and *Some of perdition*, *2 Theſ. 2. 3.*

Verſ. 12. *seven-fold* } that is, *fully and abundantly*. See *Pſal. 12. 7.* *into their boſome* } that is, *largely*, and that it may affect, & cleave unto them; ſo *1ſa. 65. 7.* *1er. 32. 18.* See alſo *Luk. 6. 38.*

PSAL. LXXX.

The *Pſalmiſt* complaineth of the miſeries of the Church. 9 Gods former favours are turned into judgements. 15 He prayeth for deliverance.

To the matter of the *muſicke* on *Shoſhan-nim*, *Eduth*, a Pſalme of Aſaph.

Thou that feedeſt Iſrael, give eares; thou that leadeſt Ioseph as a flocke, thou that ſitteſt on the Cherubims, ſhine bright. Before Ephraim, and Benjamin, and Manaſſeh, ſtirre up thy ſtrength, and come for ſalvation to us. O God, returne us, and cauſe thy face to ſhine, and wee ſhall be ſaved.

Iehovah God of hoſts, how long wilt thou ſmoake againſt the prayer of thy people? Thou makeſt them eat the bread of teares, and makeſt them drinke of teares a great measure. Thou putteſt us a ſtrife to our neighbours, and our enemies mocke among themſelves. O God of hoſts returne us, and cauſe thy face to ſhine, and wee ſhall be ſaved.

Thou removeſt a Vine out of Egypt, thou droweſt out the heathens and plantedeſt it. Thou preparedeſt the way before it, and rootedeſt it in the roots of it, and it filled the land. The mountaines were covered with the ſhadow of it, and the boughes of it were like the Cedars of God. It ſent out the branches thereof unto the Sea, and the ſucking ſprigs thereof unto the river. Why haſt thou buſt downe the hedges of it, ſo that all which paſſe by the way have plucked it?

The boare out of the wood hath rooted it up, and the ſtore of beaſts of the field have fed it up. O God of hoſts returne, O now; behold from heavens and ſee, and viſit this Vine. And the ſtock which thy right hand planted, and the ſonne whom thou maideſt ſtrong for thy ſelfe. It is burned with fire, it is cut downe; at the rebuke of thy face they perith. Let thy hand be upon the man of thy right hand, upon the ſonne of Adam, whom thou maideſt ſtrong for thy ſelfe.

And we will not goe backe from thee; quicken thou us, and we will call on thy Name.

Iehovah God of hoſts returne us; cauſe thy face to ſhine, and we ſhall be ſaved.

Annotations.

SHoſhanim } that is, *ſix-ſtringed instruments*, or *Lilies*: ſee *Pſal. 45. 1.* *Eduth* } that is, a *Teſtimonie*, or *Ornament*. An excellent teſtimoniall of the faith of Gods people in afflictions. The Chalde applyeth it to them that ſate in the *Synedron*, that ſtudied in the teſtimonie of the Law. See alſo *Pſal. 60. 1.*

Verſ. 2. *feedeſt Iſrael* } O God, after of the 1ſ-

raeſter. See *Pſal. 23. 1.* *Ioseph* } the poſſeſſion of Ioseph, and with them the other tribes. Ioseph is named as principall, the fiſt birth-right being taken from Reuben, and given to him, *1 Chron. 5. 1, 2.* So *Pſal. 77. 16. 21.* on the *Cherubims* } which were upon the Arke of the Covenant, in the Sanctuary from whence God gave Oracles to his people, when they fought unto him, *Exod. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kin. 19. 15.* *Otheke Cherubs*, ſee the Note on *Exod. 18. 11.* *ſhine bright* } that is, *ſhew thy glorie*, and thy favour to us, as *Pſal. 50. 2.* and *Iob 10. 5.* where *ſhining is favour*. This is taken from *Deut. 33. 2.* So alſo in *Pſal. 94. 1.*

Verſ. 3. *Ephraim, Benjamin, and Manaſſeh* } that is, *the tribes*, or poſſeſſion of theſe three Patriarchs, which were all joynt together in one quarter, on the Weſt ſide of Gods Tabernacle; and when it removed, they went next after it, *Num. 1. 17. 18. 20, 22.* and *10. 21. 22. 23. 24.* After the captivity of B. Babylon alſo, the remnants of theſe tribes dwelled in Ieruſalem, for which they were thanked by the people, *1 Chron. 9. 3. Nehem. 11. 2.* a *ſalvation* } or *ſalvation and deliverance*. By adding a letter, the ſignification is increaſed, as in *Pſal. 3. 3.*

Verſ. 4. *returne us* } or *ſtore us*, to wit, from ſorrow to joy, from captivity to libertie, &c. *Pſalm. 116. 1.* and *13. 3.* So the Chalde ſaith, *returne us from our captivity.* *face to ſhine* } or, *to the light*, that is, *chearefull, comfortable*. See *Pſal. 4. 7.* and *31. 17.* and *67. 2. Dan. 9. 17.* and *we ſhall* } or, *that we may be ſaved*: as *Pſal. 43. 4.* *10 verſ. 8.* and *20.*

Verſ. 5. *ſmoke* } be very angry againſt the prayer, that is, *not heare*, but *ſhut it out*; as *Habak. 1. 2.* *Lam. 3. 8.* So the Chalde expoundeth it *with thee* *not receive the prayer*. See *ſmoke* for *anger*, *Pſal. 74. 1.*

Verſ. 6. *bread of teares* } *bread ſteep in teares*, as the Chalde ſaith, or *teares in ſtead of bread*, as *Pſal. 42. 4.* meaning *great afflictions*, a great measure } The Hebrew *Shalish* is the name of a measure, ſo called of three, as containing a third part of the greateſt measure, ſoure times as big as the ſmall cup to drinke in.

Verſ. 7. *a ſtrife* } contention, or contradiction, that our neighbours contend and ſpeake againſt us, or ſtrive who ſhall vanquiſh and poſſeſſeſſe. among themſelves } for their pleaſure; or, *mocke* at them, (as *Pſal. 2. 4.*) that is, at thy people, as *verſ. 6.* that is, as us, as the Greeke tranſlath it. This may be the meaning, though as went before; for the Hebrew ſometime changeth perſon, though it mean the ſame; as *Deut. 5. 10.* that *love me*, and *keepe his* (that is, my) *commandments*, See alſo *Pſal. 59. 10.* and *65. 7.* and *115. 9.*

Verſ. 8. *and we ſhall* } or, *that we may be ſaved*. This verſe is the ſame with the fourth, ſave that there was onely God here added, *God of hoſts*; and in *verſ. 20.* (where it is the third time repeated,) is added, *Iehovah*, *God of hoſts*; thus increaſing faith and earneſtneſſe in their prayers.

Verſ. 9. *removeſt a Vine* } that is, a *Church*, the Common-wealth of Iſrael; as it is written, *the Vine*

yard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, Isa. 5. 7. Jer. 2. 21. So the Chaldee paraphrasth, the house of Israel, which is likened to a vine. And removing or translating, is the word so often used in Num. 33. where all the journeys of Israel are rehearsed. the heathens } the seven Nations of Canaan. See Psal. 78. 55.

19 *Psal.* 78. 55. *Verf.* 10. *prepared*] or *made* ready : so this word is translated in *Greek*, *Mar.* 3. 3. from *ἡσυχαιο* 3. and *Mar.* 11. 10. from *ἡσυχαιο* 3. 1. where the word way is expressed ; and here also the *Greek* faith, *ἡσυχαιο* way ; properly it signifieth to take away all impediments, that the plain way may appear. The *Chalde* explaineth it, *ἡσυχαιο* removed the *Canaanites* from before it. *rooted* in] that is, *made* to take deep root.

is, made fast to take deeper root.
II **VERF. II.** Cedars of God] that is, the great and
 goodly Cedars, as *Psal.* 36. 7. or, Cedars planted of
 God, as *Psal.* 104. 16. These the Chaldee expoun-
 deth to be Teachers (of the Law) likened to strong
 Cedars.

12 Cedars.
Verf. 12. the river] Euphrates: see the notes
on Psal. 72. 8.

13 Vers. 13. *the hedges*] *the fences*; whereupon
the spoile of it followeth, as *Iſa.* 5. 5. So after, *Pſal.*
89. 41. 42.

89. 41, 42.
14 Ver. 14. *beare* beastly tyrants, like swine; as the Assyrians, Babylonians, &c. which wasted the land of Canaan, 2 King. 17. 6. and 25. 1, 2, &c. *store of beasts* as Psal. 50. 11. So the law threatened, *I will send wilde beasts* upon you, which shall spoile you, &c. Levit. 26. 22. But here *beasts* are wicked people.

16 Ver. 16. *the stocks*] or vine-yard; *the bafe* or place which beareth up the vine-branches. *and the fonne*] or branch: understand againe, *vifit him*, or looke upon him. By *the fonne* may be meant *Christ*, vs. the Chaldee Paraphraft plainly faith, *the King Mefías*, (called in verse 18. *the fonne of man*, and fo here also in the Greeke version:) who is *the true Vine*, his Father the husbandman, his difciples *the branches*, Joh. 15. 1. vs. who take part with the afflictions of his people, was himselfe called out of Egypt, Mat. 2. 15. and when his fervants are vexed, it is done unto him, *Mat. 9. 4*. Otherwife by *the fonne* may be understood a *young Vine*, or branch, as elsewhere *boughes* are called *daughters*, Gen. 49. 22. And fo by *the fonne* be meant *Isa- rael*, as Exod. 4. 22. the Lords plant, *Isa. 5. 7*.

18 *racel, as Exod. 4. 22. the Lotuſ plant, &c.*
Vt. 18. man of thy right hand whom thou lo-
 veſt, honeu'reſt, and powerfully helpeſt. So Iakob cal-
 led the ſonne whom he loved, Benjamin, that is,
the Sonne of the right hand, Gen. 35. 18. Hereby
 alſo is meant Chriſt, called *the ſonne of Gods love,*
Col. 1. 13. and the Church his body, tranſlated in-
 to his Kingdome. The Chaldee expounder ſayes, *the*
man to whom thou haſt ſworne by thy right hand.

Psalm. LXXXI.

5 *An Exhortation to a solemn praising of God.
God challengeth that duty by reason of his benefits.*

9 Exhorting to obedience, he complains of their disobedience, which turneth to their ewe hunt.

To the master of the musicke upon Gittith,
A Psalm of Asaph.

Shout joyfully unto God our strength,
shout triumphantly unto the God of Iakob.
Take up a Psalme and give the
timbrell, the pleasant harpe with the psalterie.
Blow up the trumpet in the new
moone, in the appointed time, at the day of
our feast. For it is a statute to Israel, a
judgement due to the God of Iakob. Hee
put it in Ioseph for a testimony, when hee
went forth from the land of Egypt, where I
heard a language that I knew not. I removed
his shoulder from the burden; his hands
passed from the basket. Thou caldest in
distresse, and I released thee: I answered thee
in the secret place of thunder, I proved thee
at the waters of Meribah Selah. Heare, O
my people, and I will testify unto thee, O
Israel, if thou wilt hearken to me. If there
shall not be in thee a forraine God, neither
thou bow downe thy selfe to a strange God.
I am Ichovah thy God, which brought
thee up out of the land of Egypt, open wide
thy mouth, and I will fill it. But my people
hearkened not to my voyce, and Israel was
not well affected to me. And I sent him
away in the perverse intendment of their
owne heart, let them walke in their owne
counsels. O that my people had been obedient
to me, that Israel had walked in my
ways. Even soone would I have humbled
their enemies, and turned my hand upon
their distressers. The haters of Ichovah
should have falsly denied to him, and their
time should have bene for ever. And hee
would have fed him with the fat of wheat,
and out of the rocke, with honey would I
have sufficed thee.

Annotations.

GIrith] see the Note on P[sal. 8.1.
Verf. 3. Take up] to wit, in your monthes,
or lift up your voice with P[salme or song. So in
E[sai. 42.2, to lift up, is meant the voice. Give]
that is, bring the timbrel, &c. of these instruments,
see P[sal. 68.2.6. and 33.2.

Verf. 4. *Blow the trumpet* [or, the Cornet, (which
of see *Plal.* 98. 6.) this was done both to proclaim
the solemnitie unto men, and to be a memorial for
them before God, *Levit.* 23. 4. *Nam.* 10. 10. for in
their publike worship, the Israelites used trumpets,
with other musick instruments, *2 Chron.* 5. 12.
12. and 29. 27. *the new moone*] when a solemn
feast,

feast, with special worship was appointed of God, *Num.* 3. 1, 5, 4. and at certe times (as on the Sabbath) they used to assemble to worship, and heare Gods word, 2 *King.* 4. 23. *Ex.* 46. 3. *Ela.* 66. 23. these feasts were a shadow of things to come, but the body is in Christ, *Col.* 2. 16, 17. the appointed time ^{of} *the solemnitie, soleme feast*, which was chiefe in the yeare, 1 at the Passover, 2 at Pentecost, and 3 at the feast of Tabernacles, *D. n.* 16. 26. of which last, I now undertake this festivitie, *Cesob.* as having the name of covering in boothes: others of the covering sharis, the change of the mone when it is hid by the Sunne. ^{feast} of dance; *1* *Pal.* 42. 5. This may be meant of all feasts: 30 in special of the feast of blowing trumpets, in the first day of the seventh month, *Levit.* 23. 24. or of the Passover, as after, *verse* 6.

23, 24. or of the *Passeover*, as after, *verse 6*.
Verf. 5. a judgement] that is, a rite, or ordinance
 made by God, and a duty to be performed to him
 So judgement is for dutie, *Deut. 18. 3.*

Verf.6. in *Ioseph*] among the posterity of Ioseph, and the other tribes of Israel. *Ioseph* is named as principally having the birth-right; 1 *Chron.* 5.1.2. 2 *Num.* 80.2. *from the land*] so the Greek ecclesiastical, the Hebrew *ghabal*, being here for *magnal*, the same that *min*, from; as 2 *Chro.* 33.8. with 1 *King.* 21.8. *Z. Job.* 4.3. *After* going out of Egypt, *the feast of the Passover* was appointed, *Exod.* 1.2. *after in the wilderness*, the other feasts, *Levit.* 23. or we may read *it, against the land*, viz. to destroy it, and the first-borne, *Exod.* 11.4. 5. The Chaldee appliceth this to Ioseph when he went out of prison and ruled over the land of Egypt. I heard a language [Hebr. *a lip*, used for the speech or language; as *Gen.* 11.1.

Verf. 7. from the burden] that is, burdens, where-
with they were vexed in Egypt, making bricks,
building cities, &c. *Exod. i. 1* and *5. 4, 5, 7, 8.*
basket] or pot; such vessels as wherein they carried
straw, mortar, bricke, &c.

itraw, mortar, brick, &c.] Israel having left Egypt; Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, Exod. 14. 15. [*cover place of thunder*] out of the black cloud, wherewith God hindered and protected Israel; but with thunder, rain, &c. dismayed the Egyptians, Exod. 14. 19, 20, 24, 25. See also *Psalm 77*, 18, 19. [*of Meribah*] that is, of *Strife*; so named because Israel there *straw*; with Moises, and *amplified* him, Exod. 17. 1, 2, 3, 4-7. There God *proved* *his* to know what was in their heart, whether they would keep his commandments or no; *Deut.* 8. 1. Exod. 17. 2, 3. and they proved God, *Psalm* 95. 9.

Verf. 9. *testifie*] or *protest*, *take to witnessse*. namely the heavens and earth, &c. as *Deut.* 3: 28. and 32: 1. 46. and 30: 19. and deeply charge thee Compare herewith *Exod.* 19. 3, 4, 5, &c. and 22, 23. *Jer.* 11. 7, 8, 8.

V. 11. *open wide* [that is, *speak* and *ask* freely] This sentence our Saytour openeth thus, *If y abide in me, and my words abide in you, aske what will, and it shall be done to you, Iohn. 15. 7. and the possib. thus, Whatsoever we aske of God, we recei- of him, because we keepe his commandments,*

1 Job. 3. 22. The Chaldee expoundeth it, *Open thy mouth to the words of the Law, and I will fill it with all good.*

Verf. 12. *not well affected*] *had no will, or good inclination*; which they shewed presently after the giving of the Law, by making themselves gods of gold, and by their continuall rebellions after ward, *Exod. 32. 1. — 31.*

Verbi. 3. *perverse intendunt*] or, *stall borne opinion, writhing and obstinate intencion*, which they looked after in their erroneous heart. This word is taken from *Deut.* 9. 19. and after often objected to them by *Jeremie*, *Jer.* 3. 17. and 7. 24. and 9. 14. and 11. 8. And this is noted for a judgement of God, when he suffereth people to walke in their owne waves. *Ag.* 14. 16.

Verf. 15. *humbled*] and so have given them rest from their enemies, as in 1 *Chron.* 17. 10. compared with 2 *Sam.* 7. 11.

Verf. 16. *falsly denied*] or, *fainely submitted* :
[see P^sal. 18. 45. and 66. 3. *their time*] if this
be referred to the enemies, it is meant *their time of*
distress, as P^s. 110. 1. and 31. 16. so *time* is used, Jer^m.
27. 7. [sa. 13. 22. it to Gods people, it meaneth their
continued festered state, which the Chaldee trans-
lateth, *their strength*.

Verf. 17. *feed him* | that is, *his people*, *verse 14*.
fat of wheat | the *principall*, or *flower of corn*: 10
Dent. 32. 14. [Psal. 147. 14. out of the rocks] out
of which God had made his people sucke honey
and oile, *Dent. 32. 13.* Spiritually, the *Rocke* is
Chriff, 1 *Cor. 10. 4.* the *honey* is the gracious words
that flow from him; *sweetness to the soule*, and *healthe*
to the bones. *Prov. 16. 24. [Psal. 19. 11. Song. 4. 11.*

PSAL. LXXXII.

*An exhortation to the Judges, and reproof of
their negligence.*

A Psalm of Asaph.

God standeth in the assembly of God,
he judgeth in the middest of the Gods.
How long will ye judge injurious
evill, and accept the faces of the wicked: Se-
lah? Judge ye the poore weaking and the
fatherlesse: justifie the afflicted and the
poore. Deliver the poore weaking and the
needy, tid free out of the hand of the wicked.
They know not, neither will they under-
stand; they will walke on in darknesse: moved
shall be all the foundations of the earth.
I have said ye *are* Gods, and ye *all are* sennes
of the most high. But surely ye shall die as
men, and as one of the Princes shall ye fall.
Rise up, O God, judge thou the earth; for
thou shalt inherit in all nations.

Annotations:

THe assembly of God] that is, the assise (or session)
of Magistrates; whose office is the ordinance of
God.

God, Rom. 13. 1. 2. Dent. 16. 18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement, 2 Chron. 19. 6. Dent. 1. 17. in the midst of the Gods [that is, among the Judges (as the Chaldee translates) or Magistrates, (o. 6.) who in the Law are called Gods, Exod. 12. 8. 9. 28. because the Word of God was given to them, Job. 10. 34. 35.]

Verf. 2. How long, &c. [Thus God by his Prophet judgeth and reproveth the Gods or Judges for unrighteous judgement. The Chaldee addeth, How long ye wicked will ye judge, &c. accept the faces [respect the persons, lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poore, Dent. 1. 17. and 16. 19. Lev. 19. 15. Prov. 18. 5. Lam. 2. 1. 9.]

Verf. 3. Judge ye [that is, defend, deliver; see Psa. 43. 1. Eja. 1. 17. justify] that is, do justice, as 2 Sam. 15. 4. and acquit or absolve him, his cause being right, Dent. 25. 1. Jer. 22. 3.

Verf. 5. They know not [The Judges are ignorant of their duty, Mic. 3. 1. Jer. 10. 21. Prov. 29. 7. The Chaldee paraphraseth, They are not wise to do good, and they understand not the Law. they will walk on [that is, continue wilfully ignorant, and sinfully in perverting justice, Mic. 3. 9. To walk in darkness, is to live in sin, 1 Job. 1. 6. Ephe. 4. 17. 18. and 5. 8. moved shall be] to wit, therefore moved, as the Chaldee explaineth it; or though moved be all the foundations; though all laws and orders be violated, all estates disturbed, and strength helps come to ruine, Eja. 24. 18. 19.]

Verf. 6. [names of the most high] the Chaldee paraphraseth, as the Angels of the high. And Magistrates should be Angels for wisdom, 2 Sam. 14. 20.]

Verf. 7. as earthly men [as Adam, that is, as any other mortall man: so after, as one of the Princes; that is, of the other Princes, of the world: see the like in Judg. 16. 7. 11. 17. Gt. 49. 16. for this Psalm was [spoken to the Magistrates of Israel: for whatsoever the law saith, it saith it to them that are under the Law, Rom. 3. 19.]

Verf. 8. inherit [that is, have sovereignty and dominion, So this word meaneth, Lev. 25. 45. 46. Jer. 49. 2. And Christ is called heire (that is, Lord) of all, Heb. 1. 2. See Psa. 8. 8.]

PSALM LXXXIII.

A complaint to God, of the enemies conspiracy. A prayer against them that oppress the Church.

A Song of Asaph.

God, keepe not thou silence, cease not as deaf, and be not still, O God. For loe, thine enemies make a tumultuous noise, and thy haters lift up the head. Against thy people they have craftily taken secret counsel, and consulted against

thine hidden ones. They have said, Come and let us cut them off from being a nation, that the name of Israel may be remembered no more. For they have consulted in heart together, against thee they have stricken a covenant. The tents of Edom, and the Ismaelites; Moab and the Hagarens. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. Also Ashur is joyned with them: they have been an arme to the sonnes of Lot Selah. Do thou to them as to Midian, as to Sifera, as to Iabin, at the brooke of Kishon. Which were abolished in Endor, they became dung for the earth. Put them even their Nobles, as Oreb and as Zeeb, and as Zebach, and as Salmannah, all their authorized Princes. Who said, Let us possess to our selves the habitations of God. My God, let them as rolling thing, as stubble before the wind. As the fire burneth a wood, and as the flame seareth the mountaines; So pursue them with thy tempest, and suddenly trouble them with thy storme. Fill their faces with shame, that they may seeke thy name Iehovah. Let them be abashed and suddenly troubled unto perpetuity; and let them be ashamed and perish. That they may know that thou whose name is I E S O V A H, onely thou art the most high over all the earth.

Annotations.

Keepe not silence, &c. [Hebr. let not silence (or stillnesse) be to thee, that is, sit not still, but stir up thy selfe to help and avengence on our enemies. So silence is used for sitting still, Judg. 18. 9.]

Verf. 3. lift up the head [insolently and boldly, vaunting themselves, and warning against us. So Judg. 8. 28. On the contrary, Gods people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth neere, Luk. 21. 28.]

Verf. 4. thine hidden ones [that is, as the Greek explaineth it, thy Saints, which are hidden of God in his tabernacle in the day of evil, from the strife of tongues, Psa. 27. 5. and 31. 21. whose life is hid with Christ in God, Col. 3. 3.]

Verf. 5. from being [or, that they be no more a nation; Moab and others consult thus against Israel, after the like is against Moab, and effected, Jer. 48. 21.]

Verf. 6. in heart together [this noteth their earnestnesse, craftinesse, and joint consent in evil.]

Verf. 7. The tents [that is, armies with their Kings and Captaines, Judg. 7. 3. 15. 2 Kings 7. 7. or 10. Jer. 6. 3. Hab. 3. 7. Edom] the Edomites, or Idumeans, which were the sonnes of Esau, named Edom: the brother of Israel; see the Notes on Psa. 60. 10. the Ismaelites] children of Ismael: the

the sonne of Abraham, who was (with the bondwoman Hagar his mother,) cast out of his fathers house for persecuting his brother Isaac, in whose evil wayes his children here walke, Gen. 16. 1. 15. and 21. 9. 10. 14. Gal. 4. 22. 29. 30. Moab] the Moabites, the posteritie of Lot, see Psa. 60. 10. the Hagarens] the Chaldee Paraphrasit calleth them Hagaritans. They were the posteritie of Ismael, Moabish, and other like children of Ismael, son of Hagar, of whom came twelve Princes of their nations, Gen. 25. 12. 15. 16. some of which were called by their fathers name Ismaelites, (as before) some by their grandmothers name Hagarens, and dwelt in Arabia, Eastward from Gilead, neare to the Israelites, 1 Chron. 5. 10. 19. The word Hagarim, significth fugitives, or strangers, (as the Greeke turneth them, paroikous, 1 Chron. 5. 10.) they were after called Saracens, which in the Arabian tongue is theerces.

Verf. 8. Gebal] that is, the Gebalites, or Gileblans, that dwell in the Province or Citie Gebal (or Gabala) in Phoenicia neere Sidon, whence Solomon had Malons, or stone-hewers, 1 Kings 5. 18. Ezeck. 27. 9. Ammon] the Ammonites, that came of Lot, as did the Moabites, Gen. 19. 37. 38. These nations which were neere allied unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, Dent. 24. 5. 9. 19. combine here together against Israel to cast them out of Gods inheritance, to evill did they reward them, as King Iehoshaphat complained, 2 Chron. 20. 10. 11. 12. Amalek] the Amalekites which were of Eliphaz the son of Esau, the brother of Israel, Gen. 36. 12. 16. they dwell in the South country neere Canaan, Num. 13. 30. were the first that fought against Israel, Exod. 17. 8. &c. for which God would have had their remembrance put out fro under heaven, Dent. 25. 17. 18. 19. and King Saul was sent to performe it, but did it not fully, 1 Sam. 15. 2. 3. 9. and 28. 18. and was himself slain by an Amalekite, 2 Sam. 1. 8. 9. 10. the Philistines] or Palestina: see the Note on Psa. 60. 10. Tyrus] the Tyrians, who remembered not the brotherly covenant that had bin betweene the & Israel, Amos 1. 9. See the Note on Psa. 45. 13.

Verf. 9. Ashur] the Assyrians, the posteritie of Shem the son of Noah, Gen. 10. 22. This nation was the seed of Gods wrath against Israel, who in the end captived ten tribes, Eja. 10. 5. 6. 2 Kings. 15. 29. and 18. 9. 11. 13. &c. The Chaldee paraphraseth, Sennacherib also the King of Ashur, &c. an arme] that is, an arme, (as the Greeke saith,) & a strength to Lots sons, the Moabites & Ammonites. Thus were here ten peoples, confederates against God & his people. So in Gen. 15. 19. 20. 21. there are ten wicked nations, whose land is given upon conquest to Abrahams seed.

Verf. 10. as to Midian] the Midianites, the posteritie of Abraham, by his concubine Keturah, 1 Chron. 1. 32. who being turned Idolaters, drew Israel to sin in the wilderness, for which Moses seved the Israelites of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoile, Num. 31. 1. 7. 8. 16. 32. &c. but after

that recovering and oppressing Israel in their own land, were by Gedeon and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, Judg. 6. 1. and 7. 7. 12. 22. &c. and to this victory hath the Psalmist here reference, as to Sifera] the Captaine in the host of Iabin, King of the Canaanites; he had nine hundred chariots of Iron, and vexed Israel for, but by Deborah a Prophetesse, and Barak a Captaine of Naphtali, the Lord destroyed Sifera, with all his host and chariots; there was not a man left, and Sifera flying, was killed by Iael, Hebers wife, who drove an ale into the temples of his head, Judg. 4. 23. 24. Iabin] the King of Canaan, who upon the death of his Captaine Sifera forementioned, was subdued and destroyed before the Israelites, Judg. 4. 23. 24. at the brooke] or in the bourn, that is, the valley of Kishon: the Hebrew Nacbal (as our English bourn,) significth both a valley and a river running in it. Kishon was a river at the foot of mount Carmel, by it Sifera & the Kings of Canaan fought, & were vanquished; and the bourn Kishon swept them away, Judg. 4. 13. and 5. 19. 21. Endor] a citie by Kishon, neere unto Taanach and Megiddo, where the Canaanites perished, Josh. 17. 11. Judg. 5. 19. dung for the earth] that is, lay rotting above ground unburied, as is explained, Jer. 8. 2. and 16. 4.

Verf. 12. Put them] or him, that is, covet one of their nobles, and all jointly. See the Notes on Psa. 2. 3. Oreb and Zeeb] two Princes of the Madianites whom Gedeon slew, Judg. 7. 25. Zebach and Salmannach] two kings of the Madianites, whom Gedeon also pursued and killed, Judg. 8. 12. 21. authorized] or avowed, that is, Princes, as the Greeke expresth, and the Chaldee translateth them Kings. See the Notes on Psa. 2. 6.

Verf. 14. as a rolling thing] or wheeles; but here is meant a light thing, as chaffe or straw, that rolleth or turneth round before the whilewind, as the next words shew, and a like speech in Isa. 17. 13. plainly manifest. Elsewhere the word significth also a wheele, Isa. 18. 2. 8. and the sphere or round orb of the aire, Psa. 77. 19.

Verf. 15. seare] or burne up. See the like similitudes, Dent. 32. 22.

Verf. 17. with shame] or dishonour, contempt: the Hebrew word properly significth lightnesse; as the contrary honour is so called weightinesse, Psa. 3. 4. that they may seeke] or, and let them seeke: it may be meant of the enemies forementioned, forced to seeke and call on God, as Psa. 18. 42. or indefinitely, that men may seeke. So after in verse 19.

Verf. 19. Iehovah] This is the chiefest name of the eternal and most blessed God, so called of his essence, being or existence, which is simply one, Dent. 6. 4. The force of this name the holy Ghost openeth by He that is, that was, & that will be, or, is to come, Rev. 1. 4. 8. and 4. 8. & 11. 17. and 16. 5. and the forme of the Hebrew name importeth so much; Ie, being a signe of the time to come, Iehovah, he will be, of the time present; Hoveh, he that is and vab, of the time past; Havah, he was, it importeth that God is, & hath his being of himself fro before all

all worlds, *Iſa. 44. 6.* that he giveth being or existence unto all things, and in him all are and consist, *Act. 17. 25.* that he giveth being unto his word, effecting whatsoever he hath spoken, whether promises, *Exod. 6. 3. Iſa. 45. 2, 3.* or threatenings, *Ezek. 5. 17. and 7. 27.* It is in effect the same that *Eph. 1. 11* will be, or *I am*, as God calleth himselfe, *Exod. 3. 14.* Of this the Gentiles name the greatest God, *love, and In-piter*, that is, *lab father*, (of the shorter name *lab* mentioned *Pſal. 68. 5.*) and Varro the learnedest of the Romans, thought *love* to be the god of the Iewes. *Auguſt. 1. 1. de conſenſu. 22.* Hereof also in Greeke writers he is called *Iao*, *Diador. Sicul. 2. 6. 5. Clem. Alex. Strom. 1. 5. Macrobi. 1. 1. Saturnal. 18.* But in the Greeke tongue the name *Iehovah* cannot rightly be pronounced; and for it the Greeke Bibles have *Loi*, which the new Testament followeth, as *Mark. 12. 19.* from *Dent. 6. 4.* and elsewhere usually; and the Hebrew Text sometime putteth *Adonai*, Lord, or *Elohim*, God, for *Iehovah*; as *Pſal. 57. 10.* compared with *Pſal. 108. 4. 2 Chron. 2. 14.* with *2 King. 14. 14.* When *Adonai*, Lord, is joyned with it, it is written *Iehovah*, as *Pſal. 68. 21.* then the Iewes read it *Elohim*, God, as at other times they read it *Adonai*, Lord; and pronounce not *Iehovah* at all at this day; though in ancient dayes it appeareth to be otherwise. The Greeke history of Baruch, seemeth to use in stead of it, *Aminai*, that is, the eternall, or, everlasting, *Bar. 4. 10. 14. 20. 32. 24. 35. and 5. 2.* See the Annotations on *Gen. 2. 4.* only thou or, only thine, that is, which only hath Iehovah for thy name; for the true God hath only being, and idols are nothing in the world, *1 Cor. 8. 4.* and Angels, and Magistrates are called *Elohim* Gods, *Pſal. 8. and 82.* but *Iehovah* is peculiar to very God alone. And this is that name (I suppose) which the authour of the booke of Wisdome calleth incommunicable, *Wisd. 14. 21.* Yet this is the name of Christ, called *Iehovah our justice*, *Ier. 23. 6.* for Gods name is in him, *Exod. 23. 21.* and he is very God, and eternall life, *1 Ioh. 5. 20.*

PSAL. LXXXIV.

The Prophet longing for the communion of the Sanctuary, sheweth how blessed they are that dwell therein. 9 He prayeth to be restored unto it.

To the master of the musike upon Gittith, a Psalm to the sonnes of Korach.

How amiable are thy dwelling places, O Iehovah of hosts! My soule longeth and also fainteth for the courts of Iehovah: my heart and my flesh doe thirst unto the living God. Yea the sparrow findeth a house, and the swallow a nest for her, where the larketh her young: thine altars Iehovah of hosts, my King, and my God. O blessed are they that abide in thine

house, still they shall praise thee Selah. O blessed is the man whose strength is in thee, they in whose heart, are the high-ways. They that passing throw the vale of Baca, put him for a well-spring, also with blessings the raine covereth. They shall goe from power to power, he shall appeare unto God in Sion. Iehovah God of hosts, heare thou my prayer: give yare, O God of Iakob, Selah. See thou, O God, our shield, and looke upon the face of the Anointed. For, better is a day in thy courts than a thousand: I have chosen to sit at the threshold in the house of my God, rather than to remaine in the tents of wickednesse. For Iehovah God is a Sunne and a shield, Iehovah will give grace and glory, he will not withhold good from them that walke in perfection. Iehovah of hosts, O blessed is the man that trusteth in thee.

Annotations.

Gittith [see Pſal. 8. 1.

Verſ. 2. dwelling places] or habitacles: see the Notes on Pſal. 43. 3.

Verſ. 3. for the courts] that I may come into them: for the Priests only went into the Temple, the people stood in the courtyards which were two, *2 King. 21. 5.* See Pſal. 65. 5. [want] to wit, for desire to come unto God.

Verſ. 4. the sparrow] or bird, in Chaldee, the doves; the Hebrew sparrow is generally any bird, *Pſal. 11. 1. Gen. 7. 14.* Specially the sparrow, when other birds are named, as here and *Pſal. 102. 8.* for such haunt mens houses, swallow] or, free bird, called in Hebrew *dror*, of liberie which this bird seemeth to have above others, flying boldly and nestling about houles: so *Prov. 26. 2.* The Greeke takes it here for the turtle dove, (which hath in Hebrew another name, *Pſal. 74. 19.*) so also doth the Chaldee, adding this reason, because her young are lawfull to be offered on thine altar. thine altars] to wit, are the places where the birds nestle neere unto them, in houses or trees, which sometime were by Gods tabernacle, *Iof. 24. 26.* or understood as before, (Long for) thine altars.

Verſ. 6. the high-ways] or canyes; namely, which lead to thy house: that is, they which affect heartily, long after, and delight to goe up to thy house. Spiritually these ways or paths are made by preaching of the Gospel, *Eſa. 40. 3.* and *35. 8.* and *11. 16.*

Verſ. 7. They that passing] or, of them that passe of Baca] that is, of mulberie trees; which use to grow in dry places. The Greeke faith, *valles of trees*. Both meaneth that through wars and afflictions we must come into the Kingdome of God. This valley was neere unto Ierusalem, as may be gathered by *2 Sam. 5. 2, 23. Iof. 15. 8.* put him

or set him, that is, God, making him by faith a well of life unto them; for he is the fountain of living waters, *Ier. 2. 13.* Or, set it, that is, the valley, making it a fountain by digging wels therein. And this may be an allusion to that well, digged by the Princes and Captaines of Israel, *2 Sam. 21. 16. 18.*

Also with blessings, &c.] that is, bountifullly & abundantly the raine shall cover them. Raine figureth our doctrine of the Gospell, *Dent. 32. 2. Iſa. 45. 8. Ier. 2. 23. Revel. 11. 6.* the raine of blessings is a bountifull abundant raine, *Ezek. 34. 26.* (as to sow with blessings, *2 Cor. 9. 6.* is to sow abundantly, or liberally; and blessing is liberality, *2 Cor. 9. 5. Prov. 11. 25.*) So God would cause a bountifull raine of grace and comfort, to cover them that goe up to his house in Ierusalem, as elsewhere hee is said to refresh his inheritance with the raine of liberalities strowed upon it, *Pſal. 68. 10.* whereas on the contrary, who so will not goe up to Ierusalem, to worship the King the Lord of hosts, upon them shall come no raine, *Zach. 14. 17.* The Greeke turneth this sentence thus, the Lawgiver (or Teacher) shall give blessings; the original *Morab* being ambiguous, sometime signifying a Teacher, *Iob 36. 22.* sometime raine, *Ier. 2. 23. Iſa. 30. 20.* so that from the Hebrew it may also be interpreted, with blessings the teacher shall cover them; the meaning much like the former; the Teacher being God or Christ, in whom we are blessed with all spiritual blessings in heavenly things, *Eph. 1. 3.* The Chaldee expounds it, with blessings hee will cover them that continue in the doctrine of his Law. Some understand *bracoth*, blessings, to be here as *bracoth*, pools digged and filled with raine. Both meane one thing.

Verſ. 8. from power to power] that is, increasing their power (or strength) daily more and more; as the Apostle faith, we are changed into Gods image, from glory to glory, *2 Cor. 3. 18.* and Gods justice is revealed from faith to faith, *Rom. 1. 17.* our faith and glory increasing more and more, *Prov. 4. 18.* Or from army to army, (from troupe to troupe) respecting the troupes of Israel, which went all the males thrice every year to appeare before the Lord, *Exod. 23. 14. 17.* The Hebrew *Chajil*, power, is used sometime for an army of men, *Pſal. 33. 16.* and sometime for riches, *Pſal. 49. 7.* which also may be implied here. he shall appeare] or, still hee, that is, every one of them, appeares; according to the law, *Exod. 24. 23. Zach. 14. 16.*

Verſ. 10. of thine habitation] or Melisab, our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also Gods anointed, *2 Sam. 3. 1.*

Verſ. 11. than a thousand] to wit, in any other place. sit at the threshold] that is, be in the lowest room and basest estate; as the Greeke faith, be cast downe, (or an abject) And by Gods house may be meant his tabernacle; as *Luk. 11. 51.* with *Mat. 23. 35.* to remaine (or abide) my whole life long.

Verſ. 12. is a Sun] or, will be a Sun; that is, a light, *Iſa. 60. 19. Revel. 21. 23.* understanding hereby all blessings and comforts, by Christ the Sunne of righteousness, *Mal. 4. 2.*

PSAL. LXXXV.

The Psalmist out of the experience of former mercies, prayeth for the continuance thereof. 9 He promisseth to wait thereon out of confidence of Gods goodness.

To the master of the musike, a Psalm to the sonnes of Korach.

Thou hast bene favourable to thy land, O Iehovah; thou hast returned the captivity of Iakob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah. Thou hast gathered away all thine exceeding anger, thou hast turned from the fierceness of thine anger. Turne thou us, O God of our salvation, and cause thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger, to generation and generation? Wilt not thou turne and revive us, that thy people may rejoyce in thee? Shew us, Iehovah, thy mercy, and give us thy salvation. I will heare what God Iehovah will speake, for hee will speake peace unto his people, and unto his gracious Saints; and let them not returne to unconstant folly. Surely his salvation is neere to them that feare him, that glory may dwell in our land. Mercy and truth are met, justice and peace have kissed. Faithfulness springeth out of the earth, and justice looketh downe from heaven. Also Iehovah will give the good, and our land shall give her fruit. Justice shall goe before his face, and he will put her footsteps in the way.

Annotations.

To the sonnes] or, of them. See Pſal. 42. 1.

Verſ. 2. hast bene favourable to] or, hast favourably accepted, bene well pleased, to wit, in times past. This also respecteth the promise, *Levit. 26. 42.* captivitie] that is, the company of captives, or prisoners; as *Pſal. 68. 19.* See also *Pſal. 14. 7.*

Verſ. 4. gathered away] that is, withdrawn, ceased, or asswaged, as the Greeke interpreteth it. So in *Ier. 2. 10.* the starres gather away (that is, withdraw) their shining.

Verſ. 5. Turne us] to our former estate. cause to cease] or dissipate; as *Pſal. 33. 10.*

Verſ. 6. wilt thou draw] that is, continue: see *Pſ. 36. 11.*

Verſ. 7. wilt not thou turne and revive] that is, againe revive us. See *Pſal. 71. 20.* The Greeke faith, O God, thou turning wilt revive us. For hale, they read *ha-al*; the letters misplaced.

M m m m m

Verſ.

8 Verſ. 8. *Show us* | or, *Let us ſee, that is, joy. See*
Pſal. 50. 23.

9 Verſ. 9. *the God* | or, *the Almighty, &c.*
and let them not | or, *that they turne not to folly,*
that is, to ſinne: ſee Pſal. 125. 3. The Greeke ſaith,
and to them that turne the heart to him.

10 Verſ. 10. *that glory may dwell* | or, *glory ſhall*
dwell | meaning that *glory of God*, which we are de-
 ſtitute of by ſinne, *Rom. 3. 23.* ſhall be reſtored by
 grace in Chriſt, and God will dwell among men,
 and communicate with them his glory, *Rev. 21.*
3. 11. Iſa. 60. 1. & they are changed into the ſame
 image, from glory to glory, as by the Spirit of the
 Lord, *2 Cor. 3. 18.* Or, by *glory* is meant, *Chriſt* the
 ſalvation of God, who *dwell in our land*, when the
 word was made fleſh, and men ſaw the glory there-
 of as the glory of the only begotten of the Father,
 full of grace and truth, *John. 1. 14.*

11 Verſ. 11. *are met* | that is, *come together*, which
 becometh aſunder | and they have mutual ſoci-
 etie, (to meeting importeth, *Prov. 22. 2. Iſa. 34.*
14.) The truth of Gods promiſes are in Chriſt full-
 filled, *Luke 1. 68. 69. &c. Ab. 13. 32. 33. have kiſ-*
ſed | as friends uſe when they meet, *Exod. 4. 27.* and
 18. 7. a ſigne of concord, love and joy. So Chriſt is
 King of *juſtice*, and of *peace*, *Heb. 7. 2.* and the *worke*
 of *juſtice* by him is *peace*, *Iſa. 32. 17.* for being juſti-
 fied by faith, men have peace towards God, *Rom.*
5. 1. Luke 2. 14.

12 Verſ. 12. *Faithfullneſſe ſpringeth* | or, *Truth bud-*
eth out of the earth (or land) that is, the land
 bringeth forth faithfull increaſe, anſwerable to
 Gods bleſſings upon it. The land ſignifying the
 minds of men, *Heb. 6. 6, 7, 8.* which by faith ap-
 prehend Gods mercy in Chriſt. *from heaven*
 the juſtice of God through faith, not our owne juſ-
 tice, which is of the Law, *Philip. 3. 9.*

13 Verſ. 13. *the good* | or *good things*, that is, the *good*
gift of the holy Ghoſt, to ſanctifie his people, as *Luke*
11. 13. compared with *Matth. 7. 11.* See alſo the
 Note on *Pſal. 65. 5.* *our land* | our earthly na-
 ture ſanctified, brings forth good fruits in Chriſt,
Mat. 13. 23. See *Pſal. 67. 7.*

14 Verſ. 14. *juſtice ſhall goe* | or, *He will cauſe juſtice*
to goe before him. *will put her footſteps* | or, *will*
ſet (her) *in the way of his footſteps* : which ſeemeth
 to meane a ſetled courſe of walking in vertue. Or,
when he ſhall put his footſteps into the way.

PSAL. LXXXVI.

David ſtrengtheneth his prayer by the confidence
 of his religion, 5. by the goodneſſe and power of
 God. 11. He ſtrengthens the continuance of former grace.
 14. Complaining of the proud, he craveth ſome to-
 ken of Gods goodneſſe.

A Prayer of David.

Bow downe thine eare Iehovah, anſwer
 me, for I am poore, afflicted, and nee-
 dy. Keepe my ſoule, for I am merci-
 full; thou my God haſt thy ſervant, that tru-

ſteth unto thee. Be gracious unto me, Ie-
 hovah, for unto thee doe I call all the day.
 Rejoyce the ſoule of thy ſervant, for unto
 thee Lord liſt I up my ſoule. For thou Ie-
 hovah art good, and mercifully pardoneth,
 and much of mercie to all that call upon
 thee. Give eare Iehovah to my prayer, and
 attend to the voyce of my ſuppliations for
 grace. In the day of my diſtreſſe will I call
 unto thee, for thou wilt anſwer me. There is
 none like thee among the gods, O Lord, and
 none like thy works. All nations whom
 thou haſt made, ſhall come and bow downe
 themſelves before thee, O Lord, & ſhall glo-
 rifie thy Name. For great art thou, and
 doſt marvellous things; thou art God thy
 ſelfe alone. Teach me, O Iehovah, thy way,
 I will walke in thy truth; unite my heart for
 to feare thy Name. I will confeſſe thee, O
 Lord my God, with all my heart, and will
 glorifie thy Name for ever. For thy mercy
 is great toward me, and thou haſt delivered
 my ſoule from the loweſt hell. O God, the
 proud are riſen up againſt me, and the aſſem-
 bly of violent men ſeek me by my ſoule, and
 they have not ſet thee before them. But thou
 Lord art a God, pittifull and gracious, long
 ſuffering, and much of mercie and truth.
 Turne the face unto me, and be gracious to
 me; give thy ſtrength to thy ſervant, and
 ſave the ſon of thine handmaid. Doe with
 mee a ſigne for good, and let my haters ſee
 and be aſhamed, becauſe thou, Iehovah, haſt
 holpen mee, and comforted me.

Annotations.

A Prayer | the like title is of *Pſalme 17.* To
 Chriſt may this *Psalm* ſidely be applied.
 Verſ. 2. *mercifull* | or, *a gracious Saint, pious, holy.*
 See *Pſal. 4. 4.* This title God taketh to himſelfe,
Jer. 3. 12.

Verſ. 4. *Liſt I up* | See the Notes on *Pſal. 25. 1.*
 The Chalde ſaith, *liſt I up my ſoule in prayer.*
 Verſ. 5. *mercifully pardoneth* | or, *as propitiouſe*, a
 forgiver: the Chalde addeth, of them which turne
 to the Law. See *Pſal. 25. 11.*

Verſ. 8. *among the gods* | Though there be that
 are called Gods, whether in heaven or in earth, (as
 there be many gods, and many Lords;) yet unto us
 there is but one God, &c. *1 Cor. 8. 5, 6.* all the gods
 of the peoples are idols, *Pſal. 96. 5.* Or, by gods may
 be meant Angels, as the Chalde here explaineth
 it, and the Princes of the world. and none | to
 wit, can doe workes like thine, or, no workes are like
 thy workes, *Pſal. 136. 4.*

Verſ. 11. *Unite my heart* | apply and knit it to thy
 feare onely, and that with ſimplicitee.

Verſ. 13. *hell* | or grave, the ſtate of death: ſee *Pſ.*
16. 10.

Verſ.

14 Verſ. 14. *the proud* | Compare this with *Pſal.*
54. 5.

15 Verſ. 15. *pitifull* | or, *full of ruth, mercie, and ten-*
der love. When Gods name was proclaimed be-
 fore Moſes, this title with other was in it, *Exo. 34.*
5, 6. long ſuffering | Hebr. *long of noſtrils*, that is,
 of anger; long ere thou be angry. Therefore and
 anger have one name in Hebrew: ſee *Pſal.*
2. 5.

16 Verſ. 16. *ſon of thine handmaid* | that is, borne
 thy ſervant, of godly parents that were thy ſervi-
 tors. Of Chriſt, this alſo was true, the ſonne of Ma-
 ry the Virgin, the handmaid of the Lord, *Luke. 1.*
48. See the like ſpeech, *Pſal. 116. 16.*

17 Verſ. 17. *Doe with me a ſigne* | or, *Show me*:
 that is, So deale with me, in my deliverance and
 preſervation, that I may have my ſelfe, and may be
 to others a ſigne, for good. Korah and his com-
 pany were for a ſigne to the Iſraelites, *Num. 16. 38.*
 & 26. 10. Iona a ſigne to the Ninevites, and Chriſt
 to the Iewes, *Luke 11. 30.*

PSAL. LXXXVII.

The nature and glory of the Church. 4. The in-
 creafe, honour and comfort of the members thereof.

To the ſonnes of Korah, a *Psalm*,
 a Song.

His foundation among the moun-
 taines of holieſſe. Iehovah loveth
 the gates of Sion above all the
 dwelling places of Iakob. Glorious things
 ſpoken of thee, O Citie of God Selah. I
 will make mention of Rahab and Babel,
 to them that know me; loe Paleſtina and Ty-
 rius with Cuſh; this man was borne there.
 And of Sion it ſhall be ſaid, man and man
 was borne in her, and he moſt High ſhall
 eſtabliſh her. Iehovah will recount when
 he writeth the peoples; this man was borne
 there Selah. And fingers, as players on
 flutes; all my well-ſprings in thee.

Annotations.

His foundation | or, The foundation thereof,
 Gods ground-work of the Temple which
 was built upon the mountains, *Mariab and Sion*,
2 Chron. 3. 1. Pſ. 2. 6. Some referre it to the *Psalm*,
 the foundation (or argument) whereof is of the
 Church of Chriſt. The Chalde ſaith, *By the*
hands of the ſonnes of Korah the *Psalm* was ſaid,
 and the Song founded in the mouth of the ancient ſa-
 thers, *Isaiah 38. 16.*

Verſ. 2. *gates of Sion* | the publick aſſemblies
 of the people: ſee the Notes on *Pſal. 9. 15.* The
 Law was to come out of Sion, *Mich. 4. 2.* and the
 Scepter of Chriſts Kingdome, *Pſal. 110. 2.*
dwelling places | theſe the Chalde expoundeth,
Synagogues of the houſe of Iakob, which were in all
 the Cities of Iſrael.

Verſ. 3. *ſpoken is* | that is, *are particularly ſpoken*,
 all and every of them. *of theſe Citie of God* |
 that is, *Ieruſalem*: ſo called alſo, *Pſal. 46. 5.* and
 48. 2. a figure of the Church. What honourable
 things are ſpoken of this Citie, ſee *Iſa. 54.* and 60.
 and 62. and 65. *Rev. 21.* and 22 chapters. The
 Hebrew phraſe, in thee, is rightly turned accord-
 ing to the Greeke, of thee, or concerning thee:
 which many times hath ſuch ſignification, as *Pſal.*
63. 7. and 71. 6. and 119. 46. 1 *Sam. 1. 9. 4.* ſo alſo in
 the Greeke, as *Rom. 11. 2.*

Verſ. 4. *Rahab* | that is, as the Chalde Paraphraſt ſaith, *the Egyptians*. So *Aegypt* is called
 Rahab, in *Pſal. 89. 11. Iſa. 51. 9.* either for the
 ſtrength and pride of Egypt, (which the word Ra-
 hab ſignifieth;) or of ſome chiefe citie ſo named;
 as elſewhere *Joſa. Pſal. 78. 12.* The calling of
 Egypt to the fellowſhip of the Church is alſo pro-
 phetied, *Iſa. 19. 19. 21. 25.* And for I will mention,
 the Chalde tranſlateh, *the Egyptians and Babylo-*
nians, they ſhall mention thy praiſes. Babel | the
 Babyloians: ſee *Pſal. 137. 1.* their chiefe citie was
 Babel. Of a Chriſtian Church there, mention is
 made, 1 *Pet. 5. 13.* *to them* | or, among them
 that know me, to wit, my familiars. *Paleſtina*
 the Philiftines: ſee *Pſal. 60. 10.* *Tyrrus* | the
 Tyrians: ſee *Pſal. 45. 13.* Of them were Chriſtian
 diſciples, *Act. 21. 3. 4.* *Cuſh* | the *Aethiopi-*
ans, as the Greeke tranſlateh, ſee *Pſal. 68. 32.*
 this man | that is, (as the Greeke ſaith) *theſe*
 men; meaning all before mentioned. So the He-
 brew often ſpeaketh of a whole nation, as of one
 man. See *Pſal. 25. 22.* and 130. 8. But the Chal-
 dee expoundeth it, *where this kingdome is borne.*
was borne there | in the citie of God, aſo ſaid.
 There, of immortal feed by the word and Spirit
 of God, are borne babies anew, 1 *Pet. 1. 23. Jam. 1.*
18. A thing to come is here ſet downe as already
 done: ſo in *Iſa. 9. 6.*

Verſ. 5. *man and man* | ſo the Greeke alſo ex-
 preſſeth the Hebrew. Hereby ſeemeth to bee
 meant, every man, ſucceſſively, as *Heb. 1. 8.* For
 Ieruſalem is the mother of us all, *Gal. 4. 26.* (So day
 and day, is every day, *Heb. 3. 4. Pſal. 63. 9.*) Or, man
 and man, is many men, of this and that Nation,
 of each eſtate and degree. *ſhall liſt her* | that the gates
 of hell ſhall not prevail againſt her, *Mat. 16. 18.*
 Therefore this citie lieth ſurely ſquare ſetled in all
 changes, *Revel. 21. 16. Ezek. 48. 16. 20.* It may
 alſo be read, and be will ſtabliſh her on high: and ſo
 the Chalde expoundeth it, and Ieruſalem is ſaid
 to be above, *Gal. 4. 26.*

Verſ. 6. *writinge the peoples* | in the writing of the
 booke of Iſrael, that is, the Church, *Ezek. 13. 9.*
Iſa. 4. 3.

Verſ. 7. *And fingers* | or, *And ſinging* are, &c. This
 may have reference to the ſolemn worſhip of God

used in the Church of Israel, where fingers & players on instruments had in charge, continually to laud the Lord, &c. 1. Chron. 9.3. and 25.1, 2, &c. and dances were used at their holy feasts, to honour him with, *judg.* 21.19, 21. So Christ the Lamb hath harpers with him on mount Sion, that sing as it were a new song before the throne, *Rev.* 14.1, 2, 3. Or it may respect that which followeth, *all my springs in thee* (or of thee) *are singing* (that is, do sing) *as also dance* (or as they that dance), that is, new joyfulness. *players on flutes* (or, dancers, for so this word may also be taken for dancing, to wit, at the sound of the flute or pipe;) as *judg.* 21.21. Compare herewith *Isa.* 30. 29. The Greeke here turneth it, *rejoycers*; and it may foretell the joy that should be in the world for the conversion of the Gentiles. *my well-springs* (or fountains, *Streams*) of water, as *Psal.* 104.10 (that is, all gifts and graces, which the Scripture noteth by *living fountains of waters*, wherewith they are refreshed that serve God in his Temple day and night, *Rev.* 7.15, 17. and *well-springs* of salvation, *Isa.* 12.3. And as Christ is called a fountain, so is his Church, *Song.* 4.15, 12. *in thee* for possumptu principalities and powers in heavenly places, is knowne by the Church, the manifold wisdom of God, *Eph.* 3.10. 1 *Pet.* 1.12. Or we may read it, as before in the third verse, of thee *all my springs* doe sing, &c.

PSAL. LXXXVIII.

A prayer containing a grievous complaint of manifold miseries.

1 A Song, a Psalm to the tones of Kerach:
to the master of the musike, on Machalath,
leannoth, an instructing Psalm of He-
man the Ezrachite.
2 O Jehovah, God of my salvation, by day
I cry out, & in the night before thee
3 Let my prayer come before thee:
bow thine eare to my thrillery. For my
soule is filled with evils, and my life draweth
nere to hell. I am counted with them that
goe downe the pit; I am as a man that hath
no strength. Among the dead free like the
flaine; that lie in the grave, whom thou re-
membrest no more; and they are cut away
from thine hand. Thou hast put me in the
pit of the lowest places; in darkness, in the
deep place. Thy wrath full hath layed up
on me; and with all thy billowes thou afflic-
dest me. Selah. My knowne acquaintance
thou hast put farre away from me, & I have
for abominations to thee I am stirr'd up, & can-
not get out. Mine eye languisheth through
mine affliction; I call on thee Jehovah,
all the day: I spread out my hands unto thee

Wilt thou doe a miraculous worke to the
dead, or shall the deceased rise up, shall they
confesse thee Selah? Shall thy mercy be
told in the grave, thy faithfulness in perdition?
Shall thy miraculous worke be knowne
in the darkness, and thy justice in the land
of oblivion? But I, unto thee Jehovah doe
I cry out, and in the morning my prayer
shall prevent thee. Wherefore Jehovah,
dost thou reject my soule; dost thou hide
thy face from me? I am poore afflicted, and
breathing out the ghost from my youth; I
beare thine affrightings, I am doubtfully
troubled. Thy wraths passe over me, thy
terrors doe dismay me. They compasse
me about as waters, all the day; they are
gone about against me together. Thou hast
put far away from me, lover & fellow friend,
my knowne acquaintance are in darkness.

Annotations.

Machalath a kind of wind instrument, for in-
terpretation, *infirmities*: see *Psal.* 5.1. *leannoth*,
or to sing by turns, which is, when one part answereth
another in singing; it may also be interpreted
to afflict (or humble.) This Psalm is the most dole-
full of all the Bible, full of complaints unto the
end. *Heman the Ezrachite*: for the next Psalm
is intituled of *Ethan the Ezrachite*: there were
two of this name, *Heman* and *Ethan*, sonnes of
Zerah the sonne of Iudah the Patriarch, *1 Chron.*
2.4.6. men renowned for their wisdom, *1 Chron.*
4.3.1. also *Heman* and *Ethan*, singers and musicians
of the posterities of Levi the Patriarch, *1 Chron.*
15.17, 19. and 18.42. *Heman* being son of Iosel
the son Samuel the Prophet, *1 Sam.* 6.33. him self
being also a Seer or Prophet in King Davids daies,
1 *Chron.* 25.5. And of the kingdom promised to
David, doth *Ethan* ingage, *Psal.* 89.4. &c. Christ
afflictions and kingdom are in these Psalms fore-
told; he was thence David, *Hos.* 3.5.
Verf. 4. *draweth nere* (or toucheth both, or the
great, so, to touch (or come nere to) the gate of
death, *Psal.* 107.28.
Verf. 5. *a man* Hebr. *geber*, that is, a strong man,
but without abilitie or power to helpe my selfe; as
the Greeke saith, *helplesse*.

Verf. 6. *free* that is, *acquired*, or discharged from
troubles and affaires of this life; for in death,
the prisoners rest together, and the servant is free
from his master, *Job.* 3.18, 19. or free, that is, sepa-
rated, apart from others; as King Azzariah being le-
gion, dwelt in an house of freedom, that is, alone,
apart from other men, *2 King.* 15.5. from thence
that is, from thy care, helpe, guidance, &c. as
King Azzariah before said, *wascut off from the house*
of the Lord, *2 Chr.* 26.12. by thy hands; as *Isa.* 53.8.
understand from the land of the living, as *Isa.* 53.8.
Verf. 7. *pit of the lowest places* the neerer pit,
as the Greeke saith; with the Chalde paraphrase

thus in captivity, which is like to the neerer pit.
darkness) or dark places: so *Psal.* 143. 3. *deep*
places (or gulfs: see *Psal.* 69.3.)

Verf. 8. *sayeth* (or, is imposed, and lieth hard,
billowes) breaking waves of the sea: see *Psal.*
42.8.

Verf. 9. *set me abominations* (that is, made me
most abominable, or loathsome,) to every of them,
can not get so *Lam.* 3.7. *Job.* 19.8. Of this phrase
see the Note on *Psal.* 77.5.

Verf. 10. *languishest* (or pineth away;) the Chal-
dee saith, *drappeth teares*. Compare herewith, *Lev.*
25.16.

Verf. 11. *the deceased* Hebr. *Rephaim*, dead
men: so called, as being incurable or unrecover-
able to life; so *Isa.* 14.9. and 26.14, 19. *Prov.* 2.18.
and 9.18. and 21.16. See also *Psal.* 6.6. The Chal-
dee expoundeth, *shall the bodies which are delivered*
to the dust rise up?

Verf. 12. *perdition* Hebr. *Abaddon*, the grave
where bodies perish, and seeme to be lost. So *Job.*
28.22. and 26.6.

Verf. 13. *darknesse* (that is, the place and state of
the dead, called the land of darkness, and shadow of
death, *Job.* 10.21, 22. So *Eccles.* 6.4. Note here the
undry titles given to the state of death. *land of*
oblivion (where dead men are, as is before noted);
which also are forgotten out of minde, *Psal.* 31.13.
Eccles. 8.10. and 9.5.

Verf. 15. *breathing out the ghost* (that is, ready to
dye, expiring, through continuall miseries. The
Greeke saith, *in labors* from my youth, *from the*
youth) (or for the *lacking* of that is, the affliction,
am doubtfully troubled) or distracted for feare lest
evils should befall me.

Verf. 17. *dismay* (or press, or cut me off. The He-
brew word is larger than usual, to increase the sig-
nification. The Greeke turneth it trouble.

Verf. 19. *my knowne acquaintance are in dark-*
nesse that is, withdraw and hide them from my
sight; and (as lo complaint) are strangers un-
to me; see *Job.* 19.13, 14. Or as the Greeke refer-
reth it to the former, *and my knowne friends* (to wit,
thou hast put farre) *from calamities* (or for the cala-
mities that is upon me. Or, as the Chalde par-
aphrase, *and to my knowne friends, dark: I am in*
their sight).

PSAL. LXXXIX.

The Psalmist prayeth God for his covenant; 6 for
his wonderfull power, 16 for the care of his Church,
20 and for his favour to the kingdom of David.
39 He complaineth of contrary events, 47 expostu-
lately prayeth, and bleisseth God.

An instructing Psalm of Ethan
son of the Ezrachite.

I WILL sing the mercies of Jehovah for
ever to generation and generation will I
make knowne thy faithfulness with my
mouth. For I said, mercie shall be built up
for ever; the heavens; thou wilt stablish thy

faithfulness in them. I have stricken a co-
venant with my chosen, I have sworn to Da-
vid my servant. I will stablish thy seed unto
eternity; to generation and generation will
I build up thy throne Selah. And the hea-
vens shall confesse thy marvellous worke, Je-
hovah, also thy faithfulness in the Church of
the Saints. For who in the skie may be com-
pared to Jehovah, may be likened to Jeho-
vah among the sons of the mighties? God
is daunting terrible in the secret of the Saints,
very much; & fearfull over all round about
him. Jehovah, God of hosts, who is like thee
mighty Iah? and thy faithfulness is round
about thee. Thou rulest over the swelling
of the sea; when the waves thereof rise high,
thou stillest them. Thou hast beaten down
Rahab as a wounded man, thou hast scattered
thine enemies with the arme of thy strength.
Thine are the heavens, thine also is the earth;
the world and plenty thereof, thou hast found-
ed the. The North and the right side, thou
createdst them; Tabor and Hermon, in thy
name they shall flourish. Thou hast an arme
with mighty strong is thy hand, exalted is thy
right hand. Justice and judgement are the
prepared place of thy throne; mercie and
truth goe before thy face. Oblivied are the
people that know the shouting sound; Jeho-
vah, in the light of thy face they shall walke
on. In thy name they shall be glad all the
day, and in thy justice shall they be exal-
ted. For thou art the glory of their strength;
and in thy favourable acceptation, our home
shall be exalted. For of Jehovah is our shield,
and of the holy one of Israel our King. Then
spaketh thou in vision to thy gracious Saint,
and saidst, I have put helpe upon a mightie
one, I have exalted one chosen out of the peo-
ple. I have found David my servant, with
oile of mine holiness have I anointed him.
With whom mine hand shall be established,
also mine arme shall strengthen him. The
enemie shall not exact upon him, & the son
of injurious evil shall not afflict him. And
his distressers I will beat down from his face,
and them that hate him I will plague. And
my faithfulness & my mercie shall be with him,
& in my name shall his horn be exalted. And
I will set his hand in the sea, & his right hand
in the rivers. He shall call on me, my father thou;
my God and Rocke of my salvation. I also
will give him to be the first-borne, high above
the kings of the earth. For ever will I keepe
for him my mercie, and my covenant shall be
faithfull to him. And his seed I will put

to perpetuities, and his throne as the dayes of
heavens. If his sonnes shall leave my law,
and shall not walke in my judgements. If
they shall profane my statutes, and not keepe
my commandments. Then will visit their
treppasse with therod, & their iniquitie with
scorpions. But my mercie I will not make fru-
strate from with him, nor deale falsely against
my faithfullnesse. I will not profane my
covenant, and that which is gone out of my
lips, I will not change. Once I have sworne
by my holinesse, if I lie unto David. His seed
shall be for ever, and his throne as the Sunne
before me. As the Moone it shall be estab-
lished for ever, and a witness in the skie faith-
full Selah. But thou hast cast off and refused,
hast bin exceeding wroth with thine Anoi-
nted. Hast abolished the covenant of thy
servant, hast prophaned his crowne to the
earth. Hast burst downe all his hedges, hast
put his fortresses a ruine. All that passe by
the way rob him, hee is a reproach to his
neighbours. Thou hast exalted the right
hand of his distressers, hast rejoiced all his
enemies. Also thou hast turned the edge of
his sword, and hast not made him to stand
in the battell. Thou hast made his bright-
nesse to cease, and his throne, thou hast cast
downe to the earth. Thou hast shortened
the dayes of his youth, hast enwrapped him
with shame Selah. How long Jehovah wilt
thou hide thy selfe to perpetuities? shall thy
hot wrath burne like the fire? Remember
how transitorie I am; unto what vanitie thou
hast created all the sonnes of Adam. What
strong man shall live and not see death; shall
deliver his soule from the hand of hell Selah.
Where be those thy former mercies, Lord,
thou swearest to David by thy faithfullnesse?
Remember Lord the reproach of thy ser-
vants, that I beare in my bosome, of all great
peoples. Where with thine enemies, Jeho-
vah, doe reproach; wherewith they doe re-
proach the footsteps of thine Anointed.
Blessed be Jehovah for ever. Amen, and A-
men.

Annotations.

Of *Asaph* for the Note on Psal. 88. 1.
V. 3. *Thou wilt visit by the spirit*, therefore
the Greeke changeth the person, and translath,
thou wilt visit [the spirit] that is, *conferreth*,
propagateth, *increaseth* continually in them; or
with them, that so long as the heavens endure, thy
faithfullnesse shall continue, as *ver. 39. 37. 38. 39.*
71.5 and 71.9, or by beauty may (spiritually) be

meant the Church, called often *heaven*, and the king-
dome of heaven, *Esa. 66. 22. Revel. 4. 1. 2. and 12. 1.*
and 1. 5. 1. *Math. 3. 2. and 13. 4. 31.* and the plan-
ting of the Church is called the planting of the hea-
vens, *Esa. 51. 16.*

Ver. 4. my chosen mine elect people. Therefore
the Greeke changeth the number, my *chosen ones*:
but the Chaldee translath, with *Abraham my cho-
sen*. *David* [the figure and father of Christ], ac-
cording to the fleh; who also is called *David*, *Ezek.*
34. 23. Jer. 30. 9. Hos. 3. 5. of him is this and other
Psalmes chiefly to be understood, *Alt. 2. 30. and*
13. 36 &c.

Ver. 5. thy seed [Christ and Christians], the chil-
dren of Christ, the Sonne of David, *Heb. 2. 13. Rev.*
22. 16. thy throne] the kingdom of Christ,
unto whom God gave the throne of his father *Da-
vid*, to reigne over the house of *Israhel* for ever, *Luke*
1. 32. 33. 69. *Ierusalem* is this throne, *Luke 19. 17.*
which is continually builded of God, *Psal. 147. 2.*

Ver. 6. the heavens the heavenly creatures, An-
gels and godly men, *Luke 2. 13. 14. Pbil. 2. 10. Rev.*
7. 9. 10. 11. 12. So the Chaldee expoundeth it, the
Angels of heaven. See also *Ps. 50. 6.* in the church;
or in the congregation, to wit, shall be confessed, or ce-
lebrated.

Ver. 7. sonnes of the mighty [or] of the Gods, that
is, *Princes of the world*. See *Psal. 29. 1.* and *82. 1. 6.*
The Greeke faith, sonnes of God, whereby also An-
gels may be meant, as *Iob 1. 6.* and to the Chaldee
here paraphratheth.

Ver. 8. daunting terrible [in Greeke, glorified].
See *Psa. 10. 18.* the secret joy my selfe, or (as the
Greeke turneth it) counsel: meaning the Church
or Congregation, where the secrets or mysteries of
Gods kingdom are manifested, *Mat. 23. 11. Rom.*
16. 25. 1 Cor. 4. 1. Eph. 3. 4. This word is sundry
times used for a Council or Congregation, *Psal. 111.*
1. Ezek. 13. 9. Jer. 6. 11. and 15. 17. or it may here
be understood of the company of Angels, as *1 King.*
22. 19. very much [it] was terrible [or] referring
it to the latter, in the great secret council. over
all; or, above all; see *Psal. 76. 12.* The Chaldee pa-
raphratheth, above all the Angels, which stand round
about him.

Ver. 11. Rahab [in Greeke, the proud; hereby
may be meant the Egyptians, as *Psal. 87. 4.* and so
the Chaldee expounds it of Pharaoh the wicked;]
or the proud, as *Iob 26. 12.* both were subdued
when Israel came out of Egypt, *Exod. 14. and 15.*
See *Isa. 51. 9.* The raging sea, and swelling waters,
doe also signifie wicked enemies of God and his
people, *Esa. 57. 20. Iude 13. Psal. 124. 4. 5.*
thine [or, to thee the earth, to wit, belongeth, See
Psal. 24. 12.

Ver. 13. The North [with God hath stretched out
over the empty place] *Job 26. 7.* the right side [that
is, the South (as the Chaldee Paraphrath explain-
eth)] so called because a man standing with his
face to the East, (as they were wont when they
prayed, the South is on his right hand. So the East
is called *Caldean* before, and the West *Arab*, that is,
Hebrew, *Iob 26. 8. Esai. 41. 12.* It seemeth that this
turned to superstition and idolatry; that men
prayed

prayed towards the East; therefore God so ordered
his Tabernacle and Temple, that all worshipped
there with their faces to the West, *Ezek. 8. 16. Exo.*
27. Num. 3.

Tabor [a goodly mountain in
Galilee, *Ier. 19. 22. Mat. 4. 6. 12.* *Hermon*] an-
other faire mountaine outward without Iarden,
called also *Shirion*: See *Psal. 42. 7.* and *29. 6.* by
these are meant the East and West parts, answer-
able to the former North and South; as the Chaldee
Paraphrath saith, *I labor in the West, and (Hermon)*
that is in the East.

Ver. 15. the prepared place [testament], or
base, on which the throne is settled; for the word
sometimes signifieth, as *Ezra 3. 3. Psal. 104. 5.* So
Psal. 97. 2. go before] or come before, present,
as present and ready at hand.

Ver. 16. the shouting sound [or] the alarme, the
first clanging found of the trumpet, which was
blowne at the warres, journeyes, assemblies, so-
lemne feasts, and over the sacrifices of *Israhel*, *Psal.*
84. 4. and 17. 6. Num. 10. 3. 9. 10. 10. 1. 15. or
the shouting the jubilation, to wit, of the King that
is among his people, as *Num. 23. 21.* who by the
found of his word, as of a trumpet, warneth, infor-
meth and guideth his people, *Isa. 58. 1. Ezek. 33.*
3. 7. 8. Hos. 8. 1. Jer. 6. 17. 2 Chron. 13. 12. 15.
Zach. 9. 14. Revel. 1. 10. and 4. 1. light of thy
face] the favour of God shining in the Gospel, and
light of the knowledge of the glory of God in the face
of *Israhel* Christ, *Luke 12. 35. 2 Cor. 4. 6.* See also the
notes on *Psal. 47. 7.* and *44. 4.*

Ver. 18. the glory [or] beauty, by whom they
conquer and triumph over their enemies. but
home] a signe of honour, strength, kingdom, glory
and salvation, *Psal. 113. 10. and 95. 11. and 148.*
14. 1 Chron. 24. 5. Luke 1. 69. So also, in *ver. 35.*

Ver. 19. of Lebanon [or] to him, to wit, per-
tainerh. own shield] that is, our protection,
or protectour, meaning David and Christ: See
Psal. 47. 10.

Ver. 20. in a vision [by the spirit at propheticke,
Isa. 1. 1. Lam. 2. 9. to thy gracious Saint] that
is, Saints; (for so the Greeke changeth the num-
ber,) meaning the Prophets *Samuel* and *Nathan*,
the one of which accompanied David, the other fore-
told of the perpetuities of his kingdom, *1 Sam.*
16. 2 Sam. 7. 4. 5. 8. 23. yet helpe] the Chaldee
addeth, for my people, upon a mightie one [or]
a worthy, a champion, meaning David, who helpe
Gods people in fighting the battels of the Lord,
1 Sam. 18. 13. 14. 30. But chiefly these things are
meant of Christ: The Chaldee expoundeth it, *mine*
mightie in the Law [chosen] and consequent-
ly *beloved*, as *Mat. 3. 17. Rom. 8. 3. 1. 14. 1. 15.*

Ver. 31. vile of mine holiness [that is, mine ho-
ly aide, powered on David by Samuel, on Christ by
the Holy Ghost, *1 Sam. 16. 1. 13. Luke 4. 18. 21.*
Iob. 3. 24.

Ver. 32. the angels [that is, all] at the season
as a dreadfull doer on the deliverer: *Satan* and *death*
prevailed not against Christ, though hee became
impery for our debts, *Mat. 21. 40. 41. 1. 5. 26. Heb.*
2. 14. See this word, *Psal. 54. 6.* found of
injurious evil] that is, the injurious, wicked person:

this promise is in *2 Sam. 7. 10.* applied in this
phrase to all Gods people. *A forme of velle*, is one
addicted and given over to it, *Deut. 13. 13. So*
sons of death, *Psal. 79. 11.* son of perdition, *2 Th. 1. 3.*

Ver. 26. let his hand [that is, give him power
and dominion over them that dwell by the sea and
rivers; whereof see the notes on *Psal. 72.*

Ver. 27: my father [to God promised, I will
be his father; and he shall be my son, *2 Sam. 7. 14.* The
Apostle applieth this to Christ, and proveth here-
by that he is greater than the Angels, *Heb. 1. 4. 5.*

Ver. 28. first-borne [or] first-begotten; that is,
the principall, as is after explained. For the first-
borne had three prerogatives, a double portion of
good, *Deut. 21. 17.* the government or chief-
ty, *1 Chron. 21. 3.* and the priesthood, *Num. 8. 14. 15.*
16. 17. Mat. 2. 5. 6. 7. and 23. 35. See the notes on
Psal. 78. 51. This honour is peculiar to Christ,
who stand to be the first-borne of every creature,
and the first-borne of the dead, that in all things hee
might have the preeminence, *Coloss. 2. 15. 18.* to be
worshipped therefore of all the Angels of God, *Heb.*
1. 6. and Prince of the Kings of the earth, *Rev. 1. 5.*

The Chaldee addeth, the first-borne of the Kings
of the house of *Israhel*.

Ver. 30. thy seed [Christians borne of God, are
called Christs seed and children, *Isa. 53. 10. Heb. 2.*
12. and Christ is called the Everlasting Father,
Isa. 9. 6. his throne] that is, kingdom, which
shall be perpetual, *2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44.*
and 7. 14. The accomplishment of these promises
cannot be found in Solomon, whose seed & throne
was overthrown, *Jer. 22. 30. Ezek. 21. 25. 26. 17.*

Ver. 31. If his sons &c.] This explaieth the
promise, *Heb. 1. 6. 2 Sam. 7. 14. 15.* for being
understood of Christ, hee properly sinned not,
1 Pet. 2. 22. but was made sin for us, *2 Cor. 5. 21.*
and the sins of his sons or people are counted his,
for God laid on him the iniquity of us all, *Isa. 53. 6.*

Ver. 32. with the rod [the rod of men, *2 Sam. 7.*
14. that is, with moderate correction; and for their
profit, that they may be partakers of my holinesse,
Heb. 12. 6. 10.

Ver. 34. not make sin frigate [not break off, or
cease, (as *Psal. 85. 5.*) that is, not utterly take; for,
the mountains shall sooner remove; *Isa. 40. 10.* and
no afflictions can separate us from the love of God
which is in Christ *Iesay. 55. Lord, Rom. 8. 35. 39.*
See the fulfilling of this touching David in *1 King.*
11. 6. 12. 13. 35. 39.

Ver. 36. Once [or] One time: See *Psal. 62. 12.*
by my holinesse] by my selfe, who am the holy God,
Gen. 22. 16. Esay 5. 16. Because he hath no greater
holinesse, God sweareth by himselfe; and will-
ing to abundantly to show the heere of promise the
fulfillment of his counsell, vnderth himselfe with an oath,
Petr. 6. 23. 17. 18. if I lie [that is, surely I
will not lie; for so the Hebrew phrase sometime
explained, as *Mark 8. 12.* if a signe be given to this
generation; but which in *Heb. 1. 6. 4.* is written, a
signe shall not be given; So, if they shall enter into my
rest, *Psal. 95. 11. Heb. 3. 11.* which the Apostle open-
eth thus, hee sweareth that they should not enter, *Heb.*
3. 18. An oath usually impleth an imprecation,

which

Dent. 32. 4. where injurious evil is opposed to Gods faithfulnesse in his administration.

PSAL XCIII.

The Majestic, power and holinesse of Christs kingdom.

Iehovah reigneth, is cleathed with high majestic; clothed is Iehovah, hath girded himselfe with strength: the world also is established, it shall not be moved.
Stable is thy throne from then; thou art from eternitie. The floods have lifted up; O Iehovah, the floods have lifted up their voice, the floods lift up their dashing noise. Than the voices of many waters, the wondrous strong billowes of the sea; more wondrous strong is Iehovah in the high place. Thy testimonies are very faithful; holinesse becommeth thine house, Iehovah, to length of daies.

Annotations.

Is clothed] or hath put on, to wit, as an ornament, and in abundant measure: for so clothing doth signifye, *Psalm. 65. 14. girded himselfe* that is, in a readinesse to performe his work, *Ezay 8. 9. Like 12. 35.*

Verf. 3. from then] that is, from the time that thou hast bene; which is, from eternitie: Or, before then; which the Chaldee expoundeth, the beginning: this phrase spoken of God or Christ, meaneth eternitie, *Prov. 8. 12.* in respect of the creatures, it is the beginning of time, *Ezay 44. 8.*

Verf. 3. The floods] these are often put for the tumultuous rage and tyrannie of peoples, *Psalm. 65. 8. and 18. 5. Ezay. 17. 12, 13.* but here the Chaldee explaineth it of their lifting up their voice with

Verf. 4. wondrous strong] excellent, or magnificent billowes: this phrase is taken from *Exod. 15. 10.* See also this word, *Psalm. 8. 2. the high place]* or height, that is, heaven. So *Psalm. 71. 19.* **Verf. 5. faithful] or, made sure, constant. See the note on *Psalm. 19. 8.* to length of daies] that is, forever. See *Psalm. 22. 5. and 23. 6.***

PSAL XCIV.

The Prophet calling for justice, complained of tyrannie and impiety. He teacheth Gods providence. He sheweth the blessednesse of chastisements. 16 God is the defender of the afflicted.

O God of vengeance, Iehovah; O God of vengeance, shine thou clearly. Be thou lifted up, O Judge

of the earth; render a reward unto the proud. How long shall the wicked, O Iehovah; how long shall the wicked shew gladnesse? Shall they utter, shall they speake a hard word; shall they boast themselves, all that work iniquity?

Thy people, Iehovah, they build in peeces, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherlesse. And say, Iah shall not see, nor Iakobs God understand. Understand yee brutish among the people; and unconstant fooles, when will ye be prudent? He that planted the eare, shall not he heare? or he that formed the eye, shall not he see? He that chastiseth the heathens, shall not he rebuke? he that teacheth man knowledge? Iehovah knoweth the thoughts of man, that they are vanitie. O blessed is the man, hee whom thou chastenest, O Iah, and teachest him out of thy law. To give him quietnesse from the daies of evil, untill a pit of corruption be digged for the wicked. For Iehovah will not leave his people, and will not forsake his inheritance. But judgement shall returne unto justice; and after it, all the upright in heart. Who will rise up for mee against evil doers? who will stand up for mee against the workers of iniquity? Vnlesse Iehovah had bene an helpfullnesse unto me, my soule had almost dwelt in silence. When I said, my foot is moved, thy mercy, Iehovah, staid me up. When many were my cogitations within me; thy consolations delighted my soule. Shall the throne of wofull evils have fellowship with thee, which frameth molestation by a decree? They runne by troups against the soule of the just, and condemne as wicked the innocent blood. But Iehovah is to me for an high refuge; and my God, for the rocke of my safe hope. And he will returne upon them their iniquitie, and in their malice he will suppress them: Iehovah our God will suppress them.

Annotations.

God of vengeance] to whom vengeance belongeth, as *Dent. 32. 35.* and which punisheth evils. So elsewhere he is called the God of recompences, *1st. 5. 56.* [mine cleare] to our comfort, and our foes terror. See *Psalm. 50. 2. and 80. 2.*

Verf. 2. he lifted up] on thy throne, and in thy judgement. See *Psalm. 7. 8.*

Verf. 4. Viter] or take away, well out as a fountain. See *Psalm. 119. 3. Jam. 3. 11.* a hard word] hard things, or sayings: reproaches. See *Psalm. 31. 19.*

boast] or exalt themselves with speaking & applying things to their owne praise. This word is used in the good part, *Ezay. 61. 6.*

Verf. 9. that planted the eare] that is, made and set it in the body. So in *Ezay. 51. 16.* he is said to plant the heavens.

Verf. 10. man knowledge] here is to be understood, shall not he know? Such unperfect speeches through passion of minde, are often in Scripture, *Psalm. 6. 4. 2 Sam. 5. 8.* supplied in *1 Cor. 11. 6.* The Chaldee maketh this paraphrase, *Is it possible that he hath given the Law to his people, and they not be rebuked when they sinne? Did not God teach the first man knowledge?*

Verf. 11. the thoughts of men] the inward descriptions and reasonings of all men, even the wisest. This sentence Paul alleageth against the wisdom of the world, *1 Cor. 3. 20.* and as an expostor, in stead of men, he putteth the wise.

Verf. 12. the man] Hebr. geber, the mighty, chaste[n]se, or vnturese, infractse, as this word is Englished, *Dent. 4. 36.* which this place seemeth to have reference unto. For chastisement or restraint is by word or deed. And here the doctrine of Gods Law is opposed to all wile mens cogitations.

Verf. 14. not leave his people] not give them over, or reject them, (as the Greeke turneth it,) to wit, those whom he hath foreknown and chosen, because it hath pleased the Lord to make them his people, as *1 Sam. 12. 22. Rom. 11. 1, 2, &c.*

Verf. 15. judgement shall returne to justice] that is, severity to mercy: the rigour of the Law changed to the clemency of the Gospell. So judgement is often used for sentence of punishment, as *1st. 5. 9.* and justice for grace and mercy: see *Psalm. 24. 5.* Or, judgement, which in the affliction of Gods people, and prosperity of the wicked, seemeth to be parted from justice, shall returne unto it, when the godly are delivered, and the wicked punished. after it] so the Greeke turneth it; or after him, meaning God.

Verf. 16. who will rise up] or, who standeth up, namely, to assist me? meaning, no man doth.

Verf. 17. an helpfullnesse] that is, a full helpe. See *Psalm. 44. 17.* in silence] the place of silence and place, that is, the grave, as the Greeke explaineth it: so *Psalm. 11. 17.* see also *Psalm. 49. 13.*

Verf. 18. is moved] or [stirred]: see *Psalm. 38. 17.* **Verf. 19. my cogitations]** my careful troubled thoughts, perplexed as the branches of a tree, (for to the word properly significth,) therefore the Greeke turneth it [overcome]. So *Psalm. 139. 23.*

Verf. 20. of wofull evils] or of mischiefs, the mischievous tyrannous throne of the unrighteous Judge, shall it have fellowship (or be joynd) with thee (O God) meaning, it shall not: as, *Shalt thou build?* *2 Sam. 7. 5.* *Thou shalt not build,* *1 Cor. 7. 4.* See also *Psalm. 5. 5.* which frameth] or, be that frameth, or formeth. by a decree] or, for a statute, a law.

V. 21. run by troups] combine and gather together as beatus to fight: in Greeke, they hunt for.

V. 23. will turne] Hebr. bath turned, that is, will assuredly turne. in their malice] or, for their evil.

PSAL XCV.

An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 A warning not to burden the heart against Gods word, as Israel had done, who therefore entred not into his rest.

Come, let us shout joyfully to Iehovah, let us shout triumphantly to the Rocke of our salvation. Let us present his face with confession, with Psalmes let us shout triumphantly to him. For Iehovah is a great God, and a great King above all gods. In whose hand are the deepe places of the earth, and the strong heights of the mountaines are his. Whose the sea is, for he made it, and the dry land his hands have formed.

Come, let us bow downe our selves, & bend downe: let us kneele before Iehovah our maker. For he is our God, and we are the people of his pasture, and sheepe of his hand; to day if ye shall heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers trempled me, proved me, also saw my worke.

Fortie yeeres I was irked with that generation, and said, they are a people erring in hart, and they know not my waies. So that I sware in mine anger, if they shall enter into my rest.

Annotations.

Come] or Goe to. The holy Ghost by David thus exhorteth Israel to laud the Lord, and obey his voice. For he penned this Psalm, *Heb. 3. 7. and 4. 7.* the Rocke] meaning Christ, as the Apostle sheweth, *Heb. 3. 6, 7.* the Greeke translatheth it, God our Saviour.

Verf. 2. prevent] come first, and speedily. **Verf. 3. great God]** or great Potentate, *Act. 17.* So Christ is also intitled, *Tit. 2. 13.* All Gods] Angels, Princes, or false gods, *1st. 8. 6. and 82. 6. and 56. 4. 5.*

Verf. 4. deepe places] or, deepe closets; Hebr. [searchings] that is, deepe secret places for which search is made, *Iob 28. 1, 2, &c.* and which cannot by mans search be found, *Iob 38. 4. 5, 6, 18.* strong heights] or, wearisome heights, high mountes which weary men to climb them: burthe the word hath also a signification of strong, and not being wearied, *Numb. 23. 22.*

Verf. 7. of his hand] that is, of his guidance, *Psalm. 77. 21.* See also *Psalm. 100. 3.* to day] hereby is meant the whole time wherein Christ speaketh by his Gospell, *Heb. 3. 7, 13, 14.* and 4. 7, 8.

Verf. 8. in Meribah] that is, in the Contention (or Provocation, as the Greeke turneth it.) The name

Nnnnn

of

of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among us or no? because there was no water for the people to drink. Therefore he called the place *Masseh* (Tentation) and *Meribah* (Contention) *Exod. 17. 1, 2, 7.* Also another place, where againe they contended with Moses, & with the Lord, *Numm. 20. 1, 3, 13.* day of *Masseh* [that is, of Tentation: by day againe we may understand the whole space wherein they tempted God ten times, as is said, *Numm. 14. 22.* (so the day of salvation, *2 Cor. 6. 2.* is the time thereof.) Yet there was a special day and place of Tentation named *Masseh*, *Ex. 17. 2, 7.* whereupon Moses warned the people, *Ye shall not tempt the Lord your God, as ye tempted him in Masseh, Deut. 6. 16.*

Verf. 9. tempted me; hereupon the Apostle saith, they tempted Christ, *1 Cor. 10. 9.* my worke [that is, worke], *Heb. 3. 9.* both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. *Psal. 78. 15, 23, &c.* and in punishments for their rebellions, *Psal. 78. 31, 33, &c.* *Heb. 3. 17.* For worke [sometime significth reward, *Psal. 109. 20. Job 7. 2. Lev. 19. 13.*

Verf. 11. if they [shall enter] that is, they shall not enter, *Heb. 3. 11. 18.* a part of the oath is not uttered; [see *Psal. 89. 36.* This oath was made at Canaan, where the people through unbelief refused to enter the promised land, *Numm. 14. 21, 22, 23. 30, 32. Heb. 3. 17, 19.* my rest] the land of Canaan, *Deut. 12. 9.* *1 Chron. 23. 25.* a figure of a better rest which we that have beleved the word doe enter into, *Heb. 4. 3.* for if that land [wherein would they were] had bene their rest, David would not have spoken of another; there remaineth therefore a Rest for the people of God; let us studie to enter into it, *Heb. 4. 8, 9, 11.*

P S A L. XCVI.

An exhortation to praise God for his greatness.
5 The vanity of idols. 8 God only is to be served.
9 His reigne and judgement is to be feared to the Gentiles.

Sing ye to Iehovah a new song, sing ye to Iehovah all the earth. Sing ye to Iehovah, bleſſe ye his name, preach the good tidings of his salvation from day to day. Tell among the nations his glory, among all peoples his marvellous workes. For great is Iehovah, and praised vehemently, fearefull he is above all Gods. For all the gods of the peoples are vaine idols, but Iehovah made the heavens. Glorious majesty and comely honour are before him, strength and beauteous glory in his sanctuary. Give to Iehovah, yee kindreds of the peoples, give to Iehovah glory and strength. Give to Iehovah the glory of his name: take up an oblation, and come

into his courts. Bow downe your selves to Iehovah in the comely honour of the sanctuary, tremble ye at his feet all the earth. Say ye among the nations, Iehovah reigneth, the world also [shall be] stablished, it [shall not be] moved, hee will judge the peoples with righteousness. Let the heavens rejoyce, and the earth be glad: roare let the sea, and the plenty thereof. Let the field [shew] gladness, and all that therein is: then let all the trees of the wood shout joyfully. Before Iehovah, for he commeth, for hee commeth to judge the earth: he will judge the world with justice, & the peoples with his faithfulness.

Annotations.

A New song &c.] see *Psal. 33. 3.* This Psalm is a part of that song wherewith God was celebrated when the Arke of his covenant was brought with joy into Davids citie from Obadoms house, *1 Chron. 16. 23, &c.* And it containeth a prophesie of Christs kingdom, and of the calling of the Gentiles from idols to serve & praise the living God.

Verf. 2. preach the good tidings:] or Evangelize: see *Psal. 40. 10.*

Verf. 4. praised:] and praise-worthy: see *Psal. 18. 4.* Verf. 5. Vaine idols:] or things of nought, as the Apostle openeth this word, saying, we know that an idol is nothing in the world, *1 Cor. 8. 4.* *Elim* and *Elohim*, in Hebrew are Gods; of Strength. *Elim*, idols; as being *Al-Elim* not Gods, without strength. So elsewhere they are plainly called *Elohim*, no Gods, *2 Chron. 13. 9.* unable to doe good or evilly, and unprofitable, *1er. 10. 5. Eſa. 44. 9, 10.* And as the name of God is joynt with things to shew their excellencie, *Psal. 36. 7.* so is this contrariwise, to shew their vanity, as of *Phyſicians*, *Job 13. 4.* of *shepherds*, *Zach. 11. 17.* of *alſe doctrines*, *1er. 14. 14.* The Greeke here turneth it *daimonia*, devils, by which name idols are called, *1 Cor. 10. 19, 20.* *Rev. 9. 20.* *2 Chron. 11. 15.*

Verf. 6. beauteous glorie:] for this in *1 Chron. 16. 27.* is written joyfully.

Verf. 7. Give, &c.] Compare *Psal. 29. 1, 2.* The Chaldee expoundeth it, Bring a new song to God.

Verf. 8. to his courts:] to his face, or presence, as *1 Chron. 16. 29.*

Verf. 9. of the sanctuary:] or, of sanctity; see *Psal. 29. 2.* tremble:] or be pained, as in travell of childbirth.

Verf. 10. with righteousness:] that is, most righteousness.

Verf. 11. Let rejoyce:] or shall rejoyce; and so the rest. So *Psa. 98. 7, 8, 9.* The Chaldee paraphraſeth, Let the hosts of heaven rejoyce, and the just of the earth be glad.

Verf. 13. with justice:] or, in justice, that is, justly; so *Rev. 19. 11. Aſſ. 17. 31. Psal. 99.*

P S A L.

P S A L. XCVII.

The majesty of Gods kingdom. 7 The Church rejoyceth at Gods judgement upon idolaters. 10 An exhortation to godliness and gladness.

Iehovah reigneth, let the earth be glad, let the many illes rejoyce. Cloud and gloomy darkness are round about him, justice and judgement are the stable place of his throne. Fire goeth before him, and flammeth round about his distressers. His lightnings illuminate the world, the earth feeth and trembleth. The mountaines like waxe melt at the presence of Iehovah, at the presence of the Lord of all the earth. The heavens declare his justice, and all peoples see his glory. Abashed be all they that serve a graven thing, that gloriously boast themselves in vaine idols; bow downe your selves to him alſe Gods. Sion heareth and rejoyceth, and glad are the daughters of Iudah, because of thy judgements Iehovah. For thou Iehovah art high above all the earth, vehemently art thou exalted above all Gods. Ye lovers of Iehovah, hate evilly, he keepeth the soules of his gracious Saints, hee will deliver them from the hand of the wicked. Light is sowne for the just, and joy for the right of heart. Rejoyce ye just in Iehovah, and confesse to the remembrance of his holiness.

Annotations.

Iehovah] that is, Christ, called Iehovah our justice, *1er. 23. 5, 6.* of him and his reigne is this Psalm, as the 7. verse manifesteth. the many illes] that is, nations or gentiles dwelling in the illes: as the illes shall wait for his Law, *Eſa. 42. 4.* which is expounded thus, the Gentiles shall trust in his name, *Matth. 12. 21.* So *Eſa. 60. 9.*

Verf. 2. gloomy darkness:] see *Psa. 18. 10.* this noteth the terror of his doctrine and administration, *Mal. 3. 2.* *Matth. 3. 12.* as at the law giving, *Deut. 4. 11.* The Chaldee saith, A cloud of glory and gloomy darkness. [stable place] establishment, or base: see *Psal. 89. 15.*

Verf. 3. Fire:] severe judgements for Christs enemies, as *Eſa. 42. 25.* and *66. 15, 16.* *Psa. 50. 3.*

Verf. 4. illuminate:] or have illumined: as at the giving of the law, there were thunders, lightnings, voices, earthquakes, &c. *Exod. 19.* so the like proceed from the throne of Christ, *Rev. 4. 5.* trembleth] or is pained, see *Psal. 77. 17.*

Verf. 5. at the presence:] or, from the face.

Verf. 6. The heavens:] heavenly creatures, as thunder, lightning, tempest, &c. or the Angels, as the Chaldee interpreteth. See *Psal. 50. 6.*

Verf. 7. vaine idols:] see *Psa. 96. 5.* alſe Gods]

that is, as the Greeke saith, *alſe his angels*; see *Psal. 8. 6.* Vno this the Apostle teacheth to have reference, saying, when he brought in his first begotten sonne into the world, he saith, And let all the Angels of God worship him, *Heb. 1. 6.* Although the very words of the Apostle are found in the Greeke version of *Deut. 32. 4, 5.* but the Hebrew there hath none such. See the fulfilling of this, *Luke. 1. 13, 14. Mark. 1. 13. Rev. 5. 11, 12.*

Verf. 8. daughters:] that is, cities of Iudah, the Christian Churches: see *Psal. 48. 12.*

Verf. 11. Light is sowne:] that is, comfort and joy is reserved after trouble, as *Eſa. 8. 16.* it is hidden for the present, as seed in the ground; for, we are dead, & our life is hid with Christ in God, *Col. 3. 3, 4.* & it doth not yet appear what we shall be, *1. Job. 3. 2.*

Verf. 12. confesse to:] that is, celebrate it. See *Psal. 30. 5.*

P S A L. XCVIII.

The Psalmist exhorteth the Jewes, 4 the Gentiles, 7 and all creatures to praise God for his salvation by Christ.

A Psalm.

Sing ye to Iehovah a new song, for he hath done marvellous things: his right hand hath saved him, and the arme of his holiness. Iehovah hath made known his salvation, to the eyes of the nations he hath revealed his justice. He hath remembered his mercy, and his faithfulness to the house of Israel; all the ends of the earth have seene the salvation of our God. Shout triumphantly to Iehovah, all the earth shout cheerfully, & shout joyfully, & sing Psalmes. Sing Psalmes to Iehovah with harpe, with harpe and voice of a Psalm.

With trumpets, and voice of the cornet, shout triumphantly before the King Iehovah. Let the sea roare, and the plenty thereof, the world, and they that sit therein. Let the rivers clap the hands together, let the mountaines shout joyfully. Before Iehovah, for hee is come to judge the earth; he will judge the world in justice, and the peoples in righteousness.

Annotations.

A New song:] see *Psal. 33. 3.* saved him] or, got him [salvation, and victory over all his enemies. See *Eſa. 59. 16.* and *63. 5.*

Verf. 2. his salvation:] the redemption by Christ, as *Luke 2. 30. 31, 32.* to his justice is that which is by faith in Christ, *Rom. 10. 3, 4, 6, 10.*

Verf. 3. remembered:] and consequently, performed his mercy, &c. so *Luke. 1. 54, 55, 72, 73, 74.* all the ends:] that is, the dwellers in the ends of the earth: so *Eſa. 52. 10.*

Nnnnnn

Verf.

6 V. 6. *voice of the cornet* or, *found of the trumpet*: for here are two several words for trumpets, some of which were made of metall, as silver, &c. *Numb. 10.2.* some of horne, *Ief. 6.4.* and these were used both in warres, and in the worship of God: see *Pfal. 81.4.*

8 V. 8. *clap the hands* or, *clappalmes*: a signe of joy, as *Ia. 55.12.* *Pfal. 47.2.*

9 V. 9. *in justice* that is, *justly*. So *Pfal. 96.13.* *in righteousness* that is, *most righteously*. So *Pfal. 9.9.*

PSAL. XCIX.

The Prophet setting forth the kingdom of God in Sion. 5 exhorteth all by the example of forefathers, to worship God at his holy mountaine.

1 **I**ehovah reigneth, the peoples are stirred:
2 he sitteth on the Cherubims, the earth is
3 moved. Iehovah is great in Sion, and
4 high he is above all the peoples. Let the con-
5 fesse thy name, great and fearefull, holy it is.
6 And the strength of the King loveth judge-
7 ment: thou hast stablished righteousness,
8 thou hast done in Iakob judgement and jus-
9 tice. Exalt ye Iehovah our God, and bow
downe your selves at the footstool of his
feet, holy he is. Moses and Aaron, with his
Priests, and Samuel, with them that call on
his name: they called upon Iehovah, and hee
answered them. In the pillar of a cloud hee
spake unto them; they kept his testimonies, &
the decree he gave them. Iehovah our God,
thou answeredst them, a God forgiving thou
waist unto them, and taking vengeance on their
practises. Exalt ye Iehovah our God, and
bow downe your selves at the mountaine of
his holiness, for Iehovah our God is holy.

Annotations.

1 **A**re stirred or, though they be stirred, to wit,
with anger; as the Greeke translates, *be an-
gry*: see *Pfal. 4.5.* This is opened in *Rev. 11.17.*
18. *thou (Lord) reignest, and the nations are angry.*
Thus the wicked are affected, but the godly doe
rejoyce, *Pfal. 97.1.* he sitteth or, even hee
that sitteth on the Cherubims, reigneth: see *Pfal. 80.*
2. *is moved* with indignation, stirred up to re-
sist, as *Act. 17.13.*

4 V. 4. *the strength* this is joyned with Gods
wrath, *Exo. 8.22.* and here seemeth to have like
meaning, that God is strong to punish in judge-
ment the rebellious, and defend his people.

5 V. 5. *at the footstool* or toward it, meaning the
Sanctuary and Arke there, *Esa. 60.13.* 1 *Chron. 28.*
2. *Lam. 2.1.* *Pfal. 132.7.* *Ezek. 43.7.* he is as
is exprest, *vers. 8.* or it (the temple) is holy.

V. 6. *with his Priests* or, among his principall offi-
cers, see the like phrase in *Pfal. 54.6.* The Hebrew *Cohen*,
we call a Priest, or Sacrificer, is the name of
the kings chief officer, as in *2 Sa. 8.18.* David's sons
were *Cohens* (chiefe rulers, *Alarchas* as the Greeke
termeth them) which is expounded in *1 Chron. 18.*
17. to be the first (or Chief) at the Kings hand. It
hath the name of *ministration*, *Esa. 61.6.* 10. & was
a rite specially given to Aaron and his sonnes, that
ministred unto God in the Sanctuary, *Exod. 28.3.*
4. 41. called or were calling, that is, prayed for
the people, as *Exod. 32.11.* &c. *Numb. 14.17.19.*
and *16.22.46.* 1 *Sam. 7.9.* and *12.19.13.* Here-
upon Moses and Samuel were noted for chiefe in-
tercessours with God, *1er. 15.1.* So the Chaldee
here expounds it, *his Priests which gave their lives*
for the Lords people; and Samuel prayed to the Lord
for them, as the fathers of old, which prayed in his
name.

V. 7. *of a cloud* as *Exod. 3.9.* *Numb. 16.42.* and
this noeth Gods favour, but with some obliquity;
and so is inferior to the mediation of Christ, who
hath without clouds or shadows obtained eternal
redemption for us, that we may go boldly to the
throne of grace, for to receive mercy & finde grace
to helpe in time of need, *Heb. 4.14.* 16. and *7.25.*
and *9.11.12.*

V. 8. *a God for giving* a mighty God that par-
donedst or lookst away, to wit, the punishment of
their sin: see *Pfal. 25.8.* and taking or though
thou lookst vengeance, on their practises, theirs,
that is, the peoples, for whom Moses prays, as
Numb. 14.20.21.23. *Exod. 32.14.34.35.* or theirs,
that is, *Moses and Aarons sinnes*, which God pun-
ished, and would not be increased, as *Numb. 20.12.*
Deut. 3.23.24.25.26.

PSAL. C.

An exhortation to praise God cheerfully for his
grace, goodness, and fidelity.

A Psalm for confession.

1 **S**hout ye triumphantly to Iehovah, all
2 the earth. Serve ye Iehovah with glad-
3 nesse, come before him with singing
4 joy. Know ye that Iehovah he is God, hee
5 made us, and not we, his people, and sheepe
of his pasture. Enter ye his gates with con-
6 fession, his courts with praise; confesse ye to
him, blese ye his name. For Iehovah is good,
7 his mercy is for ever, and his faith unto ge-
8 neration and generation.

Annotations.

1 **F**or confession for the publique praise of God,
with thanks for his mercies. all the earth
that is, as the Chaldee translates, all inhabitants
of the earth.

V. 1. *singing* or forrilling, shouting mirth.

V. 3.

3 V. 3. *made us* this word is used both for our
first creation in nature, *Gen. 1.26.* and for the mar-
king of us high and excellent with graces and blef-
sings, as *1 Sam. 12.6.* *Deut. 32.6.* *Esa. 43.7.* and
29.23. *Ephes. 2.10.* and *not we* or, and *his* we
are: as the Hebrew in the margin readeth it. Both
sentences are good: and the Chaldee keepeth this fac-
tor, *they* we are. *sheepe* or *flocke* which hee led-
deth. See *Ez. 34.30.31.* *Pfal. 95.7.*
4 V. 4. *confession* the sacrifice of thankes was thus
named, *2 Chron. 29.31.* *1er. 17.26.*
5 V. 5. *faith* or, *faithfulness*: truth, in perfor-
ming his promises.

PSAL. CI.

David maketh a profession of godlinesse touching
his owne person, his house, and the Citty of God, in
cherishing the good, and suppressing the wicked.

A Psalm of David.

1 **M**ercy and judgement I will sing to
2 thee, Iehovah will I sing Psalme.
3 I will doe wisely in the perfect way,
when wilt thou come unto me? I will walke
in the perfection of mine heart, in the middelt
of mine house. I will not set before mine
eyes any word of Belial: I have the doing of
them that turne aside, it shall not cleave upon
me. A froward heart shall depart from me, I
will know none evil. He that in secret bur-
teth with tongue his fellow-friend, him will I
suppress: the hughty of eyes, and large of
heart, him I cannot suffer. Mine eyes shall
be on the faithfull of the land, for to sit with
me; hee that walketh in the perfect way, hee
shall minister to me. He shall not sit within
my house, that doth decite, hee that speaketh
lies shall not be established before mine eyes.
In the mornings I will suppress all the wic-
ked of the land, for to cut off from the Citty
of Iehovah all the workers of iniquity.

Annotations.

1 **M**ercy and judgement. This may be meant of
Davids owne administration: howbeit the
Chaldee understandeth it of Gods, saying, *If thou
desist mercifully with me, if thou dost judgement
with me, for all, I will sing praise.*

V. 3. *doe wisely* behave thy selfe prudently; as
David is said to doe, *1 Sam. 18.14.* when wilt
thou come? namely, to assist me in the performance
hereof: or, when thou shalt come? namely, to call
me unto an account of my life, &c.

V. 4. *of Belial* that is, *mischievous* (or wicked)
word or thing. See *Pfal. 41.9.*

V. 4. *know* or acknowledge, that is, regard, or
approve; so *Pfal. 11.6.*

V. 5. *hureth with tongue* that traducth, or
(as the Hebrew phrase is) *belongueth*. Hereupon

a man of tongue, is for a prader or calumniator, *Psa.*
140.1.3. The Chaldee paraphraseth, *He that spea-
keth with a sword* (or *broodall*) *tongue*, against his
neighbour, obtaining a back-biter or calumniator,
which is said of the Hebrew Doctors to have a
threefold tongue, because hee hurteth three there-
with, both himselfe by his sinne, and his neigh-
bour whom he backbiteth, and the receiver of his
tale whom he corrupteth. Hereupon is that saying
of Ben Syrach, *A three tongue hath disguised ma-
ny*, *Eccles. 18.14.* 204. *A three tongue hath cast out
virtuous women*, *Eccles. 28.15.* meaning the back-
biter, or tale bearer. See the Annotations on *Levit.*
19.16. *Large* or wide, *broad of heart*; meaning
proud, as *Prov. 21.4.* So, *large of soule*, *Prov. 28.*
25. is proud in minde. I cannot here the word
beare, or suffer is to be understood, as is expre-
sed, *Prov. 30.21.* So *Job. 31.23.* and in Greeke,
1 *Cor. 1.22.*

V. 8. *In the morning* that is, every morning,
or early: see *Pfal. 73.14.*

PSAL. CII.

The Prophet in his prayer exhorteth of his mis-
eries. 13 He taketh comfort in the eterny and mer-
cy of God. 19 The record hereof is for posterity.
24 He sustineth his weakness by the unchangeable-
ness of Christ.

A praiser for the poore afflicted when he shall
be overwhelmed, and shall powre forth
his meditation before Iehovah.

1 **I**ehovah heare my praiser, and let my cry
2 come unto thee. Hide not thy face from
3 me in the day of distress upon me, incline
thine eare unto me; in the day I call, make haste,
4 answer me. For my daies are consumed as
smoke, and my bones are burnt as an hearth.
5 Mine heart is smitten as grassie and withered,
6 that I forget to eat my bread. For the voice
of groining, my bone cleaveth to my flesh.
7 I am like to a Pelican of the wilderness: I am
8 as an Owle of the deserts. I watch and am as
a Sparrow, solitary upon the house rooffe.
9 All the day mine enemies doe reproach mee,
10 they that rage against me, have sworn against
11 me. For I eat alhes as bread, and mingle my
12 drinkes with weeping. Because of thine an-
13 gry threat and thy fervent wrath, for thou
14 hast heaved me up, and cast me downe. My
15 daies are as a shadow declined, and I am wi-
thered as grassie. And thou Iehovah sittest
for ever, and thy memoriall to generation
and generation. Thou wilt arise, wilt have ten-
der mercy upon Sion, for the time to be gra-
cious unto it, for the appointed time is come.
For thy servants delight in the stones
thereof, and doe pity the dust thereof.

Nnnnn 3 And

practise and operation of the Law, whereas keeping or observing is with the heart and spirit of man, *Prov. 3.1, 3. and 4.4. Psal. 78.8.*

39 Ver. 1. prepared his habitation on high, that is, a sign of dominion and government; so be admitted in heaven, whereby the world is figured, *Rev. 4.2. See also Psal. 93.2, 93.4 and 114.4.*

20 Ver. 2. bearing up, or the Hebrew phrase to obey, and this note a willing and ready made in the angels, and our Lord teach vs to pray for his life, *Mat. 6. 10. The Hebrew phrase to obey, may be Englished obeying, as the like in Psal. 104.15; 21. and 105.11. See also Psal. 49.15; and 69.11. dit.*

21 Ver. 2. his hosts, or armies, his ministers, principalities, powers, &c. that are in the heavenly places, *Eph. 3.10. Col. 1.16. for they are his hosts, 1 Kings. 22.19. Gen. 3.2. and generally all creatures are his hosts: see Psal. 24.10. ministers, the Angels which minister unto him, Psal. 104.4. 7.10. the same title is given also to them, Eccl. 6.6.*

PSAL. CIV.

A meditation upon Gods powerful works and wonderful providence in creating and governing the world and creatures therein. 31 Gods glory is eternal. 33 The Prophet cometh perpetually to praise him.

1 MY soule, bleste thou Iehovah; Iehovah, my God, thou art vehemently great: thou raisest thy selfe with Majesty and comely honour. Decking himselfe with light as with a garment, stretching out the heavens as a curtain. Planchering his lofty in the waters, making the clouds his Chariot, walking upon the wings of the wind. Making his Angels spirits, his Ministers a flaming fire. He hath founded the earth upon her bases, it shall not be moved for ever and aye. Thou coveredst it with the deepe as with a raiment, the waters stood above the mountaines. Arithy rebuke they fled, at the voice of thy thunder they hastened away. The mountaines they went up, the valleys they went downe to the place which thou foundedst for them. Thou didst set a bound, they shall not passe, they shall not returne to cover the earth. That sendeth wel-fairings in the valleys, they walke betweene the mountaines. They give drinke to all the wilde beasts of the field, the wilde asses breake their thirst. By them the fowle of the Heaven dwelleth, from betweene the branches they give the voice. That warreth the mountaines from his lofty, the earth is filled with the fruit of thy workes. That maketh grasse to grow for cattle, and the herbe for the use of man, bring-

ing forth bread out of the earth. And wine that rejoiceth the heart of merry man, making the face chearefull with wine; and bread that upholdeth the heart of merry man. Filled are the trees of Iehovah, the Cedars of Libanon which he planted. That there the birds may make their nest; the Storke, the Fir trees are her house. The high mountaines for the wilde goats, the rocks a shelter for the conies.

He made the Moone for appointed times, the Sunne knoweth his going downe. Thou puttest darknesse and it is night, in it doe creep forth all wilde beasts of the wood. The lurking Lions roaring for the prey, and seeking their meat of God. The Sunne riseth, they gather them away, and couch downe in their dens. Out goeth man unto his worke, and to his labour till evening. How many are thy workes, Iehovah! all of them hast thou done in wildome, the earth is full of thy riches. This Sea, great and wide of spaces, there are creeping things, even innumerable, small wilde beasts with great. There goethe ships, Leyathan, whom thou hast formed to play therein. They all looke attentively unto thee, to give them their food in his time. Thou givest it to them, they gather it, thou openest thine hand, they are filled with good.

Thou hidest thy face, they are suddenly troubled: thou gatherest their spirit, they breath out the ghost, and returne unto their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth. In the glory of Iehovah be, for ever, rejoyce let Iehovah in his deeds. He looketh upon the earth and it trembleth, he toucheth the mountaines and they smoke. I will sing to Iehovah in my life; I will sing Psalmes to my God while I live. Sweet shall my meditation be of him; I will rejoyce in Iehovah. Consumed be sinners out of the earth, and wicked men as they no more; my soule, bleste thou Iehovah, Hallelujah.

Annotations.

A Nidcomely honour] that is, shewest thy selfe. By althy works to be God over all, to whom glory and honour is due. Therefore God challengeth Iob. (and so all men) to doe thus if they can, and they shall be celebrated of him, *Iob 40.4. 9. 9. Of these words, see Psal. 8.2-6.*

Ver. 2. Decking or clothing, or He clotheth, to wit, himselfe with light, dwelling in the light that none can at aine unto, *1 Tim. 6.16. and at first commanding the light to shine out of darkness, where-with he decked the world, Gen. 1.3. 2 Cor. 4.6.*

as a curtain] that is, as a canopy, or tent, *Song 1.5. Jer. 49.29. when he spread out the firmament by himselfe alone, Gen. 1.6. Esa. 44.24. and 51.13. Iob 37.18.*

Ver. 3. Planchering] He plancheth or plancheth his lofty, (or upper chambers) that is, the clouds aloft or upper regions of the air, as after in *ver. 13. in the waters; among them, or with waters, which are above in the firmament, Gen. 1.7. where God broken the waters in the clouds, and the cloud is not broken under them, Iob 26.8. making] or putting, that is, disposing them his Chariot to sit and ride on, as *Esa. 19.1. Rev. 14.14. Compare Psal. 18.11.**

Ver. 4. spirits] that is, spiritual substances, so differing from Christ who is no made or created spirit, but the maker of all things, *Psal. 102.26. and from men made of flesh and blood, Luk. 24.39. The original word also signifieth winds, and Angels by interpretation are messengers, whereupon some translate, he maketh the winds his messengers: but the Holy Ghost in Heb. 1.7. sheweth this to be spoken of Angels; properly, who are named also ministering spirits, Heb. 1.14. flaming fire] effectual in their administration, the Angels therefore have appeared like horses and Chariots of fire, *2 King. 6.17. and 2.11.**

Ver. 5. bases] firme and fit groundfells: see *Psal. 24.2. and 78.69. Iob 38.4.6.*

Ver. 6. the deepe] or depth of waters, which hid all the earth till God separated them, *Gen. 1.2.9.*

Ver. 8. they went up] that is, the mounts shewed themselves on high, when the waters of the deepe were gathered into the channels of the sea, *Gen. 1.9. and 8.5. &c. Or, They (that is, the waters) went up the mounts and downe the dales. when they were parted from the dry land, as if that thing were effected by thunder, wind and tempest, called here Gods rebuke driving the waters, ver. 7. see Psal. 18.16.*

Ver. 9. a bound] or limit, shutting up the sea with shores and barres, saying, hither thou shalt come, but no further, and here shalt it stay thy proud waves, as *Iob 38.10.11. So Psal. 148.6.*

Ver. 10. That sendeth] or He sendeth, to after, wel-fairings] or fountains, meaning rivers flowing from such, as the next words shew.

Ver. 11. breake] that is, lake or quench their thirst. So we say, to breake ones selfe.

Ver. 12. give the voice] the Chaldee addeth, the voice of praising, that is, sing loud and cheerfully: see *Psal. 68.34.*

Ver. 13. his lofty] or his high chambers, the skies that give raine, the fruit] that is, the raine which God only giveth, *Ier. 14.22. and 10.13. and consequently, the corne and herbes that grow after raine. Compare Iob 38.26, 27, 28. Deut. 11.14. 15.*

Ver. 14. the use] or service, bringing] or to bring, but this is referred still to God so after, to make, that is, making faces, &c. see *Psal. 103.20. bread] that is, bread-corne: so Esa. 28.28. and 30.23. Iob 28.5. Eccle. 31.1.*

Ver. 15. cheerfull] or merry, so the Greeke turneth it, so also the Hebrew signifieth, as *Esa. 8.15. or to shine. with oile] wherewith they used to anoint them, Psal. 23.5. or more than oile, that is, wine makes the face more cheerfull than it were ointed. nipsalish] that is, comforteth: so *Gen. 18.5.**

Ver. 16. trees of Iehovah] this is after expounded, which bee planted. So the Chaldee expoundeth, Trees which the Lord created.

Ver. 17. the storke] a bird somewhat like a crane, named in Hebrew Chafsidab, of mercy or kindness, which is said to be in this fowle, that the young will nourish their dams when they are old.

Ver. 18. wilde goats] or roes, named of climbing rocks, for they haue high hills and rocks, where they are safe from dogs that hunt them, *1 Sam. 24.3. Iob 39.4. comes] commended for wisdom, that being a people not mighty, they make their houses in the rocks, Prov. 30.24.26.*

Ver. 19. appointed times] seasons of the year, as the Chaldee paraphraseth, for times to be counted by: or certain times, for that the moone is not always scene. knoweth] to wit, by Gods commandment the time and place for to sit and rise: see *Iob 38.12.*

Ver. 21. for the prey] or at it: see *Esa. 31.4. Iob 4.11. and 39.12.*

Ver. 23. labour] or his tilth, service, husbandry, as *Gen. 2.5.*

Ver. 24. richer] or possessor.

Ver. 25. wide of spaces] or of bands, that is, broad and spacious, reaching out his armes on every side, *Iob 11.9. A like phrase is of other spacious things, Gen. 34.21. Nehem. 7.4. Isa. 33.21.*

Ver. 26. Luyathan] or the whale, or the sea-dragon: see *Psal. 74.14. Iob 40.20. &c. to play] or playing in it, as Behemoth and the beasts are said to play on the mountaines, Iob 40.15. which word is also used for conflict or feight, 2 Sam. 2.14.*

Ver. 27. looke attentively] or, wait with hope, so *Psal. 145.15. in his time] that is, in due season: see Psal. 1.3.*

Ver. 28. openest, &c.] that is, givest freely, as *Deut. 15.11.*

Ver. 29. gatherest] that is, takest away: see *Psal. 30.9. to their dust] their earth wherof they were made, Gen. 1.24. and 3.19. Psal. 146.4. This is taken from Iob 34.14.15.*

Ver. 30. renewest] by causing new creatures to come in place of the old, *Eccle. 1.4. and restoring the estate of things decayed, Ezek. 37.*

Ver. 31. be] or shall be for ever. rejoyce] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the worke of his hands and destroy them, *Esa. 65.19. Gen. 6.5.6.*

Ver. 32. they smoke] a signe of feare, *Exod. 19.18. so Psal. 144.5.*

Ver. 33. in my life] so long as I live: so *Psal. 65.5. and 146.2.*

Ver. 34. Sweet shall be] that is, delightfull to me, or, be it sweet, that is, acceptable to God.

Ver. 35. Consumed be sinners] or, they shall bee consumed;

consumed; by sinners, meaning men given to sinne: See P[sa]. 1. 1. Hallelu-jah] that is, Praise ye Lab[or] as Hebrew phrase kept in the Greeke, Rev. 19. 3, 6. and in other languages, for sometime in the beginning, sometime in the end of Psalmes; but first used in this place, where consuming of sinners is mentioned, as in the new Testament it is figured in Rom. 9. where the destruction of Antichrist, the man of sinne is foretold.

PSAL. CV.

An exhortation to praise God, and to seek out his works. 7 The story of Gods providence over Abraham; 16 Over Joseph; 23 Over Iakob in Egypt; 26 Over Moses delivering the Israelites; 37 Over the Israelites brought out of Egypt, fed in the wilderness and planted in Canaan.

1 **C**onfesse yee to Iehovah, call on his Name, make knowne his actions among the peoples. Sing ye to him, sing Psalmes to him, discourse of all his marvellous works. Glory yee in the Name of his holiness, let the heart of them that seeke Iehovah rejoyce. Seeke Iehovah and his strength, seeke ye his face continually. Remember ye his marvellous works that hee hath done, his wonders, and the judgements of his mouth. Seed of Abraham his servant, sonnes of Iakob his chosen ones. He is Iehovah our God, his judgements are in all the earth. He remembereth his covenant for ever, the word that he commanded to the thousand generation. Which hee spake with Abraham, and his oath unto Isaac. And stablished it to Iakob for a decree, to Israel for a covenant of eternitie. Saying, To thee will I give the land of Canaan, the line of your inheritance. When they were men (few) of number, very few, and strangers in it. And walked about from nation to nation, from one kingdom to another people. He suffered not any man to doe them wrong, but reproveth kings for them. Touch not mine appointed, and to my Prophets doe no evil. And hee called a famine upon the land, hee brake all the staffe of bread. He sent before them a man, Ioseph was sold for a servant. They afflicted his feet with fetters, his soule entred the iron. Untill the time his word came, the saying of Iehovah tried him. The King sent and loosed him, the ruler of the people, and released him. He put him Lord of his house, and ruler of all his possession. To bind his Princes to his soule, and make wife his Elders. And Israel came into Egypt,

and Iakob sojourned in the land of Cham. And he increased his people greatly, and made them stronger than their distressers. He turned their heart to hate his people, to deale craftily with his servants. He sent Moses his servant, Aaron whom he had chosen. They put among them the words of his signes, and wonders in the land of Cham. He sent darkness and made it daie, and they turned not rebellious against his word. Hee turned their waters to bloud, and flew their fish. Their land abundantly brought forth frogs, in the privie Chambers of their kings. Hee said, and there came a mixed swarme, lice in all their border. He gave their showers to be haile, fire of flames in their land. And smote their Vine and their Fig-tree, and brake the trees of their border. Hee said, and the Grashopper came, and the Caterpillar, even without number. And did eat up all the herbes in their land, and did eat up the fruit of their ground. And hee smote all the first-borne in their land, the beginning of all their strength. And hee brought forth them with silver and gold, and none among their Tribes was feeble. Egypt rejoyced when they went out, for the dread of them had fallen upon them. Hee spread a cloud for covering, and a fire to enlighten the night. They asked, and he brought the Quail, and with the Bread of Heavens he satisfied them. He opened the Rock, and the waters flowed out, they went in dry places like a river. For hee remembered the Word of his Holiness to Abraham his servant. And brought forth his people with joy, his chosen with shouting joy. And gave to them the lands of the Heathens, and they possessed the labour of the peoples. That they might observe his statutes and keepe his lawes, Hallelu-jah.

Annotations.

C All on his name] or proclaime, that is, preach his name. The first part of this Psalm is part of that which David appointed to laud the Lord with, when his Ark was feared in Ierusalem, 1 Chron. 16. 7, 8, 22.

Ver. 2. discourse] or talke, meditate.
Ver. 3. Glory] or Praise your selves: see P[sa]. 34. 3.

Ver. 4. his strength] that is, his Ark, from whence God gave his Oracles, Num. 7. 89 See P[sa]. 78. 61. The Chaldee paraphrast thus, See ye the doctrine of the Lord and his Law. his face] his counsell and Oracle: see the notes on P[sa]. 27. 8.

Ver. 6. of Abraham] in 1 Chron. 14. 13. it is

of Israel. his servant] this is meant of the seed as well as of Abraham, as the next words shew: therefore the Greeke turneth it servants.

Ver. 8. He remembereth] therefore also Remember ye, as it is written, 1 Chron. 16. 15. the word of the matter, the conditions of the Covenant, and so the promises which for the more certainty are said to be commanded, as in P[sa]. 133. 3.

Ver. 11. Land of Canaan] the sonne of Cham, the sonne of Noah, who was cursed by his Grandfather, and made a servant to his brethren, Gen. 9. 18, 22, 25. This Canaan had eleven sonnes, heads of their families, Gen. 10. 15, 20. they feared in the lesser Asia in a goodly Country, having the great sea Westward, the river Euphrates, Syria, and Arabia Eastward, the Wilderness on the South, and the mountains of Lebanon on the North. It was the pleasantest of all lands, and flowed with milke and honey, Ezek. 20. 6. it had store of rivers and fountains of Corne, and Wine, and Oile, and Mines of mountains and vallies, watered with the raine of heaven, and cared for of God continually, Gen. 8. 7, 8, 9. and 11. 10, 11, 12. This land God promised Abraham to give unto his seed, Gen. 12. 6, 7. and 15. 15, 17. See also the Notes on P[sa]. 25. 13. the line] that is, the portion of your patrimony measured as by line. See P[sa]. 16. 6.

Ver. 12. When they were] in 1 Chron. 16. 19. it is, when ye were. men of number] that is, a few men, soone numbered: see Gen. 34. 30. Deut. 27. The contrary is, without number, or innumerable, P[sa]. 147. 5.

Ver. 13. from nation to nation] up and downe in the land of Canaan, where were seven mighty nations, Deut. 7. 1. How there the Patriarches walked as strangers, see Gen. 12. 8, 9, 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1. 23. and 33. 19. and 35. 1, &c. Heb. 11. 9, 13.

Ver. 14. wrong] or to oppress them. reproveth Kings] plaguing Pharaoh, Gen. 12. 17. threatening Abimelech, Gen. 20. 3.

Ver. 15. anointed] men consecrated to me by the oile of the spirit: see 1 Iob. 2. 20, 27. Prophets] to Abraham is called, Gen. 20. 7. See P[sa]. 74. 9.

Ver. 16. called famine] that is, effectually brought it; to 2 King. 8. 1. The contrary hereof is, to call for corne, Ezek. 36. 19. the land of Canaan, Egypt, and other countries, Gen. 41. 54, &c. [flee] or stay, stabliment: to bread is called, Leo. 26. 26. Ezek. 4. 16. for it upbraideth mans heart, P[sa]. 104. 15.

Ver. 17. a man] Heb. Ibi, a noble man: see P[sa]. 49. 3. The Chaldee faith, a wise man. for a servant] for a slave, by his brethren to the Ismaelites, & by them to the Egyptians, Gen. 37. 28, 36.

Ver. 18. his soule entred] or, as the Greeke faith, passed thorow the iron, that is, he (his body) was laid in iron when he was cast into prison moit unjustly, Gen. 39. 20. and there he was in perill of his life. Of soule, see P[sa]. 16. 10.

Ver. 19. his word came] that is, the word spoken of him was fulfilled, which God had shewed Ioseph in a dreame touching his advancement,

Gen. 36. 5, 8, 9, 10. and 42. 9. So coming is for [sustaining], Jer. 17. 15. 1 Sam. 9. 6. Iob 6. 8. tried] or tried him, by trying as in fire, his faith and patience in afflictions, as 1 Pet. 1. 7. see P[sa]. 12. 7.

Ver. 20. The King] Pharaoh (for that Ioseph interpreted his dreame) let him out of prison, a ruler over the land. See Gen. 41. 43, &c. and 45. 8.

Ver. 22. To bind] that is, to inform, and governe as subjects: see P[sa]. 2. 3. to his soule] to his will or pleasure, (as P[sa]. 27. 12.) so as without him no man should lift up his hand or his foot (that is, attempt to doe any thing) in all the land of Egypt, Gen. 41. 44, 40. Or, with his soule, that is, with himselfe, as the Greeke expoundeth it, to nurture his Princes as himselfe, which may mean to inform them in vertue, wisdom, &c. wherein himselfe excelled, Gen. 41. 38, 39. With is sometime used for as, P[sa]. 102. 4. and the soule for ones selfe, see P[sa]. 16. 10. The words following seeme to favour this exposition. his elders] or Senators, the Kings Nobles and Counsellors, Gen. 50. 7.

Ver. 23. came into Egypt] being sent for by Pharaoh, and encouraged thereto by God himselfe, Gen. 45. 17, 20. and 46. 3, 4. of Cham] the father of Mizraim, or Egypt: see P[sa]. 78. 5. 1.

Ver. 24. increased] made them fruitful, that the land was soone full of them, Exod. 17. 9.

Ver. 25. to deale craftily] or, coviseure guilefully for their destruction, as Gen. 37. 18. Pharaoh and his people fretting at Israels prosperity, thought to worke wisely with them when they plotted their ruine, Exod. 1. 9, 10, 12, &c.

Ver. 26. had chosen] to be Moses his mouth to the people, and Prophet to Pharaoh, Exod. 4. 12, 14, 16. and 7. 1, 2, &c.

Ver. 27. words of his signes] the signes which he spake and commanded, together with the doctrine and use of them for letting of Israel go: see Exod. 7. 1, 2, 3, &c. Or words of signes, as words of song, P[sa]. 137. 3. are signes and songs. So P[sa]. 145. 5.

Ver. 28. darkness] the ninth plague of Egypt, where was black darkness in all the land for three dayes, that no man saw another, nor rose from the place where he was, Exod. 10. 22, 23. turned not rebellious] or, they disobeyed not: (see P[sa]. 5. 11.) that is, his words (or words) were not disobeyed or changed, but effected as God had spoken: see a like phrase noted on P[sa]. 49. 15. Or, they may be referred to Moses and Aaron, who performed the things commanded them, though with danger to them.

Ver. 29. to bloud] the first of the ten plagues, Exod. 7. See P[sa]. 78. 44.

Ver. 30. frogs] the second plague, Exod. 8. 3, 6. P[sa]. 78. 45. Kings] Pharaoh and his Princes: see Isa. 39. 2.

Ver. 31. swarms] of flies or beasts: see P[sa]. 78. 45. This was the fourth plague, Exod. 8. 24. lice] the third plague. All the dust of the land was lice, and went upon man and beast, Exod. 8. 17.

Ver. 32. showers] of raine, in stead whereof they had haile, the seventh plague, Exod. 9. See P[sa].

Psal. 78. 47. of flames] that is, sorely flaming and blasting; never was like there scene, *Exod. 9. 24.*

Verf. 33. tree for trees; so after, *verse 34. 40.* and often. See *Psal. 34. 8.*

Verf. 34. grasshopper for locusts, the eight plague, *Exod. 10.* See *Psal. 78. 46.*

Verf. 36. the first-borne the tenth plague, whereof see *Psal. 78. 51.*

Verf. 37. feeble ready to fall through weakness, there being an armie of six hundred thousand men, *Exod. 12. 37.* and *13. 18.* A like promise is made to the Church, *Eph. 3. 24.*

Verf. 38. dread of them that is, of death for their sakes, so that they forced them out, and gave them treasures, *Exod. 12. 33, 35.* See the like speech, *Eph. 8. 17.* and *9. 2.*

Verf. 39. a fire that they might travell night and day towards the promised land, *Exod. 13. 21.* *Psal. 78. 14.*

Verf. 40. quails that is, quailen which for their lust he gave them, *Numb. 11.* Compare *Psal. 78. 27, 28.* bread] *Manna*, whereof see *Psal. 78. 24, 25.* and *Exod. 16.*

Verf. 41. the Rocks at Rephidim, *Exod. 17.* and at Kadesh, *Numb. 20.* a river] so that the people and their beasts drank, *Numb. 20. 11.* and for this the wilde beasts, Dragons, Ostriches, honoured God, *Esa. 43. 20.* this mercy is applied to other times, *Isa. 48. 21.*

Verf. 44. heathens the seven nations: whereof see *Psal. 78. 55.*

Verf. 45. keep his lawes The end of all Gods mercies was, that he might be glorified in his peoples obedience: see *Exod. 19. 4, 5, 6.* *Deut. 4. 1, 40.* and *6. 25, 24, 25.*

P S A L. CVI.

The Psalmist exhorteth to praise God. 4 He prayeth for pardon of sinne, as God did with the fathers. 7 The storie of the peoples rebellion and Gods mercies. 47 He concludes with prayer and praise.

H Alelu-jah; Confeſſe ye to Iehovah, for he is good, for his mercy endureth for ever. Who can expreſſe the powers of Iehovah, can cauſe to heare all his praiſe? O bleſſed are they that keepe judgement, is he that doth juſtice in all time. Remember me, Iehovah, with the favourable acceptation of thy people; viſit me with thy ſalvation. To ſee the good of thy choſen, to rejoyce with the joy of thy nation, to glory with thy inheritance. We have ſinned with our fathers, we have done crookedly, we have done wickedly.

Our fathers in Egypt did not prudently minde thy marvellous workes; they remem-

bered not the multitude of thy mercies, but turned rebellious at the ſea, at the red ſea. Yet he ſaved them for his Name ſake, to make knowne his power. And he rebuked the red ſea, and it was dried up; and he led them in the deeps as in the wildeſneſſe. And he ſaved them from the hand of the hater, and redeemed them from the hand of the enemy. And the waters covered their diſtreſſers, one of them was not left. And they beleevd in his words, they ſang his praiſe.

They made haſte, they forgot his workes, they waited not for his counſell. But lusted with luſt in the wildeſneſſe, and tempted God in the deſart. And he gave to them their requieſt, and ſent leanneſſe into their ſoule.

And they envied at Moſes in the campe, at Aharon the holy one of Iehovah. The earth opened and ſwallowed up Dathan, and covered over the congregation of Abiram. And a fire burned in their congregation, a flame burnt up the wicked.

They made a calfe in Horeb, and bowed themſelves to a molten Idoll. And turned their glory into the forme of an Oxe that eateth graſſe. They forgot God their Saviour, that did great things in Egypt. Marvellous workes in the land of Cham, fearful things by the red ſea. And he ſaid to abuſh them; had not Moſes, his choſen, ſtood in the breach before him, to turne his wrathfull heart from deſtroying them.

And they contemptuouſly reſuſed the land of deſire, they beleevd not his Word. But murmured in their tents; they heard not the voice of Iehovah. And he lifted up his hand to them, to fell them in the wildeſneſſe.

And to fell their ſeed among the heathens, and to ſanne them in the land.

And they were joynt to Baal-pehor, and did eat the ſacrifices of the dead. And moved indignation by their actions, and the plague brake in upon them. And Phineas ſtood and executed judgement, and the plague was reſtrained. And it was counted to him for juſtice to generation and generation for ever.

And they cauſed fervent wrath at the waters of Meribah, and evil was to Moſes for their ſake. For they bitterly provoked his ſpirit, and he pronounced it with his lips.

They abuſhed not the peoples which Iehovah had ſaid unto them. But mixed themſelves among the heathens, and learned their workes. And ſerved their Idols, & they were to them for a ſnare. And they ſacrificed their ſonnes

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and their daughters to Devils. And ſhed innocent blood, the blood of their ſonnes and of their daughters, whom they ſacrificed to the Idols of Canaan; and the land was impiiouſly deſtined with bloods. And they deſtroyed themſelves by their workes, and whored by their practices. And the anger of Iehovah was kindled againſt his people, and hee abhorred his inheritance. And hee gave them into the hand of the heathens, and their haters ruled over them. And their enemies oppreſſed them, and they were humbled under their hand. Many times did hee deliver them, and they bitterly provoked by their counſell; and were brought downe by their iniquitie. Yet he ſaw when diſtreſſe was on them, when he heard their cry. And he remembered toward them his covenant, and repented according to the multitude of his mercies. And gave them to tender mercies, before all that led them captives. Save thou us, Iehovah our God, and gather us from the heathens; for to confeſſe unto the Name of thine holineſſe, to glory in thy praiſe. Bleſſed be Iehovah, God of Iſrael, from eternitie and unto eternitie; and let all the people ſay, Amen, Hallelu-jah.

Verf. 1. the power Iſtae is, the powerfull maker, ſuch as ſtates follow, *verse 8.* &c. That ſhould be Chriffs miracles named, *Mat. 11. 40, 23.* &c. *verse 2.* *praise* for praise-worthy things, *verse 3.* *praise* to be had that is, found, forth; *verse 4.* *praise* to be heard, *verse 5.* *praise* to be seen, *verse 6.* *praise* to be felt, *verse 7.* *praise* to be known, *verse 8.* *praise* to be loved, *verse 9.* *praise* to be feared, *verse 10.* *praise* to be gloried in, *verse 11.* *praise* to be praised, *verse 12.* *praise* to be praised, *verse 13.* *praise* to be praised, *verse 14.* *praise* to be praised, *verse 15.* *praise* to be praised, *verse 16.* *praise* to be praised, *verse 17.* *praise* to be praised, *verse 18.* *praise* to be praised, *verse 19.* *praise* to be praised, *verse 20.* *praise* to be praised, *verse 21.* *praise* to be praised, *verse 22.* *praise* to be praised, *verse 23.* *praise* to be praised, *verse 24.* *praise* to be praised, *verse 25.* *praise* to be praised, *verse 26.* *praise* to be praised, *verse 27.* *praise* to be 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people, see Numbers 14. 21, 23. *Psalm 95. 11.* Ver. 27. *to faine* that is, *scatter*: see *Psalm 44. 12. Ex. 20. 23.*

28 Ver. 28. *were joined* or *coupled*, yoked unequally with infidels, which the Apostle forbiddeth, 2 Cor. 6. 14.

Baal-pehor the God of Moab and Madian, to whom by Balaams counsell Israel joined, *Numb. 25. 3.* and 31. 16. *Revel. 2. 14.* *Baal* signifieth a *Lord, master, husband or patron*: *Pehor* was the name of a mountaine where this god was worshipped, and had a temple called *Beth-pehor*, *Numb. 23. 28.* *Dent. 3. 29.* *Baal* was a common name whereby the heathens called their gods, 2 *King. 1. 2.* *Ind. 8. 33.* and so Israel also called the true God, *Hos. 2. 16.* but for the shameful abuse of Gods worship, the Scripture turneth *Baal*, a *Lord*, into *beeth*, a *house*: 1. *as Ierub-beth*, 2 *Sam. 11. 21.* for *Ierub-baal* (or *Gedon*) *Ind. 8. 35.* and 9. 11. *Ith-beth*, 2 *Sam. 2. 10.* or *Esh-baal*, 1 *Chron. 8. 33.* *Mephi-beth*, 2 *Sam. 9. 10.* or *Merib-baal*, 1 *Chron. 8. 34.* So the Greeke in 1 *King. 18. 25.* for *Baal-hath* *Ashbunet*, that is, *Shame*. Herupon the Prophet saith, *they went to Baal-pehor, and separated themselves unto that Shame* (*Beth-beth*) *Hos. 9. 10.* and so Jeremy calleth the Idols *Shame* or *Confusion*, *Ier. 2. 24.* and 11. 13. the dead Idols that have no life or breath, and so are opposed to the living God, *Ier. 10. 5, 10.* 1 *Thes. 1. 9.*

29 Ver. 29. *brake in* with violence killing 24. thousand men, *Numb. 25. 9.*

30 Ver. 30. *Phineas* nephew of Aaron the Priest, he being zealous for the Lord, thrust thorow with a spear *Zimri* and *Cozbi*, that wrought abomination, *Numb. 25. 7, 8.* See.

31 Ver. 31. *for justice* for a just action, though done without ordinarie authority, and God rewarded him for it, *Numb. 25. 11, 12, 13.*

32 Ver. 32. *Aseribab* that is, *Contention*, where they strove with the Lord, *Numb. 29. 3.* See *Psalm 95. 8.* *evil way*. Gods displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan, *Numb. 20. 12.* *Dent. 3. 25, 26.*

34 Ver. 34. the people the heathens in Canaan, as is noted, *Ind. 1. 21, 27, 29, 30, 31, 33.* though God commanded them, *Exod. 23. 23, 25.*

36 Ver. 36. *idols* or *images*, named in Hebrew of the curious labour spent in framing and serving them, *Ier. 10. 9.* *Idols* 2. 12, 13, 15. or *of silver*, that they bring to such as worship them, *Psalm 136. 4.* Sometime they are called gods, 2 *Sam. 5. 21.* compared with 1 *Chor. 14. 12.* a *figure* (*seculum*) (as the Greeke saith) whereby they fell into miseries, *Ind. 2. 11, 13, 15.* *Exod. 23. 33.*

37 Ver. 37. *idols* the Idols exponectioned, whereby death are worshipped and wor. God, 2 *Cor. 10. 19.* *Idols* 2. 12, 13, 15. *Dent. 32. 17.* *Ier. 17. 7.* *Idols* are called *Shedim*, *Witches*, in opposition to *Shedim*, God Almighty, *Psalm 68. 15.*

38 Ver. 38. *with blood* that is, *with bloodshed*, as the Chaldee expounds it, *with sinnes of murder*.

39 Ver. 39. *whom* committed spirituall whor-

dome, that is, idolatry: see *Psalm 73. 27.* *Ind. 2. 17.* *Exod. 23. 7, 37.*

42 Ver. 42. *their baters* the heathens round about, as was prophesied, *Levit. 26. 17.* and fulfilled, *Ind. 3. 8, 14.* and 4. 2. and 6. 1. and 10. 7, 8, 9. and 13. 1.

43 Ver. 43. *Many times* by *Ehud*, *Barak*, *Gedon*, *Iephthab*, *Samson*, &c. *Ind. 3. 4.* and 7. 11. and 15. *Nebem. 9. 28, 30.* by their counsell that is, purposely and advicely, as 1 *Chronicles 12. 19.*

46 Ver. 46. *gave them* that is, procured mercy (or favour) towards them.

47 Ver. 47. *from the heathens* among whom divers Israelites were scattered by reason of their often troubles at home. So 1 *Chron. 16. 35, 36.* *to glory* that we may glory or commend our selves.

48 Ver. 48. *from the heathens* among whom divers Israelites were scattered by reason of their often troubles at home. So 1 *Chron. 16. 35, 36.* *to glory* that we may glory or commend our selves.

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The fifth Booke.

PSAL. CVII.

The Psalmist exhorteth the redeemed, in praising God to observe his manifold providence, 4. over travellers, 10. over captives, 17. over sicke men, 23. over sea men, 33. and in divers varieties of life.

Confesse ye to Iehovah, for he is good; for his mercy endureth for ever. Let the redeemed of Iehovah say it, whom he hath redeemed from the hand of the distresser. And gathered them out of the lands, from East and from West, from North and from the sea. They wandered in the wilderness, in the desert without way; they found not a dwelling Citie. Hungry and also thirstie, their soule was overwhelmed in them. And they cried unto Iehovah in their distresse; he rid them free out of their anguishes. And he led them in a right way, for to come unto a dwelling Citie. Let them confesse to Iehovah his mercie, and his marvellous works to the sonnes of Adam. For he hath satisfied the thirsty soule, and filled the hungry soule with good.

They that sit in darknesse and the shadow of death, bound in affliction and iron. Because they turned rebellious against the Words of God, and despised the counsell of the most high. And hee humbled their heart with molestation; they stumbled down, and there was no helper. And they cried unto Iehovah in their distresse; he saved them out of their anguishes. Hee brought them forth from darknesse and shadow of death, and brake their bands. Let them confesse to Iehovah his mercie, and his marvellous works

to the sonnes of Adam. For he hath broken the doores of brasie, and hewed asunder the barres of iron.

Fools, for the way of their trespassse, and for their iniquities are afflicted. Their soule abhorreth all meat, and they approach to the gates of death. And they cry unto Iehovah in their distresse; he saveth them out of their anguishes. Hee sendeth his word and healeth them; and delivereth them from their corruptions. Let them confesse to Iehovah his mercie, and his marvellous works to the sons of Adam. And let them sacrifice the sacrifices of confession, and tell his works with shouting.

They that goe downe to the sea in ships, that doe their labour in the many waters; They doe see the workes of Iehovah, and his marvellous acts in the deepe. For hee saith, and raiseth up the stormy wind; and it lifteth up the waves thereof. They mount up to the Heavens, they goe downe to the deepes; their soule in evill melteth away. They reele and stagger like a drunken man; and all their wisdom is swallowed up. And they cry unto Iehovah in their distresse, and he bringeth them out from their anguishes. He setteth the storme to a silent calme, and the waves thereof are quiet. And they rejoyce because they are killed, and hee leads them unto the haven of their desire. Let them confesse to Iehovah his mercie, and his marvellous works to the sonnes of Adam. And let them exalt him in the Church of the people, and praise him in the sitting of the Elders.

He putteth rivers to a wilderness, and issues of waters to a thirstinesse. A land of fruit to saltinesse, for the evill of them that dwell therein. He putteth the wilderness to a poole of waters, and the land of drought to issues of waters. And search there the hungry, and they firmly prepare a dwelling Citie. And sow the fields, and plant Vineyards; and they yeeld fruitfull revenue. And hee blesteth them, and they are multiplied greatly; and their cattle hee diminisheth not. And they are diminished and bowed down, by restraint, evill and sorrow. He powreth contempt on bounteous Princes, and maketh them erre in deformed wilderness without way. And raiseth up the needy from afflicting poverty, and putteth his families as a flocke. The righteous shall see and rejoyce; and all injurious evill stop her mouth. Who is wise and will observe these things; and they shall understand the mercies of Iehovah.

Annotations.

1. *The fifth booke* [see *Psalm 42. 1.*]

2. *Ver. 2. whom he hath* or, *that he hath redeemed them* of the distresser, or of distress.

3. *Ver. 3. the sea* that is, the south, where the red sea was situate from Iudea (as the Chaldee explaineth it, the southerne sea,) for the maine sea was westward, *Ios. 23. 4.* and is often used for the West.

4. *Ver. 4. de part way* Heb. *de part of way*, meaning where the way was, as *Ver. 46.* (see also *Esa. 43. 19.* This estate figureth our mens dispersion among the peoples of the world, *Ezek. 20. 35, 36.* when men are without the law, *Rom. 2. 14.* dwelling citie] Heb. citie of habitation or seating; so *verse 7. 36.* that is, no harbour or place of refreshing, for wilde and venomous beasts only haunted there, *Ier. 2. 6.* *Dent. 8. 15.* Compare also *Eccles. 10. 15.* *Gen. 11. 14, 15, 16.*

5. *Ver. 5. overwhelmed* fainted; see *Psalm 61. 3.*

6. *Ver. 7. citie* this the Chaldee expoundeth of Ierusalem.

7. *Ver. 9. with good* or good things, as the Greeke explaineth it: see *Psalm 65. 5.* *Luk. 1. 53.*

8. *Ver. 10. shadow of death* that is, terrible darknesse, meaning hereby sore afflictions in body and soule. See *Psalm 13. 4.* *Esa. 49. 9.* and 2. *Mat. 4. 15.* *Luk. 1. 79.* affliction] as with cords and fetters: see *Ios. 3. 6, 8.* &c.

9. *Ver. 16. barres* that is, all the most strong hindrances: so *Ios. 4. 5.*

10. *Ver. 17. Fools* evil disposed persons, so named of their unadvisedness: see *Psalm 38. 6.* are afflicted] or, bring affliction on themselves.

11. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

12. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

13. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

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55. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

56. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

57. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

58. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

59. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

60. *Ver. 18. soule* that is, appetite: see the like in *Ios. 33. 20.* and the contrary in *Psalm 78. 18.*

20 Verſ. 20. *the worke*] that is, the wage or reward due for his worke: ſo Lev. 19. 13. *Iſa.* 49. 4. *Iob* 7. 2. *Ezek.* 39. 20.

21 Verſ. 21. *Iehovah*] the Name of God: ſee *Pſal.* 68. 21. *do*] to wit, mercy; as the next words ſhew, and is expreſſed, *Pſal.* 18. 51. See alſo *Pſal.* 20. 9. where the word *anger* is omitted.

23 Verſ. 23. *I am gone*] or *am made to goe* (or depart) namely towards my grave, as *Pſal.* 58. 9. See alſo *Pſal.* 102. 12. 1 *Chron.* 17. 11. *roſſed* as the *graffhopper*] or, *ſhaken off* as the *Locuſt*, which hath no neſt or biding place, but is driven to and fro, being a fearefull creature, *Nahum* 3. 17. *Iob* 39. 23. or which is carried away with the wind, *Exodus* 10. 19.

24 Verſ. 24. *ſeible*] or *loofened*, ſo that I am ready to ſtumble and fall. So Paul calleth them *loofe* or *feeble knees*, *Heb.* 12. 12. from *Iſa.* 35. 3. for *ſarneſſe*] or for oile, that is, for want of fat or oile: as for the fruits, is for want of the fruits, *Lam.* 4. 9. for ſiſe, is for want of ſiſe, *Gen.* 18. 28. for fornication, 1 *Cor.* 7. 2. is, for to avoid fornication. Or we may turne it without fat, for the Hebrew *min*, ſometimes ſignifieth without, *Iob* 21. 9.

25 Verſ. 25. *ſhaked*] or *waggd*, a ſigne of ſcorn, *Pſal.* 22. 8.

27 Verſ. 27. *thine hand*] that is, thy handy worke. *Verſ.* 28. *riſe they up*] to wit, againſt me (as the Greeke explaineth it) and *they are abſeſed* as diſappointed of their purpoſe.

30 Verſ. 30. *of many*] or, *of the mighties*, of great men, as the Chaldee ſaith, of *wiſe men*; but the Greeke tranſlateth, *of many*.

31 Verſ. 31. *at the right hand*] to aſſiſt, contrary to *Suan*, verſe 6. *that judge*] that is, condemne and perſecute him to death.

P S A L. CX.

David propheteſt of Chriſts Kingdome, 4 his eternall Priſthood, 5 his Conqueſt, 7 and his Poſſion.

A Pſalme of David.

1 **I**ehovah aſſuredly ſaid unto my Lord, Sit thou at my right hand untill I put thine enemies the footſtoole of thy feet.
2 Iehovah will ſend out of Sion the rod of thy ſtrength; rule thou in the middes of thine enemies.
3 Thy people ſhall be voluntaries in the day of thy power; in the beauties of holineſſe, of the wombe of the early morning; to thee the dew of thy youth.
4 Iehovah ſware, and will not repent, thou art a Prielt for ever, according to the order of Melchizedek.
5 The Lord at thy right hand, hee hath wounded Kings in the day of his wrath. He ſhall judge among the heathens; hee hath filled with corpses, he hath wounded the head over a great land.
6 Of the brooke in the way ſhall hee drinke; therefore he ſhall lift up the head.

Annotations.

Iehovah] that is, God the Father. aſſuredly ſaid] ſee *Pſal.* 36. 2. to my Lord] that is, to Chriſt, whom David here calleth his Lord, though he was alſo his ſonne according to the Fleſh, *Mat.* 22. 42, 45. *Rom.* 1. 3. *Alti.* 2. 34. So the Chaldee, The Lord ſaid unto his Word, meaning Chriſt, *Ioh.* 1. 1. ſit at my right hand] ſitting not ſtruggling with continuance, 1 *Cor.* 15. 25. *Heb.* 10. 12, 13. So ſitting on his throne, 1 *King.* 3. 6. is expounded, reigning in his ſeat, 2 *Chron.* 1. 8. Gods right hand meaneth his power and majeſty in the Heavens, *Luk.* 22. 69. *Mark.* 16. 19. *Ioh.* 1. 3. and 8. 1. and this aboveall Angels, *Heb.* 1. 13. thine enemies] even all of them, the laſt whereof is death, 1 *Cor.* 15. 25, 26. Of this place the Apolligneſt this expolition, Every Prielt ſtandeth daily miniſtring, and oft times offering the ſame ſacrifices, which can never take away ſinnes: but the man having offered one ſacrifice for ſinne, ſiteth for ever at Gods right hand, henceforth expelling till his enemies be put the footſtoole of his feet, *Heb.* 10. 11, 12, 13.

Verſ. 2. the rod] or ſtaffe (ſcepter) of thy ſtrength; thy ſtrong ſtaffe (O Chriſt) that is, the powerfull word of thy Kingdome, *Iſa.* 11. 4. *Mat.* 13. 19. which was to come out of Sion and Ieruſalem, *Iſa.* 2. 3. *Luk.* 24. 49. *Alti.* 1. 4. and 2. 1, 2, &c. For in Sion Chriſt reigneth, *Pſal.* 2. 6. *Rev.* 14. 1. rule thou] that is, thou ſhalt ſurely rule or have dominion: ſee the Notes on *Pſal.* 37. 3.

Verſ. 3. voluntaries] a people of voluntaries, or of liberalities (as *Pſal.* 68. 10.) that is, ſhall mot freely, willingly, and liberally preſent themſelves and their oblations to thee, as *Iudg.* 5. 9. *Alti.* 1. 41. *Exod.* 25. 2. *Rom.* 12. 1. *Pſal.* 47. 10. and 119. 108. *Song* 6. 11. of thy power] or armie (as *Pſal.* 33. 16.) that is, when thou ſendeſt forth thy powerfull Goſpell and Preachers of the ſame to conquer the world, *Rom.* 1. 16. 2 *Cor.* 10. 4, 5. *Rev.* 6. 2. *Pſal.* 45. 4, 5, 6. in the beauties of holineſſe] or in the comely honours of the Sanctuary; meaning either the comely (or honourable) places of holineſſe, (or of the Sanctuary) as *Pſal.* 29. 2. that is, the Church; or rather, in the beautiful ornaments of holineſſe, that is, holy graces and virtues, wherewith Chriſt and his people are adorned, as the Priests and Levites of old with *Vrim*, *Thummim*, and holy garments, *Exod.* 28. 2, 40. *Iſa.* 52. 1. So the Warriors in beaven are clothed with fine linnen, white and pure, the righteous of the Saints, *Rev.* 19. 14. 8. of the wombe, &c.] This place is difficult, and may diversly be underſtood, either of Chriſt himſelfe, or of his people: and againe, if of Chriſt, either in reſpect of his Godhead or of his Manhood. Of his Godhead, that the Father ſaith unto him, of the wombe (that is, of mine ownne effence) before the early morning (that is, before the world was) to thee was (or thou haſt) the dew of thy youths (or birth) to noting the eternall generation of Chriſt before all worlds, as is ſhewed,

ſhewed, *Prov.* 8. 22, 23, 24, 25. And this ſenſe the LXX. Greeke Interpreters ſeeme to follow, tranſlating, Of the wombe before the morning ſtarre begat I thee. If it be meant of Chriſts manhood, we may take it thus, of the wombe of the darke morning (or of the obſcure wombe of the virgin) thou haſt the dew of thy birth. If of Chriſts people before mentioned, it may thus be read, I of the wombe of the morning to thee ſhall be (or ſhall come) the dew of thy youth, that is, thy youth (thy young or new-borne people) ſhall be to thee as the morning dew, which falleth ſecretly from heaven, and abundantly covereth the earth: For ſo the dew is ſometimes uſed, 2 *Sam.* 17. 12. and unto raine, dew, ſee, &c. the Scripture appeareth the names of wombe and begetting, *Iob* 38. 28, 29. and the increaſe of the Church is by this figure deſcribed, as, The remnant of Iſrahel ſhall be among many people, as a dew from the Lord, as ſhowers upon the graſſe, that waſteth not for man, &c. *Mic.* 5. 7. This laſt ſenſe accordeth beſt with the beginning of the verſe.

of the wombe] or from the wombe of the morning. of the early morning] or, before the dawning: the morning (or day-dawning) in Hebrew *Mſhehar*, is named of the blackneſſe or darkneſſe, which alſo the Scripture ſheweth, *Iob* 20. 1. and the letter M. is either a prepoſition, ſignifying from, or before, as *Iſa.* 43. 13. or, but a part of the word, here meaning, of, to thee] underſtand was, or ſhall be; that is, thou haſt, or ſhalt have. dew of thy youth] or, of thy birth, that is, thy youth which is like the dew. Youth or nativitee, may either be taken properly for young age, as *Eccleſ.* 11. 9. or figuratively, for young perſons, meaning the regenerate, which are as new-borne babes, *Ioh.* 1. 13. and 3. 3. *1 *Pet.* 2. 2.*

Verſ. 4. ſware] Forasmuch (ſaith the Apoſtle) as it is not without an oath, &c. by ſo much is Jeſus made ſurety of a better Teſtament, *Heb.* 7. 20. 22. a Prielt] or Sacrificer; ſee *Pſal.* 99. 6. for ever.] Among the Levites, many were made Priests, becauſe they were not ſuffered to endure by reaſon of death: but this man becauſe he endureth ever, hath an everlaſting priſthood. Wherefore hee is able alſo perfectly to ſave them that come unto God by him, ſeeing hee ever liveth to make interceſſion for them, *Heb.* 7. 23, 24, 25. to the order] or according to my ſpeech: both theſe interpretations are good, the one from the Apoſtles authority, *Heb.* 7. 17. the other from the Hebrew propriety *dibratti*, as *Iob* 5. 8. meaning the manner and order of Melchizedek, as God ſpeaketh of him in the hiſtorie, where he is brought in without father, mother, kindred, beginning of daies, or end of life, continuing a Prielt for ever, as the Apoſtle gathereth, *Heb.* 7. 1, 2. from the narration, *Gen.* 14. 18, &c. of Melchizedek] the King of Salem, and Prielt of the moſt high God, whoſe name and office is opened, *Heb.* 7. 1, 2, &c. from which he interreth, If perfection had beene by the Priſthood of the Levites, &c. what needed it that another Prielt ſhould riſe after the order of Melchizedek, and not to be called after the order of Aaron? *Heb.* 7. 11.

Verſ. 5. The Lord] Chriſt, as in verſe 1. which the Chaldee calleth *Shechinah*] (the divine preſence)

of the LORD. at thy right hand] this may be ſpoken to God the Father, at whoſe right hand Chriſt ſiteth, as verſe 1. or to the people of God, at whoſe right hand he ſtandeth, as *Pſal.* 109. 31. hath wounded] or ſhall wound, or ſhall wreth in blood, as *Pſal.* 68. 22, 24. a prophetic] ſpoken as of a thing done. So uſually in the Prophets, *Iſa.* 9. 6. and 53. 4, 5, &c. See this fulfilled, *Rev.* 19. 18.

Verſ. 6. hath filled] or ſhall fill, to wit, all places with dead bodies, flaine and unburied, as *Ier.* 16. 4. So the Chaldee paraphraſeth, he hath filled the land with carcaſſes of the wicked which are flaine. the head] Antichriſt the man of ſinne, whom the Lord ſhall conſume with the ſpirit of his mouth, 2 *Thes.* 2. 3, 8. or head for heads, and land for lands; that is, all wicked governours whereſoever.

Verſ. 7. of the brooke] or ſtream, to wit, of afflictions (as waters uſually ſignifie, *Pſ.* 18. 5.) Chriſt was to drinke, that is, to ſuffer, and ſo to enter into his glory, *Matth.* 26. 39. 42. *Luke* 24. 26. 1 *Pet.* 1. 11. *Philipp.* 2. 8, 9. Or, drinking of the brooke in the way, may mean a ſhort reſreſhing of himſelfe, and then a hot purſuit of his enemies without delay, till he hath got a full conqueſt of them. Compare herewith the hiſtory of Cedeons ſouldiers, *Iudg.* 7. 4, 5, 6, &c. As waters ſometimes ſignifie doctrine; ſo the Chaldee here expoundeth it, From the mouth of the Prophet he ſhall receive doctrine in the way.

P S A L. CXI.

The praises of God for his glorious and gracious works.

Halelu-jah.

I Will confeſſe Iehovah, with all the heart: in the ſecret of the righteous, and aſſembly.

2 Great are the actions of Iehovah, ſought out of all that delight in them.

3 Glorious majeſty, and comely honour is his worke, and his juſtice ſtandeth to perpetuall aye.

4 He hath made a memoriall of his marvellous workes; gracious and pittifull is Iehovah.

5 He hath given a prey to them that feare him: hee will remember his covenant for ever.

6 He hath ſhewed to his people the able power of his actions, in giving to them the inheritance of the heathens.

7 The actions of his hands are truth and judgement; faithfull are all his precepts.

8 Stabliſhed they are for ever, done in truth and ſighteouſneſſe.

9 Hee ſent redemption to his people, hee hath

plaineth it thus, *The Church of the house of Judah was united to his holiness, Israel to his dominions: dominions* or *dominations* (signifying) ruling over the tribes by his lawes and spirit.

Verf. 3. *The sea* the red sea, thorow which Israel passed, Exod. 14. 21. *Psalm* 77. 17. and 78. 13. and 66. 6. and 136. 13. *the Jordan* the great river in the land of Canaan, *Isaiah* 33. *Psalm* 66. 6.

Verf. 4. *The mountaine* Sinai, Horeb, and other hills in the wilderness quaked, Exod. 19. 18. *Hab.* 3. 6. 10. *Psalm* 68. 9. So leaping is used also in *Psalm* 29. 6. The Chaldee paraphraseth, *When hee gave his law to his people, the mountaine leaped, &c.* younglings; Hebr. *sonnes* meaning Lambs: so *vers.* 6.

Verf. 5. *What ailed thee* or, *what was to thee?* *Verf.* 7. *At the pillow* or, *at this face*, or *Before the Lord*. For these phrases are used indifferently, as *millipnes*, at the presence, 1 Chron. 16. 33. is *millipnes*, before, *Psalm* 96. 13. So *millipnes*, before, or from the face, 1 Chron. 19. 18. for which in 1 Sam. 10. 18. is *millipnes*, before. *trouble thou* with paine as a woman in travell, *see Psalm* 29. 8. It is an answer to the former question, and therefore may also be turned, *the earth trembled*, (as the like is observed in *Psalm* 2. 2. 9.) and fo the Greeke here translateth, *the earth was shaken*.

Verf. 8. *the flint* that is, hard flinty rocks, as is explained, *Deut.* 8. 15. Compare *Isaiah* 47. 18.

PSAL. CXV.

Because God is truly glorious, and idols are vanity, he exhorteth to confidence in God, who is to be blessed for his blessing.

NOT unto us, Iehovah, not unto us, but unto thy name give the glory, for thy mercy, for thy truth. Wherefore should the heathens say, Where is now their God? And our God is in the heavens: whatsoever pleaseth him, hee doth. Their idols are silver and gold, the worke of mens hands. A mouth they have, and speake not: eyes they have, and see not. Eares they have, and heare not: a nose they have, and smell not. Hands they have, and feele not: feet they have, and walke not: they make no found with their throat. Like them be they that make them: every one that trusteth in them.

O Israel, trust thou in Iehovah: he is thy helpe, and their shield. O house of Aaron, trust ye in Iehovah: he is their helpe, and their shield. Ye that feare Iehovah, trust in Iehovah: he is their helpe, and their shield. Iehovah hath remembered us, he will blisse us: he will blisse the house of Israel, he will blisse the house of Aaron. Hee will blisse them that feare Iehovah; the small with the great.

Iehovah will adde unto you; unto you, and unto your sonnes. Blessed shall you be of Iehovah, which made the heavens, and earth. The heavens are Iehovahs; and the earth he hath given to the sonnes of Adam. Not the dead shall praise Iah; neither any that goe downe to silence. But wee will blisse Iah, from this time, and for ever; Hallelu-jah.

Annotations.

NOT to us] or, for us; the Chaldee addeth, *not for our desert*. This Psalm the Greeke joyneth with the former, and maketh it a part of the 114. Psalm. See the notes on *Psalm* 10. 1.

Verf. 2. *now*] or, *I pray*. A word of entreating, but used here in mockage. See *Psalm* 79. 10.

Verf. 3. *And* or, *But our God*. It is a signe of indignation, as *Psalm* 2. 6.

Verf. 5. *They have*] Hebr. *isto them*. *speake not*] or, *cannot speake*, as *Psalm* 77. 5. and so theret. Compare herewith *Ier.* 10. 3, 4, 5, 9, &c. *Deut.* 4. 28.

Verf. 7. *found*] or *matter*, meditate; see *Psalm* 1. 2.

Verf. 9. *Israel*] the Church is here distinguished into three parts: 1. *Israel*, or the body of the Common-wealth: 2. *Anonns house* the Ministers; and 3. *the fearers of Iehovah*, that is, *strangers, converts* of all nations, *Acts* 2. 5. and 10. 35. So after in *vers.* 12, 13, and *Psalm* 118. 2, 3, 4. *trust thou*] the Greeke saith, *hath trusted*; and so the rest. See the notes on *Psalm* 22. 9. and 114. 7. *their helpe*] to wit, *which trust in him*. Or it may be for *our helpe*; one person put for another, as often is. See *Psalm* 59. 10. 65. 7. and 80. 7.

Verf. 10. *His*] that is, *children or posterity*. See *Psalm* 113. 9.

Verf. 12. *hath remembered*] The Chaldee explaineth it, *The word of the Lord hath remembered us for good*, will blisse] to wit, us; as the Greeke turneth it, *keeping mindful of us, hath blessed us*. See *Isaiah* 44. 1. and 66. 1. and 45. 4.

Verf. 13. *small*] or *little*, in age or degree. So *Rev.* 11. 18.

Verf. 14. *will adde unto*] or *adde upon you*, that is, *increase you*, as *Deut.* 1. 11. *Esa.* 2. 6. 15. or *adde his blessings*.

Verf. 15. *shall you be of*] or, *are you to Iehovah*, that is, *by him*. See the like phrase, *Gen.* 14. 19. 2 Sam. 5.

Verf. 16. *hee hath given*] or *understand*, *which hee hath given*: for, the earth also is his, *Psalm* 24. 1. though heaven properly is his dwelling place, yet not able to containe him, 1 *King.* 8. 30. 27.

Verf. 17. *to silence*] the grave, the place of silence & quietnesse: as *Iob* 3. 17. 18. See *Psalm* 94. 17. So the Chaldee expoundeth it, *the place of buriall in the earth*.

PSAL.

PSAL. CXVI.
The Psalmist professeth his love and dutie to God for his deliverance. 12 He studieth to be thankfull.

I Love, because Iehovah heareth my voice, my supplications. Because he bowed his eare unto me, and in my daies I will call. The pangs of death compassed me: I found distresse and sorrow. And I called on the name of Iehovah: O Iehovah, deliver my soule. Gracious is Iehovah, and just: and our God is mercifull. Iehovah keepeth the simple; I was brought low, and heaved me. Returne, O my soule, unto thy rest, for Iehovah hath bountifully rewarded unto thee. Because thou hast releas'd my soule from death, mine eare from teares, my foot from sliding. I will walke on before Iehovah, in the lands of the living. I beleev'd, therefore did I speake; I was afflicted vehemently. I did say in my hastening away, every man is a liar. What shall I render to Iehovah, for all his bountifull rewards unto me? I will take up the cup of salvations, and will call on the name of Iehovah. My vowes to Iehovah I will pay, in the presence now of all his people. Precious in the eyes of Iehovah, is the death of his gracious Saints. O Iehovah, surely I am thy servant, I am thy servant, the son of thine hand-maid; thou hast unloosed my bands. To thee will I sacrifice a sacrifice of confession, and will call on the name of Iehovah. My vowes to Iehovah will I pay, in the presence now of all his people. In the courts of the house of Iehovah; in the midst of thee, O Ierusalem; Hallelu-jah.

Annotations.

I Love] to wit, the Lord: or, *I am lovingly affected, and well pleased*. The Greeke here beginneth the 114. Psalm; I see the note on *Psalm* 10. 1. and after, *vers.* 10. *heareth*] or *will heare*, so wit, continually.

Verf. 2. *and*] that is, *therefore will I call, or, when I did call*. *my daies*] that is, *whiles I live*; or *daies of affliction*, as *Iob* 30. 16. See *Psalm* 119. 84. & 37. 12.

Verf. 3. *pangs*] or *paines*: compare *Psalm* 18. 5. &c. *hell*] the state of death, or grave: see *Psalm* 16. 10. *found*] that is, *came upon me*. So 1 *Chron.* 10. 3. *Nehem.* 9. 32. *Eph.* 8. 6. *Psalm* 119. 143.

Verf. 5. *Ob*] or, *I beseech thee*, O now! The Hebrew *Anna* and *Nā*, are words of entreating; as the Greeke *Nai*, *Philem.* 1. 20. *Rev.* 1. 7.

Verf. 6. *brought low*] *drunke, drie, weakened,*

and afflicted: see *Psalm* 41. 2. and 79. 8.

Verf. 7. *thy rest*] *thy quiet comfort, or stable estate* in God, without trouble of conscience. This Christ figuratively, *Matth.* 1. 29. but time taketh away *Psalm* 28. 65. *rewarded*] or, as the Greeke saith, *been beneficially*; the Chaldee explaineth it, *the word of the Lord hath rewarded good unto thee*: See *Psalm* 13. 6.

Verf. 8. *living*] or *thriving*, full: See *Psalm* 56. 14. 1 Sam. 2. 9.

Verf. 9. *walk on*] to wit, *pleasingly*, as the Greeke explaineth; or, *pleasingly administering*: so 1 *Sam.* 2. 30. 35. *Psalm* 86. 14. *the living*] in this world: see *Psalm* 27. 13.

Verf. 10. *therefore*] the Hebrew *Ki*, *For*, is here used for *therefore*, as the Greeke translateth, and the Apostle alloweth, 2 *Cor.* 4. 13. So may it also be taken, 1 *Sam.* 2. 21. to the Greeke *hori*; as *Luke* 7. 47. *for he loved*, that is, *therefore she loved much*. Here the Greeke version becometh the 115. Psalm.

Verf. 11. *my bountifull*] *through feare* in the Greeke *my extense* (or *expanse*): see *Psalm* 31. 23. hereto is opposed his quietnesse, *Psalm* 30. 7. *every man*] even the Prophets, which have promised me the kingdom, &c. and thus it might be Davids infirmity: or indeed, *every man* (in respect of God) is *aliar*, and unable to helpe in time of need, *Numb.* 23. 19. *Rom.* 3. 4. *Psalm* 33. 17.

Verf. 12. *for all*] to the Greeke supplieth the word for: and by rewards, he meaneth *benefits*, as *vers.* 7. Compare 1 *Thes.* 3. 9. 2 *Chron.* 32. 25.

Verf. 13. *the cup of salvations*] or, of *health*, that is, of thanksgiving for Gods saving health and deliverance of me. For mercies received, the Israelites used to offer peace (or *thank*) *offerings*; whereof they did eat, and rejoice before the Lord; and at their bankers, took up the cup of wine in their hands, and blessed God: called thereupon the *cup of blessing*, 1 *Cor.* 10. 16. So our Lord, at the feast of the Passover, took the cup, and gave thanks, *Luke* 22. 17. *call on*] that is, *pray*, and *praise God*: or *call in*, that is, *proclaime and preach Gods mercies*: so *vers.* 17.

Verf. 15. *Precious*, &c.] that is, God will not easily suffer his Saints to be blaine: see *Psalm* 72. 14. So the soule is said to be precious, when the life is spared, 1 *Sam.* 26. 31. 2 *King.* 1. 13.

Verf. 16. *handmaid*] *borne thy servant* in thy house: see *Psalm* 86. 16. *bands*] that is, *hast been a liberty*; (as *Iob* 39. 8.) from afflictions, *Esa.* 28. 22. a similitude taken from captives, *Esa.* 52. 2. *Verf.* 17. *confession*] that is, a *thank-offering*: see *Psalm* 50. 14.

PSAL. CXVII.

The Gentiles are exhorted to praise God for his mercy and truth.

PRAISE Iehovah all ye Gentiles; laud him all ye peoples. For his mercy is mighty towards us; and the faithfulness of Iehovah endureth for ever; Hallelu-jah.

ANNO.

Annotations.

Gentiles) or nations; all which are exhorted to glorifie God, for obtaining mercy by Christ, who hath received us into the glory of God, as the Apostle sheweth from this Scripture, Rom. 15. 7. — 11.

PSAL. CXVIII.

An exhortation to praise God for his mercy. 5 The Psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the Psalmist, the coming of Christ in his kingdom is expressed.

Confesse ye to Iehovah, for he is good, for his mercy endureth for ever. Let Israel now say, that his mercie endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them that feare Iehovah, now say, that his mercy endureth for ever. Our of straight affliction I called on Iah; Iah answered me with a large roomth. Iehovah is for me, I will not feare what man can doe unto me. Iehovah is for me with them that helpe mee, and I shall see on them that hate me. It is better to hope for safety in Iehovah, than to trust in man. It is better to hope for safety in Iehovah, than to trust in bounteous Princes. All nations compassed me, but in the name of Iehovah I cut them off. They compassed me, yea they compassed mee, but in the name of Iehovah I cut them off. They compassed mee as Bees, they were quenched as a fire of thornes, but in the name of Iehovah I cut the off. Thrustring thou trustedst me to fall, and Iehovah holpe me. Iah is my strength and song, and he hath becne to me for a salvation.

A voice of shouting & of salvation is in the tents of the iust; the right hand of Iehovah doth valiantnesse. The right hand of Iehovah is exalted; the right hand of Iehovah doth valiantnesse. I shall not die but live; and shall tell the works of Iah. Iah chastising chastised me, and gave me not to the death. Open ye unto me the gates of justice, that I may enter into them, may confesse Iah. This gate of Iehovah, into which the iust shall enter. I will confesse thee because thou hast answered me, and hast been to me for a salvation. The stone which the builders refused, is become for head of the corner. This was of Iehovah, it is marvellous in our eyes. This is the day I-

ehovah made, let us be glad and rejoyce in it. Oh Iehovah save now, oh Iehovah prosper now. Blessed be he that cometh in the name of Iehovah; wee blese you out of the house of Iehovah. God is Iehovah, and hath given light unto us: beside the feast offerings with cords, unto the hornes of the Altar. Thou art my God, and I will confesse thee; my God, I will exalt thee. Confesse ye to Iehovah, for he is good, for his mercy endureth for ever.

Annotations.

For he is good: so vers. 19.

Ver. 4. that feare I strangers of all nations, as before he mentioned the Church and Ministers: see Psal. 115. 9.

Ver. 5. with a large roomth] that is, by bringing me into it, as is expressed, Psal. 18. 20. and 4. 2.

Ver. 6. for me] to wit, an helper, as the Greeke explaineth; which the Apostle followeth, Heb. 13. 6. So the Chaldee saith, the word of the Lord is for mine helpe: so in vers. 7. See also Psal. 56. 11.

Ver. 7. with them that helpe mee] instead of helpers: see a like phrase, Psal. 54. 6. The Greeke saith, mine helper. [see on them] to wit, their reward, or vengeance, as the Chaldee explaineth. See Psal. 54. 9. and 91. 8.

Ver. 10. but in, &c.] or, in the name of Iehovah, (I trust) that I shall cut them off. The Greeke agreeth with the former; the Chaldee with this latter; and so in the verses following.

Ver. 12. were quenched] or (on the contrary) were kindled, as both the Greeke and Chaldee doe translate it. Sundry words signifie contraries, as baras to blesse and to curse, 1 King. 21. 13. The fire of thornes is both soone kindled, and soone quenched: so Christs enemies. for] or, sent in the name, &c.

Ver. 13. Thrustring, &c.] that is, Thou diddest sorely thrustring; speaking to the enemy: the Chaldee explaineth it, my sinnes thrust mee to fall. Thrustring thrustring, is an Hebrewisme often used; as after, vers. 18. So Cutting shall be cut off, Num. 15. 30. that is, shall die without mercy; Heb. 10. 18.

Ver. 14. song] or melody, that is, whom I sing laud unto: This is taken from Exod. 15. 2. for Iah. 12. 2. for a salvation] or, a salvation, that is, hath saved or rescued me against mine enemies, as 2 Sam. 10. 11. where the like phrase is used: so after, vers. 21. the word for may be omitted, as sometimes in the Hebrew, it selfe, 2 Chron. 18. 21. compared with 1 King. 22. 22.

Ver. 25. salvation] that is, victorie, as Psal. 98. 1. or thanks for salvation, as Psal. 116. 13. See Rev. 19. 11. and 19. 13. that is, dwelling places; but spoken of as in warres; or for their continuance; as Heb. 11. 9. So some of the Scribes, Rev. 20. 9. See also 2 Chron. 31. 2.

Ver.

Ver. 18. gave] or delivered; so Ezek. 31. 14. Ver. 19. gates of justice] that is, of Gods Sanctuary, the gates whereof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1 Sam. 5. 15. called gates of justice, because only the iust and cleane might enter into them, as vers. 20. Isa. 6. 2. 2 Chron. 23. 19. Rev. 21. 17.

Ver. 20. gate of Iehovah] this the Chaldee expoundeth, the gate of the Sanctuary of the Lord.

Ver. 22. The stone, &c.] By this stone is meant David himselfe, and his Sonne Christ; by the builders, are meant the chiefe men of Israel, that refused David and Christ to reigne over them, Matth. 21. 42. Alth. 4. 11. Of David, the Chaldee expoundeth it, The builders despised the young man, which among the Iowes of Iesse was worthy to be made King and Ruler. [for head] that is, the chiefe corner stone, which coupleth and fastneth the building: See also Isa. 28. 16. 1 Pet. 2. 6, 7, 8. Ephes. 2. 20, 21.

Ver. 24. made] that is, preferred in honour above others; so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the finishing and observing of it, Deut. 5. 15. Exod. 34. 21. Also day is the whole time of grace in Christ, 2 Cor. 6. 2.

Ver. 25. save now] or, I beseech thee save: in Hebrew, Hosiannah, or Hosanna, as it is sounded in Greeke, Matth. 21. 9, 15, where the people and children welcome Christ into Ierusalem, linging Hosanna the Sonne of David, that is, praying God most high, to save the King (Christ) who then came in the name of the Lord.

Ver. 26. he that cometh] that is, the King (Christ) that cometh in the name (power, and authoritie) of the Lord, Luke 19. 38. we blese you] these came to be the Priests words, whose office was to blese Gods people in his house, Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.

Ver. 27. the feast offerings] or festivitie. This word often used for a festive all day, as Psal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exod. 23. 18. Isa. 29. 1. and to the Chaldee explaineth it here. Thus Christ is called our Paschever, 1 Cor. 5. 7. that is, our Paschall Lamb, with cords.] This word is sometime used for thick twisted cords, Iudg. 15. 3. sometime for thick branches of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence may two wayes be read; binde the feast with thick branches, or binde the sacrifices with cords; both meane one thing, that men should keep the festive with joy and thanks to God, as Israel used at their solemnities.

unto the hornes] that is, all the Court over, untill you come even to the hornes of the altar: intending hereby many sacrifices or boughes. The Chaldee interpreteth it, till he have offered him, and poured the blood at the hornes of the Altar.

PSAL. CXIX.

This Psalm contains manifold praises of the Law of God, and effects of the same with sundry prayers, and professions of obedience.

Blessed are they that are perfect in way, they that walke in the law of Iehovah. 2. Blessed are they that keepe his testimonies, they that seeke him with all the heart. 3. Also, they that worke not iniquity, but walke in his wises. 4. Thou hast commanded thy precepts to be observed vehemently. 5. Oh that my waies were directed to observe thy statutes. 6. Then shall I not be ashamed, when I have respect unto all thy commandments. 7. I will confesse thee with righteousness of heart, when I shall learne the judgements of thy justice. 8. I will observe thy statutes, for sake thou me not very much.

9. Wherewith shall a young man cleanse his way? by taking heed, according to thy word. 10. With all my heart have I sought thee, let me not wander from thy commandments. 11. In mine heart have I hid thy sayings, that I might not sinne against thee.

12. Blessed art thou, Iehovah, learne mee thy statutes. 13. With my lips have I told all the judgements of thy mouth. 14. In the way of thy testimonies have I joyed, as above all store of riches. 15. In thy precepts will I meditate, and will have respect unto thy waies. 16. In thy statutes will I delight my selfe, I will not forget thy words.

17. Bounteously reward unto thy servant, that I may live and observe thy word. 18. Vncover mine eyes, that I may see the marvellous things of thy law. 19. A stranger I am in the earth, hide not thou from me thy commandments. 20. My soule is broken small with desire unto thy judgements in all time.

21. Thou hast rebuked the proud according, that wander from thy commandments.

22. Turne thou from mee reproach and contempt, for I have kept thy testimonies.

23. Princes also did it, they spake against me, thy servant meditated in thy statutes.

24. Also thy testimonies are my delights; the men of my counsell.

25. My soule cleaveth to the dust, quicken thou me according to thy word. 26. I told my waies, and thou answeredst mee; teach me thy statutes.

27. Make mee to understand the way of thy precepts, and I will meditate on thy marvellous works. 28. My soule droppeth for heaviness; raise thou me up, according to thy word. 29. Take away from me the way of falsehood, and graciously give me thy law. 30. The way of faithfulness I have chosen, thy judgements I have proposed. 31. I have cleaved to thy testimonies; I-

hovah, let me not be abashed. 32. I will run the way of thy Commandments, when thou shalt enlarge mine heart.

33. Teach me, O Iehovah, the way of thy statutes, that I may keep it unto the end.

34. Make me to understand, that I may keep thy law, and observe it with all the heart.

35. Make mee to tread in the path of thy commandments, for in it I take pleasure.

36. Incline mine heart unto thy testimonies, and not unto covetousnesse.

37. Turne away mine eyes from seeing false vanity; quicken me in thy waies.

38. Confirm to thy servant thy saying, which is given to thefeare of thee.

39. Turne away my reproach, which I am afraid, for thy judgements are good.

40. Loe I have a desire to thy precepts; in thy justice quicken thou me.

41. And let thy mercies come to mee, O Iehovah; thy salvation, according to thy saying.

42. And I shall answer him that reproacheth me, because I have trusted in thy word.

43. And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgements.

44. And I will observe thy law continually, for ever and perpetual aye.

45. And I shall walke in a large rooeth, because I have sought thy precepts.

46. And I will speake of thy testimonies in the presence of Kings, and not be ashamed.

47. And I will delight my selfe in thy commandments, which I have loved.

48. And I will lift up my hands to thy commandments which I have loved, and will meditate on thy statutes.

49. Remember the word to thy servant, for which thou hast made me hopefully to wait.

50. This is my comfort in mine affliction, that thy saying quickeneth mee.

51. The proud have scorned me very greatly; from thy law I have not declined.

52. I remembered thy judgements of old, O Iehovah, and comforted my selfe.

53. A burning horror hath taken hold on me for the wicked, the forsakers of thy law.

54. Thy statutes have bene songs to me, in the house of my pilgrimages.

55. I remembered in the night thy name, O Iehovah, and observed thy law.

56. This was to mee, because I kept thy precepts.

57. My portion, Iehovah, I have said, to observe thy words.

58. I have earnestly sought thy face with all the heart; be gracious to mee according to thy saying.

59. I thought upon my waies, and turned my feet unto thy testimonies.

60. I made haste,

and delayed not, to observe thy commandments.

61. Bands of the wicked have robbed mee; thy law I have not forgotten.

62. At mid-night will I rise to confesse unto thee, for the judgements of thy justice.

63. I am a companion to all that feare thee, and that observe thy precepts.

64. The earth is full of thy mercy, Iehovah; learne me thy statutes.

65. Thou hast done good with thy servant, Iehovah, according to thy word.

66. Learne mee goodnesse of reason and knowledge, for I have beleaved in thy commandments.

67. Before I was afflicted, I was astray; but now I observe thy saying.

68. Good art thou, and dost good; learne me thy statutes.

69. The proud have forged against me falsehood; I, with all the heart, doe keep thy precepts.

70. Their heart is grosse as fat; I, in thy law have delighted my selfe.

71. It is good for me that I was afflicted, that I may learne thy statutes.

72. The law of thy mouth is better to me than thousands of gold and silver.

73. Thine hands have made mee, and fashioned me; make me to understand, that I may learne thy commandments.

74. They that feare thee, shall see me and rejoice, because I have hopefully waited for thy word.

75. I know, Iehovah, that thy judgements are justice, and with faithfulness thou hast afflicted me.

76. Oh let thy mercy be to comfort me, according to thy saying unto thy servant.

77. Let thy tender mercies come to me, that I may live, for thy law is my delights.

78. Let the proud be abashed, for with falsehood they have depraved me; I doe meditate in thy precepts.

79. Let those turne to mee that feare thee, and that know thy testimonies.

80. Let my heart be perfect in thy statutes, that I be not abashed.

81. My soule fainteth for thy salvation, I hopefully wait for thy word.

82. Mine eyes faile for thy word, saying, when wilt thou comfort me?

83. Though I am like a bottle in the smoake, I have not forgotten thy statutes.

84. How many are the dayes of thy servant? When wilt thou doe judgement on my persecutors?

85. The proud have digged for mee pits of corruption, which are not according to thy law.

86. All thy commandments are faithfulness; with falsehood do they persecute me, help thou me.

87. Almost they had consumed me in the earth, but I have not forsaken thy precepts.

88. According to thy mercy quicken thou me,

me, and I will observe the testimonie of thy mouth.

89. For ever, O Iehovah, thy word is steadfast in the heavens.

90. Thy faithfulness is to generation and generation; thou hast stablished the earth, and it shall stand.

91. To thy judgements they stand this day, for they all are thy servants.

92. Vnlesse thy law had bene my delights, then had I perished in mine affliction.

93. For ever I will not forget thy precepts, for by them thou hast quickened me.

94. I am thine, I have sought thy precepts.

95. The wicked have waited for me to destroy me; I consider thy testimonies.

96. Of all perfection I have seene an end; large is thy commandment vehemently.

97. O how I love thy law! all the day it is my meditation.

98. Thou makest mee wiser than mine enemies, by thy commandments; for, for ever it is with me.

99. I am more prudent than all my teachers, for thy testimonies are my meditation.

100. I am of more understanding than the Elders, because I have kept thy precepts.

101. I have restrained my feet from every evil way, that I may observe thy word.

102. I have not departed from thy judgements, for thou hast taught me.

103. How sweet are thy sayings to my palate! more than honey to my mouth.

104. By thy precepts I have gotten understanding, therefore I hate every path of falsehood.

105. Thy word is a lampe to my foot, and a light to my path.

106. I have sworn, and will ratifie it, to observe the judgements of thy justice.

107. I am afflicted very vehemently; Iehovah, quicken thou mee according to thy word.

108. The free-offerings of my mouth, favourably accept thou, oh Iehovah; and learne mee thy judgements.

109. My soule is in my hand continually, and thy law I have not forgotten.

110. The wicked have laid a snare for me, and from thy precepts I have not strayed.

111. I possess for heritage thy testimonies for ever, for they are the joy of mine heart.

112. I have inclined mine heart to doe thy statutes, for ever to the end.

113. I hate vaine thoughts, and I love thy law.

114. Thou art my secret place, and my shield, I hopefully wait for thy word.

115. Depart from me yee evil doers, that I may keepe the commandments of my God.

116. Uphold me according to thy saying, that I may live; and let me not be abashed

for my hope.

117. Sustaine me, and I shall be saved, and I will delight in thy statutes continually.

118. Thou hast troden downe all them that stray from thy statutes, for their deceit is falsehood.

119. Like dross thou makest cease all the wicked of the earth, therefore I love thy testimonies.

120. My flesh feeleth horror for dread of thee, and I feare for thy judgements.

121. I have done judgement and justice, leave me not to mine oppressours.

122. Be surety for thy servant, for good; let not the proud oppress mee.

123. Mine eyes faile for thy salvation, and for the sayings of thy justice.

124. Doe with thy servant according to thy mercy, and learne mee thy statutes.

125. I am thy servant, give me understanding, that I may know thy testimonies.

126. It is time for Iehovah to doe, they have made frustrate thy law.

127. Therefore I love thy commandments, above gold, and above fine gold.

128. Therefore, all thy precepts of every thing I hold righteous; I have every way of falsehood.

129. Marvellous are thy testimonies, therefore doth my soule keepe them.

130. The opening of thy words giveth light, giving understanding to the simple.

131. I opened wide my mouth and panted, for I longed for thy commandments.

132. Turne the face unto me, and be gracious to me, according to the judgement towards those that love thy name.

133. Firmly direct my steps in thy saying, and let not any iniquitie have dominion over mee.

134. Redeeme mee from the oppression of men, and I will observe thy precepts.

135. Make thy face to shine upon thy servant, and learne mee thy statutes.

136. Rivers of waters runne downe mine eyes, because they observe not thy law.

137. Lust art thou Iehovah, and righteous thy judgements.

138. Thou hast commanded the justice of thy testimonies, and faithfulness vehemently.

139. My zeale supplieth me, because my distressers have forgotten thy words.

140. Thy saying is fined vehemently, and thy servant loveth it.

141. I am small and despised, thy precepts I have not forgotten.

142. Thy justice is a justice for ever, and thy law is the truth.

143. Distresse and anguish have found me, thy commandments are my delights.

144. The justice of thy testimonies is for ever; make me to understand, that I may live.

145. I have called with the whole heart: answer me, Jehovah; I will keep thy statutes.

146. I have called upon thee, have thou me, and I will observe thy testimonies. 147. I have prevented in the twilight, and cried; I hope-fully waited for thy word. 148. Mine eyes have prevented the night-watches, to meditate in thy saying. 149. Hear me voice, according to thy mercy, Jehovah; according to thy judgement quicken thou me. 150. They draw near that follow after a malicious purpose, they are farre off from thy law. 151. Neare art thou, Jehovah, and all thy commandments are truth. 152. Of old I have knowne of thy testimonies, that thou hast founded them forever.

153. See mine affliction, and release me, for I have not forgotten thy law. 154. Plead my plea and redeeme mee, according to thy saying quicken thou me. 155. Salvation is farre from the wicked, because they seeke not thy statutes. 156. Thy tender mercies are many, O Jehovah; according to thy judgements quicken thou me. 157. Many are my persecutors, and my distressers; from thy testimonies I have not declined. 158. I saw unfaithfull transgressours, and was grieved, for that they observed not thy saying. 159. See, that I love thy precepts, Jehovah, according to thy mercy quicken thou me. 160. The beginning of thy word is truth, and for ever is every judgement of thy justice.

161. Princes have persecuted me without cause, & for thy word mine heart doth stand in awe. 162. I am joyfull for thy saying, as one that findeth much spoile. 163. Falsehood I hate, and I abhorre; thy law I do love. 164. Seven times in a day doe I praise thee, for the judgements of thy justice. 165. Much peace is to them that love thy law, and to them is no stumbling-block. 166. I have hoped for thy salvation, Jehovah, and have done thy commandments. 167. My soule hath observed thy testimonies, and I love them vehemently. 168. I have observed thy precepts and thy testimonies, for all my wayes are before thee.

169. Let my shouting cry come near before thee, Jehovah; according to thy word give thou me understanding. 170. Let my supplication for grace come before thee; according to thy saying, deliver thou me.

171. My lips shall utter praise, when thou hast learned me thy statutes. 172. My tongue shall rebound thy saying, for all thy commandments are justice. 173. Let thine hand be

to helpe me, for I have chosen thy precepts.

174. I have longed for thy salvation, Jehovah, and thy law is my delights. 175. Let my soule live, that it may praise thee, and let thy judgments help me. 176. I have strayed like a lost sheepe; seeke thou thy servant, for I have not forgotten thy commandments.

Annotations.

Perfect in way] intire (or unblemished) in their state or conversation: See Ezek 28. 15. Psalm. 1. 1.

Verf. 2. seeke him] with hope and trust, as the word also importeth, *Esay* 11. 10. with *Rom.* 15. 12. See also *Deut.* 4. 29. *Ier.* 29. 13. 2 *Cher.* 15. 15. The Chaldee translates, seeke his doctrine.

Verf. 3. *Alfoshey* &c.] the Greeke turneth it thus; For, not they that worke iniquitie, doe walke in his wayes.

Verf. 4. to be observed] or, for men to observe. See the notes on *Psalm* 36. 3.

Verf. 5. O that] or, My wishes are thus &c. The Chaldee expounds it, It is good for me that I have directed my wayes.

Verf. 8. very much] or unto vehemencie, vehemently, that is, utterly: alike prayer is against Gods anger, *Esay* 64. 9. Or, it may here have reference to the former, I will keep thy statutes with vehemencie, if thou forsake me not.

Verf. 10. let me not wander] or make mee not to erre; in Greeke, repell me not.

Verf. 14. as above] as that which is superior to all riches; or, as for all abundant wealth.

Verf. 16. delight] or solace, recreate my selfe.

Verf. 18. *Uncover*] or unweile. that I may] or, and I shall: (softer in this and other Psalmes often. See *Psalm* 43. 4.)

Verf. 19. in the earth] or in the land: See *Psalm* 39. 13.

Verf. 20. for desire] or, with desiring, or to desire; as the Greeke saith, my soule coveteth to desire. A like forme of the Hebrew word is in *Ierem.* 31. 12.

Verf. 23. spake] or talked of me; spake largely and freely: See the word in this forme, *Ezek.* 33. 30.

Verf. 24. men of my counsel] that is, my counsellors, they with whom I consult. So in *Esay* 40. 13. man of his counsel, it is turned in Greeke *Symboulos*, *Rom.* 1. 13. that is, Counsellor.

Verf. 25. quicken me] or, spare my life, as *Ios.* 9. 15.

Verf. 26. answeredst me] which the Chaldee expoundeth, acceptedst my prayer.

Verf. 27. and I will] or, that I may; as *verf.* 18. and 32.

Verf. 28. *drepperh*] to witte, seares, that is, weepeth: as *Iob* 16. 20. raise up] or, confirme; *Isa.* 41. 10. *verf.* 38. and 106.

Verf. 30. of faithfulness] or faith, that is, a sure and

and faithfull way. *proposed*] to wit, before me, as *Psalm* 16. 8.

Verf. 32. enlarge] that is, amplify and increase with wilddome, as *I King* 4. 29. (as to want an heart, is to be foolish, *Prov.* 9. 4.) or, with comfort, as *Isa.* 60. 5. or love, as 2 *Cor.* 6. 11.

Verf. 33. to the end] Greeke, continually; some turne it, for rewards, as after the Greeke doth; *verf.* 112. The Hebrew properly is the heele or foot-sole; figuratively the end, and sometime reward: see *Psalm* 19. 12. that I may] or, and I shall keepe &c. So *verf.* 34.

Verf. 37. Turne away] or Make passe, trans-ferre: so *verf.* 39. from seeing] or, that they see not, *Psalm* 69. 24. and 66. 18.

Verf. 38. Confirme] or raise up, that is, performe and doe it, as 2 *Sam.* 7. 25. and that continually, as *Deut.* 27. 26. with *Gal.* 3. 10. So, to confirme words, 2 *King.* 23. 3. is to doe them, 2 *Chron.* 34. 31. which] that is, which servant is given (or ad-dicted) to thy seare, or which word is given for the seare of thee, that thou mayest be feared.

Verf. 41. come] that is, be performed, as *Iudg.* 13. 12.

Verf. 42. answer] Hebr. answer him word, that is, returne him answer, as this phrase importeth, 2 *Sam.* 14. 13. 1 *King.* 20. 9. and 12. 16. so *Prov.* 27. 11. Or, answer him the matter.

Verf. 43. very much] or unto vehemencie, vehemently, as *verf.* 8. and it may be referred to the word, vehemently true; or to the former, pull not utterly.

Verf. 45. in a large room] or, in wideness, that is, at libertie, cheerfully, free from feares, distresses, &c. *Psalm* 4. 2. and 18. 20. and 118. 5.

Verf. 48. lift my hands] that is, put my hands to the practise of thy law with earnestnesse.

Verf. 53. A burning horror] a storme of terror and dismay, as the Greeke saith, *swowes* or fainting: see *Psalm* 11. 6. for] or from the wicked; a storme of trouble raised by them.

Verf. 54. songs] theames, or arguments of singing. the house] the earthly house of this tabernacle, where man sojourneth in his body: as 2 *Cor.* 5. 1. &c. in Greeke, the place, that is, where soever I sojourn.

Verf. 56. This was] Thus ordered I the course of my life; or, this varietie of estate, persecution, consolation, &c. bestell me.

Verf. 57. my portion] that is, as the Greeke explaineth, O Lord thou art my portion, as *Psalm* 142. 6. and 16. 5. *Ier.* 10. 16. or, my portion, O Lord; shall be to keep thy words.

Verf. 58. besought] or intreated: see *Psalm* 45. 13.

Verf. 59. thought upon] considered and counted; the Chaldee saith, I thought to make good my wayes.

Verf. 60. delayed not] or, distracted not my selfe, to wit, with worldly cares, teares, pleasures, &c.

Verf. 61. Bands] or Cords, as the Greeke also turneth it, or Companies, as the Chaldee explaineth it: for a band of Prophets, for a company of them, 1 *Sam.* 10. 10.

Verf. 66. reason] or behaviour: Hebr. *raße* or favour: see *Psalm* 34. 1.

Verf. 67. afflicted] or answered, cried, to wit, for my affliction.

Verf. 69. forged] or composed, adjoined: so *Iob* 13. 4.

Verf. 70. *grasse*] congealed; and so made hard and senselesse, in Greeke, *cradled* as milk. Compare *Act.* 1. 8. 17. *Ephes.* 4. 18.

Verf. 71. thousands] to wit, of peeces, as is expressed, *Psalm* 68. 31. the Chaldee expoundeth it, of talents.

Verf. 73. fashioned] or fitted, composed. Compare *Iob* 10. 8.

Verf. 75. with faithfulness] or in faith, or truth. God is faithfull, which will not suffer us to be tempted above that we are able, but will give the issue with the temptation, &c. 1 *Cor.* 10. 13.

Verf. 78. depraved] perverted, wronged mee, dealt perversely with me; or, would pervert me from the right way.

Verf. 79. turne to me] in Chaldee, turne to my doctrine.

Verf. 80. perfect] sincere, in Greeke, without spot, unblemished, as *verf.* 1.

Verf. 81. fainteth] faileth, or, is consumed, to wit, with desire. So *Psalm* 84. 2. faile] or, are consumed, as before, and *verf.* 123. See *Psalm* 69. 4. 1 *Sam.* 2. 33.

Verf. 83. in the smock] that is, drie and wrin-cled. Compare *Psalm* 52. 4. and 102. 4.

Verf. 84. daies] to wit, of affliction: see *Psalm* 37. 12. and 116. 2.

Verf. 85. digged pits] to take away my life, *Psalm* 37. 7. the Greeke saith, told me tales, to intrap mee with errors.

Verf. 86. faithfulness] or faith, that is, faith-ful, true.

Verf. 89. is steadfast] or, standeth fast, abideth: compare *Isa.* 40. 8.

Verf. 90. published] or pity sealed: See *Eccle.* 1. 14.

Verf. 91. To thy] that is, According to thy ordinations; or, For thy judgements; in the manner and to the ends that thou appointedst them, they stand and continue, as *Psalm* 33. 9.

Verf. 96. of all perfection] or consummation, that is, of every most perfect thing. large] or broad, wide, meaning infinite.

Verf. 98. thou makest] or makest. it is with me] or, it is mine, that is, thy law (or every one of thy commandments) is mine.

Verf. 103. my palate] that is, my taste.

Verf. 105. a Lampe] or, a candle, lantern: so *Prov.* 6. 23. Compare *Iob* 19. 8.

Verf. 106. *sworne*] making covenant to walke in thy law, as *Nehem.* 10. 29. ratify] per-forme, or stablish.

Verf. 108. free-offerings] or, voluntaries: see *Psalm* 54. 8.

Verf. 109. in my hand] or palme, that is, I am in danger of my life. See the like phrase, *Iudg.* 12. 3. 1 *Sam.* 19. 5. and 28. 21. So the Chaldee explaineth it, my soule is in danger, as if it were upon my hand.

PPPPPP Verf. 412.

112 Ver. 112. *to the end* [as ver. 33. Here the Greeke turneth it, for reward, respecting the end and reward of faith and obedience, as *Psalm* 19. 12. *Heb.* 11. 26. 1 *Pet.* 1. 8. 9.

113 Ver. 113. *vaine thoughts* [or] *wavering cogitations*, or *vaine thinkers*, as the Chaldee explaineth it; the Greeke also turning it, *transgressors of law*. It hath the name of *top-branches of trees*; figuratively applied to the *thoughts* or *opinions* of the minde, wavering and uncertaine, as 1 *King* 18. 21. or persons distracted with their owne cogitations.

117 Ver. 117. *delight* [or], *have respect*, or *contem-plate, meditate delightfully*.

119 Ver. 119. *Like dross* [or] consumed with the fire of thy wrath. See *Ezek.* 23. 13. — 12. *Prov.* 25. 4. 5. *makest cease* [that is, removest, or takest away].

120 Ver. 120. *feeleth horror* [as when the haire stands up for feare; and by itselfe, may be meant the haire of his flesh, as is exprest, *Iob* 4. 15. from whence this phrase seemeth to be taken].

121 Ver. 121. *Be surety* [answering for, and defending him]. Or, *give sweetnesse* (or *delights*), *unto him*.

126 Ver. 126. *to doe* [or] *work*, *sliewing his power*: The Chaldee otherwise, *It is time to doe the will of the Lord*. *made frustrate* [of none effect, or dissipated]: See *Psalm* 33. 10.

128 Ver. 128. *bold righteous* [or] *make righteous*: that is, *doe csteems, and defend to be most right, and doe rightly* of them.

130 Ver. 130. *The opening* [or] *doore*, that is, the declaration (as the Greeke interpreteth it) [or] the first entrance into them.

132 Ver. 132. *according to the judgement* [that is, as is right and meet, and becometh]; or, after the manner, wont and custome that thou usest. So judgement is for manner, or custome, *Gen.* 40. 13. *Iob* 6. 15. 1 *Sam.* 2. 13. and 17. 11.

136 Ver. 136. *they* [men in generall, or the wicked; as after, ver. 158].

137 Ver. 137. *righteous* [to wit, is every of thy judgements; or] *upright* [as thou in thy judgements].

138 Ver. 138. *justice of thy testimonies* [that is, thy just and very faithfull testimonies. Or, justice, thy testimonies and faith].

139 Ver. 139. *suppreſſeth* [or] *cutteth off*, that is, *con-sumerh*. Compare *Psalm* 69. 10.

140 Ver. 140. *finer* [purified as in fire, *Psalm* 12. 7].

142 Ver. 142. *for ever* [that is, everlasting]: *Io ver.* 144.

143 Ver. 143. *found* [that is, comes upon me, as *Psalm* 116. 3].

144 Ver. 144. *justice of &c.* [or, Thy testimonies are just &c.].

147 Ver. 147. *prevented* [to wit, thee, with prayer, as *Psalm* 88. 14. and 95. 2. *twilight*] the dawning of the morning, as the Chaldee explaineth it, and the Hebrew sometime signifyeth, *Iob* 7. 4.

148 Ver. 148. *watches* [see *Psalm* 63. 7. and 90. 4. and 119. 62. The Chaldee saith, the morning and evening watches].

149 Ver. 149. *judgement* [equitie, or custome, as ver. 132].

Ver. 160. *the beginning* [or, the head, but the Greeke and Chaldee doe explaine it, from the beginning thy word is truth; and so for ever. Or, taking head for excellencie, thy most excellent word is truth].

Ver. 164. *Seven times* [that is, often, for seven is used for many, as *Levit.* 26. 18. *Prov.* 24. 16. and 26. 25. 1 *Sam.* 2. 5].

Ver. 165. *is no stumbling blocke* [or, they have no offence, (or scandal.)] So in 1 *Iob* 2. 10. be that loveth his brother, there is no scandal in him. Hee walkes without feare of falling.

Ver. 172. *reſound* [or, sing, *Hebr.* answer].

Ver. 175. *Let my soule live* [that is, Let mee wholly live: as on the contrary, let my soule die, *Iudg.* 16. 30].

Ver. 176. *a loſt ſheepe* [a ſheepe of perdition, or perishing, that is, ready to perih. *As he* like ſheepe have gone aſtray, *Iſa.* 53. 6].

PSAL. CXX.

The Prophet prayeth againſt, and reproveth the evill tongue: 5 and complaineth of his neceſſary converſation with the wicked.

A ſong of degrees.

Vnto Iehovah, in my diſtreſſedneſſe, I cried, and he answered me. Iehovah, deliver thou my ſoule from the lip of falſhood, from the tongue of deceit.

What ſhall it give thee, and what ſhall it adde to thee, tongue of deceit. Sharpe arrows of a mightie one, with coales of Iuniper. Woe is me that I ſojourne with Meſhec, dwell with the tents of Kedar. My ſoule it hath much dwelt with him that hateth peace. I am for peace, and when I ſpeake, they are for warre.

Annotations.

OF degrees [or] of aſcenſions, of heights: (*Hebr.* *ham-mahaloth*), that is, a *Psalm* to be ſung with an high voice; as the Levites are ſaid to praise God with a great voice on high, (*Hebr.* *le-mahaloth*) 2 *Chron.* 20. 19. Or, this title noteth the excellencie of the ſong, for ſhort, grave and pithy ſentences; as *Adam ham-mahalah*. is a man of eminencie, (or of high degree,) 1 *Chron.* 17. 17. Sandy odier waics is this title underſtood, as of the ſtaires that went up to the houſe of the Lord, whence the fingers ſhould ſtand; and this the Chaldee favoureth: alſo of the coming up from Babylon, (called *mahalab*, an aſcenſion, *Ezr.* 7. 9.) &c. Fifteene *Psalmes* together have this title prefixed. *diſtreſſedneſſe* [that is, ſore diſtreſſe]: the Hebrew addeth a letter to increaſe the ſignification; ſo, *helpleſſneſſe*, for full helpe, *Psalm* 44. 27. cried [in Chaldee, prayed, and he received my prayer. Ver. 3.

3 Ver. 3. *What ſhall it give* [or, (as the Greeke hath) *what ſhall be given*, that is, *what good, or profit ſhall thou get*] meaning, none at all. The verbe active is often uſed paſſively; ſee *Psalm* 32. 9. and 36. 3. Or, *what ſhall be* (meaning God, or any one) give to thee, O deceitfull tongue? it adde [or be adde] to wit, as good, or advantage: ſo *Psalm* 115. 14. tongue [this may alſo be read, *what ſhall the tongue of deceit give to thee*, that is, *profit thee*, ſpeaking to the calumniator.

4 Ver. 4. *arrows, &c.* [This may note out the hurt of a guiſlell tongue, whose evill words are like arrows, *Pſ.* 64. 4. *Prov.* 25. 18. or, the reward which God will give the deceitfull tongue, his plagues; like arrows, *Pſ.* 45. 6. *Dent.* 32. 23, *Ezek.* 5. 16. coales of Iuniper] which wood in burning ſmellethe ſweet, but the coales thereof burne extremely, and laſt long; ſo that under the aſhes the glowing coales may be kept (as ſome write) a yere long. So it fitly noteth the long laſting inſamy of an evill tongue. Or, if we referre it to Gods judgements, they are ſevere and durable, as *Dent.* 28. 59. *Pſ.* 18. 9. and 140. 11.

5 Ver. 5. *ſojourne* [or] *am a pilgrim, a ſtranger*. with Meſhec [that is, with a proſane and barbarous people, like the poſteritie of Meſhec and Kedar, mentioned in *Gen.* 10. 2. and 21. 13. Meſhec ſignifieth length or protraction, and to may here be taken for no proper name, but I ſojourne ſo long and thus the Greeke turneth it, *my peregrination is prolonged*. Tents of Kedar] the ſonne of Iſmael, *Gen.* 25. 13. whose children dwell in Arabia, *Eſa.* 21. 13. — 17. therefore the Chaldee here turneth it *Arabians*, they dwell in Tents or Cottages in the wilderneſſe, as ſhepherds. See alſo *Eſa.* 41. 11. *Ier.* 49. 18, 29. *Ezek.* 27. 21.

6 Ver. 6. *it hath much* [or, to it ſelfe (in it own ſeeming) bath long dwelt]: ſo *Psalm* 123. 4.

7 Ver. 7. *for peace* [or] *to peace* (as after for or to warre) that is, addeſt thereto; or underſtand, a man of peace, that is, peacefull, as the Greeke expoundeth it ſo *Iob* 5. 24. and 21. 9. 2 *Sam.* 17. 3. See the like phraſe *Psalm* 109. 4. Alſo in *Obad.* 7. thy bread, for, men of thy bread.

PSAL. CXXI.

The great ſafeſie of thoſe that truſt in Gods protection.

A Song of degrees.

I Lift up mine eyes unto the mountains, from whence ſhall come mine helpe. Mine helpe cometh from with Iehovah, which made heavens and earth. Let him not give thy foot to be moved, let him not ſlumber that keepeth thee. Loe he will not ſlumber nor ſleepe, that keepeth Iſrael. Iehovah is thy keeper, Iehovah thy ſhadow upon thy right hand. The Sunne ſhall not

ſmite thee by day, nor the Moone by night. Iehovah will keep thee from all evill, he will keep thy ſoule. Iehovah will keep thee going out and thy coming in, from this time and for ever.

Annotations.

OF degrees [or] *for degrees*, or *aſcenſions*: ſee the firſt note on the former *Psalm*. the mountains [Sion and *Moriſſah*, where was the Sanctuary of God, who had his foundation in the holy mountains, *Pſ.* 87. 1. w^h was a figure of the heavens, *Heb.* 9. 24. and ſometime mountains and heavens are uſed for the ſame, as *Pſ.* 88. with 2 *Sam.* 22. 8. So the meaning is, that when he looked up to God for helpe, he received it. Or we may read it thus; *Shall I lift up mine eyes to the mountains?* that is, to the places where Idols are worſhipped, *Dent.* 12. 2. as if he ſhould ſay, ſhall he ſeek from me. For in vaine is helpe expected from the hills, or the multitude of the mountains ſent in Iehovah our God is the ſalvation of Iſrael, *Ier.* 3. 23. The lifting up of the eyes ſignifieth hope and expellation, *Ezek.* 18. 6. So *Psalm* 123. 1.

Ver. 3. *to be moved* [or, to ſlide, or to commotion, which meaneth a ſtaying into evil]: ſee *Psalm* 38. 17. *no ſlumber* [that is, not neglect any care or diligence for thy good, *Psalm* 132. 4. *Prov.* 6. 4. *Eſa.* 5. 27].

Ver. 5. *shadow* [that is, protection, comfort and reſreſhing from heat, *Eſa.* 5. 4. and 4. 6. *Nam.* 14. 9. See alſo *Psalm* 109. 3. 1.

Ver. 6. The Sunne [which annoyeth with heat, as the Moone doth with cold vapours, *Ier.* 4. 8. *Gen.* 3. 10. And the Sunne and Moone being rulers of day and night, *Psalm* 136. 8, 9. imply all other things whatſoever. But this hath reference to Gods protection of Iſrael in the wilderneſſe, *Exod.* 13. 21. *Eſa.* 4. 5.

Ver. 8. Thy going out and coming in [that is, all thy adminiſtration, affairs and actions. See the like phraſe, *Dent.* 28. 6. 2 *Chron.* 1. 10. 2 *Sam.* 3. 25. *Aſa.* 1. 21. and 9. 28.

PSAL. CXXII.

David's joy for the Church, and prayer for the peace thereof.

A Song of degrees, of David.

I Rejoyced in them that ſaid unto me, We will go into the houſe of Iehovah. Our feet have been ſtanding in thy gates, O Ieruſalem: Ieruſalem builded as a citie that is joynted toſt ſelfe together. Whether the tribes goe up, the tribes of Iah, to the teſtimonie of Iſrael, to confeſſe unto the name of Ieho.

Iehovah. For there are set thrones for judgement, thrones of the house of David. Aske ye the peace of Ierusalem; safe quietnesse have they that love thee. Peace be in thy fort, safe quietnesse in thy Palaces. Because of my brethren and my neighbours, I will speake, O peace be in thee. Because of the house of Iehovah our God, I will seeke good for thee.

Annotations.

In them [or, for them] Greeke, for the things that Iehovah said, we will; or, let us go; exhorting one another, as Deut. 33. 19. house which the Chaldee expoundeth, house of the Sanctuary of the Lord.

Vers. 3. joyned to it selfe] compass, fully framed and builded together, for an habitation of God through the spirit, Ephes. 2. 21, 22. so the curtains of the tabernacle were joynted, Exod. 26. 3.

Vers. 4. to the testimony] that is, the Ark, wherein were the tables of testimony, and from whence God testified his presence by oracle, Exod. 25. 22, 23. or, by the testimony to Israel, that is, according to the charge given for their coming thither, Deut. 16. 16, 17.

Vers. 5. as yet] or, yet standers; that is, they stand, or remaine still, or, are yet active for pallive, as Psal. 36. 3. of the house] or, for the house, that is, the posterities, as Psal. 135. 20. The Chaldee saith, for the Kings of the house of David.

Vers. 6. Aske] that is, Desire, or pray for the peace in Greeke, the things that belong to the peace: see the like speech, Luke 19. 43. Jer. 29. 5. safe quietnesse have] or, they shall have safe quietnesse, as tranquillity, prosperitie: the word meaneth both quietnesse from troubles, and abundance of welfare: so Psal. 30. 5. and 73. 4.

Vers. 7. fort] or rampart, frontier, whereof he speaketh in Lament. 3. 3.

Vers. 9. good for thee] thy good, as Heb. 1. 10.

P S A L M E. CXXIII.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A Song of degrees.

Vnto thee lift I up mine eyes, O thou that sittest in the heavens. Lo, as the eyes of servants are unto the hand of their Masters, as the eyes of a maiden unto the hand of her mistress, so our eyes unto Iehovah our God, untill that hee be gracious unto us. Be gracious to us Iehovah, be gracious to us: for we are very much filled with contempt. Our soule is in

very much filled with the scorning of those that are at ease, the contempt of the proud.

Annotations.

Streff] that is, reignest, governest, judgest: for Heaven is Gods throne, Esai. 66. 1.

Vers. 2. that he be gracious] or show mercie; this noteth continual prayer without fainting, as Luke 18. 1. — 7.

Vers. 4. it is or, to it selfe, as Psal. 120. 6. of the proud] or, be to the proud; as a Prayer that the evil may turne upon themselves.

P S A L M E. CXXIV.

David teacheth Israel to blesse God for their deliverance.

A Song of degrees of David.

Except Iehovah, that he had beene for us, now let Israel say: Except Iehovah, that he had beene for us, when men rose up against us: Then they had swallowed us up alive, when their anger was kindled against us. Then the waters had overflowed us, the streame had passed over our soule. Then the proud waters had passed over our soule. Blessed be Iehovah, who hath not given us for a prey unto their teeth. Our soule, as a bird is escaped out of the snare of the fowlers; the snare is broken, and we are escaped. Our helpe is in the name of Iehovah, the maker of heavens and earth.

Annotations.

Except Iehovah, that he] or, But for Iehovah who was. The Chaldee saith, Except the word of the Lord, &c.

Vers. 2. men] in Chaldee, sinfull men.

Vers. 4. waters] that is, sinfull people, as Isa. 59. 19. Rev. 17. 15.

Vers. 5. proud waters] the Chaldee expoundeth it, the King whose Camp is like the high waters of the Sea.

P S A L M E. CXXV.

The safety of such as trust in God. A prayer for the godly, and against the wicked.

A Song of degrees.

They that trust in Iehovah, shall be as mount Sion which is not moved, but remaineth for ever. Ierusalem, the moun-

mountaines are round about it, and Iehovah is round about his people, from this time and for ever. For the rod of wickednesse shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evil. Doe good, O Iehovah, unto the good, and to the righteous in their hearts. But they that turne aside to their crookednesse, Iehovah will lead them away with the workers of painfull iniquitie: Peace shall be upon Israel.

Annotations.

They that trust] The Chaldee explaineth it, The just which trust in the word of the Lord.

Vers. 2. and Iehovah] that is, and so Iehovah, which the Chaldee expoundeth, the divine presence (or majestic) of the Lord.

Vers. 3. of wickednesse] that is, of the wicked, as pride, for proud men, Psal. 36. 12. and their rod meaneth their dominion, or power, as Psal. 2. 9. [or] that is, inheritance, as Isai. 18. 11. 1 Pet. 5. 3.

Vers. 5. crookednesse] crooked wayes, or, vices, lead them away, or make them goe away, that is, to die, as 1 Chron. 17. 11. compared with 2 Sam. 7. 12. So the Chaldee paraphrasth, will lead them to Hell, and their part shall be with the workers of iniquitie.

P S A L M E. CXXVI.

The Church celebrating her incredible returne out of captivitie, prayeth for, and prophesieth the good success thereof.

A Song of degrees.

When Iehovah returned the captivitee of Sion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joyfull shouting; then said they among the heathens, Iehovah hath done very great things with them. Iehovah hath done very great things with us, we are joyfull. Turne thou, O Iehovah, our captivitee, as the streames in the South. They that sow with teares, shall reap with joyfull shouting. He going goeth, and weepeth, bearing the sowing seed; he comming commeth with joyfull shouting, bearing his sheaves.

Annotations.

The captivitee] or, the reverflow, that is, the multitude of captives returning from bondage. See

Psal. 14. 7. and 68. 19. Dent. 30. 3. The returne from Babels bondage figured our redemption by Christ, E. 1. 10. 21. 22. Rom. 9. 17. And to returne the captivitee, sometime is to restore all that was lost, Job 42. 10. that dream] that felt joy and comfort incredible, which we doubted whether it were true or not; as said Peter, Act. 12. 9. See also Esai. 29. 7. 8. The Chaldee expoundeth it, like sleepers which wake from their dreame.

Vers. 2. joyfull shout] or song, or still singing: so vers. 5. 6. Compare Job 8. 21. done very great things] or done magnificently, or magnified his doing, as the Greeke translateth this phrase, in Joel 2. 20. the Hebraisme being, he hath magnified to doe, like that in 2 Chron. 33. 6. Manasse multiplied to doe (that is, did much) evil. with them] or with these men.

Vers. 4. our captivitee] that is, the rest of the captives which remaine yet behind, bring them also. So captivitee is for captives, Esai. 11. 24, 25. in the South] that is, in the dry grounds for the Hebrew word significth, and so South land, were waterlesse, Isai. 1. 15. Here we may understand, this shall be as rivers in the South. The Chaldee paraphrasth, as the land is turned when water springs brake forth into it, in time of drought.

Vers. 5. shall reape] or, let them reape: as continuing the former prayer for after.

Vers. 6. He going goeth] that is, every sower forementioned: therefore the Greeke saith, they did goe: going goe; which phrase meaneth continual and diligent going. the sowing seed] the seed to be sowne, Hebr. the drawing of the seed, that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the day of seed, that is, the seed-baker. Some draweing is, purchasing, as Job 28. 18. which may also be minded here, the purchased (that is, precious) seed.

P S A L M E. CXXVII.

The vertue of Gods blessing in all estates. 3 Good children are his gift.

A Song of degrees for Solomon.

If Iehovah build not the house, in vaine doe the builders thereof labour therein: if Iehovah keepe not the citie, in vaine doth the keeper wake. It is vaine for you to rise up early, to sit up late, to eat the bread of sorrowes; so he will give his beloved sleepe.

Loe, sonnes are an heritage of Iehovah; the fruit of the wombe, his wages. As arrows in the hand of a mighty man, so are sonnes of the youth. O blessed is the man that hath filled his quiver with them: they shall not be abashed, when they shall speake with the enemies in the gate.

Annotations.
1 **F**or Solomon as P[sa]. 7. 1. or of Solomon. The
2 **Chaldean** in Chaldean, the **Chaldean** in
3 **Chaldean** in Chaldean, the **Chaldean** in
4 **Chaldean** in Chaldean, the **Chaldean** in
5 **Chaldean** in Chaldean, the **Chaldean** in
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14 **Chaldean** in Chaldean, the **Chaldean** in
15 **Chaldean** in Chaldean, the **Chaldean** in
16 **Chaldean** in Chaldean, the **Chaldean** in
17 **Chaldean** in Chaldean, the **Chaldean** in
18 **Chaldean** in Chaldean, the **Chaldean** in
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22 **Chaldean** in Chaldean, the **Chaldean** in
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Annotations.
1 **O** Happy or Blessed: as P[sa]. 1. 1.
2 Ver[bi]. 2. When thou [or] For [or] then
3 **Happy** or **Blessed**: as P[sa]. 1. 1.
4 Ver[bi]. 2. When thou [or] For [or] then
5 **Happy** or **Blessed**: as P[sa]. 1. 1.
6 Ver[bi]. 2. When thou [or] For [or] then
7 **Happy** or **Blessed**: as P[sa]. 1. 1.
8 Ver[bi]. 2. When thou [or] For [or] then
9 **Happy** or **Blessed**: as P[sa]. 1. 1.
10 Ver[bi]. 2. When thou [or] For [or] then
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12 Ver[bi]. 2. When thou [or] For [or] then
13 **Happy** or **Blessed**: as P[sa]. 1. 1.
14 Ver[bi]. 2. When thou [or] For [or] then
15 **Happy** or **Blessed**: as P[sa]. 1. 1.
16 Ver[bi]. 2. When thou [or] For [or] then
17 **Happy** or **Blessed**: as P[sa]. 1. 1.
18 Ver[bi]. 2. When thou [or] For [or] then
19 **Happy** or **Blessed**: as P[sa]. 1. 1.
20 Ver[bi]. 2. When thou [or] For [or] then
21 **Happy** or **Blessed**: as P[sa]. 1. 1.
22 Ver[bi]. 2. When thou [or] For [or] then
23 **Happy** or **Blessed**: as P[sa]. 1. 1.
24 Ver[bi]. 2. When thou [or] For [or] then
25 **Happy** or **Blessed**: as P[sa]. 1. 1.
26 Ver[bi]. 2. When thou [or] For [or] then
27 **Happy** or **Blessed**: as P[sa]. 1. 1.
28 Ver[bi]. 2. When thou [or] For [or] then
29 **Happy** or **Blessed**: as P[sa]. 1. 1.
30 Ver[bi]. 2. When thou [or] For [or] then
31 **Happy** or **Blessed**: as P[sa]. 1. 1.
32 Ver[bi]. 2. When thou [or] For [or] then
33 **Happy** or **Blessed**: as P[sa]. 1. 1.
34 Ver[bi]. 2. When thou [or] For [or] then
35 **Happy** or **Blessed**: as P[sa]. 1. 1.
36 Ver[bi]. 2. When thou [or] For [or] then
37 **Happy** or **Blessed**: as P[sa]. 1. 1.
38 Ver[bi]. 2. When thou [or] For [or] then
39 **Happy** or **Blessed**: as P[sa]. 1. 1.
40 Ver[bi]. 2. When thou [or] For [or] then
41 **Happy** or **Blessed**: as P[sa]. 1. 1.
42 Ver[bi]. 2. When thou [or] For [or] then
43 **Happy** or **Blessed**: as P[sa]. 1. 1.
44 Ver[bi]. 2. When thou [or] For [or] then
45 **Happy** or **Blessed**: as P[sa]. 1. 1.
46 Ver[bi]. 2. When thou [or] For [or] then
47 **Happy** or **Blessed**: as P[sa]. 1. 1.
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77 **Happy** or **Blessed**: as P[sa]. 1. 1.
78 Ver[bi]. 2. When thou [or] For [or] then
79 **Happy** or **Blessed**: as P[sa]. 1. 1.
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89 **Happy** or **Blessed**: as P[sa]. 1. 1.
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93 **Happy** or **Blessed**: as P[sa]. 1. 1.
94 Ver[bi]. 2. When thou [or] For [or] then
95 **Happy** or **Blessed**: as P[sa]. 1. 1.
96 Ver[bi]. 2. When thou [or] For [or] then
97 **Happy** or **Blessed**: as P[sa]. 1. 1.
98 Ver[bi]. 2. When thou [or] For [or] then
99 **Happy** or **Blessed**: as P[sa]. 1. 1.
100 **Happy** or **Blessed**: as P[sa]. 1. 1.

Annotations.
1 **Greece** faith, **finners**. **furrow** and **furrows**, that
2 **every** of them, (for the Hebrew hath both read-
3 ings) meaning their injuries, or iniquities, as the
4 **Greece** turneth it.
5 Ver[bi]. 4. cord [or] cords, or ropes; one put for many:
6 see P[sa]. 8. 9. by cords, meaning counsels and
7 enterprises, wherewith they drew the plough of
8 their iniquities, E[sa]. 5. 18.
9 Ver[bi]. 5. Let them [or] They shall be abashed.
10 Ver[bi]. 6. pulleth it off [or] pulleth out, namely, the
11 book to cur it. The Chaldean explains it, which
12 before it flourisheth, an East wind cometh and blow-
13 eth on it, and it withereth.
14 Ver[bi]. 7. his bosome [or] his arms; as E[sa]. 49. 22.
15 or lap.
16 Ver[bi]. 8. we blesse you [or] the Chaldean addeth, and
17 they answer them not, we blesse you, &c. taking
18 this latter branch to be the harvest mens answer,
19 as in Ruth 2. 4.
20 **PSAL. CXXX.**
21 The Psalmist praying out of deepe afflictions, pro-
22 fesseth his hope and patience, and exhorteth Israel to
23 the like.
24 **A Song of degrees.**
25 **O** Vt of the deepes doe I call unto thee
26 Iehovah. Lord, heare my voyce,
27 let thine eares be attentive to the
28 voyce of my supplications for grace. If
29 thou shouldest observe iniquities, O Iah,
30 Lord, who shall stand? But with thee is
31 forgiveness, that thou maist be feared.
32 I earnestly expect Iehovah, my soule earnestly
33 expecteth, and for his word doe I hope-
34 fully wait. My soule for the Lord, more than
35 watchmen for the morning, watchmen for
36 the morning. Let Israel hopefully wait for
37 Iehovah, for with Iehovah there is mercy, and
38 with him is much redemption. And he will
39 redeeme Israel from all his iniquities.
40 **Annotations.**
41 **D** Expi[er] or low places, that is, great calamities,
42 P[sa]. 69. 3. 15. with heavy deepe afflictions,
43 and lowliness of minde.
44 Ver[bi]. 3. shall stand [or] can subsist? meaning, no
45 man can.
46 Ver[bi]. 6. watchmen [or] warders, keepers. Which
47 the Chaldean explaineth thus, more than they which
48 observe the morning watch, which they observe that
49 they may offer the morning sacrifice. for [or] to
50 the morning.
51 Ver[bi]. 8. his [or] their iniquities: see the note on
52 P[sa]. 25. 22.
53 **PSAL. CXXXI.**
54 David professeth his humilitie, and exhorteth Is-
55 rael to hope in God.
56 **A Song of degrees.**
57 **I**ehovah, mine heart is not haughty, nei-
58 ther are mine eyes lofty, neither walke I
59 in great matters, and too marvellous for
60 me. If I have not composed and filled my
61 soule, as a weaned child with his mother; as a
62 weaned child with me is my soule. Let Is-
63 rael hopefully wait for Iehovah, from this
64 time and for ever.

Annotations.
1 **H** Aughty [or] lifted up, with pride: see Dent. 17.
2 20. Prov. 16. 5. 2 Chron. 3. 25. 26. P[sa]. 101.
3 5. marvellous [or] that is, too hard for me, high and
4 above my reach: as P[sa]. 139. 6.
5 Ver[bi]. 2. If I have not [or] that is, Surely I have: an
6 oath, whereof part is concealed; see P[sa]. 95. 11.
7 Lev. 49. 20. composed, or put fit and in order. The
8 Chaldean expoundeth it, If I have not put my hand
9 on my mouth, and silenced my soule, till it might heare
10 the words of the Law, as a weaned child on his mo-
11 thers breasts, &c. stilled [or] made silent, restrain-
12 ing it from noisome lusts, as a weaned child
13 that is, meeke, modest, humble, submissive, simple,
14 &c. See Mat. 18. 1, 2, 3, 4.
15 **PSAL. CXXXII.**
16 **David** care to bring home the Ark of God.
17 His prayer at the removing thereof. 11 The
18 Lords oath and promises to David & to the Church.
19 **A Song of degrees.**
20 **I**ehovah, remember unto David all his af-
21 fliction. How he, sware unto Iehovah,
22 vowed unto the Mighty one of Iakob,
23 If I enter into the tent of mine house; If I goe
24 up on the pallet of my beds. If I give sleepe
25 to mine eyes, slumber to mine eyelids. Un-
26 till I find a place for Iehovah, dwelling places
27 for the Mighty one of Iakob. Lo, we heard
28 it as in Ephrathah, we found it in the fields
29 of the wood. We will goe into his dwell-
30 ing places; we will bow downe our selves at
31 the footstool of his feet. Arise Iehovah to
32 thy rest, thou, and the Ark of thy strength.
33 Let thy Priests be clothed with justice, and
34 let thy gracious Saints joyfully shout. For thy
35 servant Davids sake, turne not away the
36 face of thine Anointed. Iehovah sware un-
37 to David, truth; he will not turne from it; of
38 the fruit of thy wombe will I set upon thy
39 throne. If thy Sonnes keepe my Covenant,
40 and my Testimony that I shall teach them;
41 also their sonnes even to perpetuities, shall
42 sit

13 sit upon thy throne. For Ichovah hath
14 chosen Sion, hath desired it for his seat.
15 This is my rest even to perpetuitie, here will
16 I sit, for I have desired it. Her visitals I
will blessing bleste, her poore I will satisfie with
bread. And her Priests I will cloath with
salvation, and her gracious Saints shall
17 shouting shout joyfully. There will I make
the horne of David to bud; I have ordain-
18 ed a lampe for mine Anointed. His ene-
mies will I cloath with shame, and on him
his crowne shall flourish.

Annotations.

1 Vnto David] or for him, that is, for good unto
him: or, David with all his affliction. So Psal.
137-7. affliction] or, humiliation, afflicting care,
for to have the Ark brought home unto him,
1 Chron. 13. 1, 2, 3. 12. and 15. 1, 2. &c. or, to build
God an house, 2 Sam. 7. 1, 2.
2 Ver. 2. the Mighty one] in Greeke, the God of
Iakob; so called first by Iakob himselfe, Gen. 49. 24.
This title is also given to other things, as Psal.
78. 25. and 22. 13.
3 Ver. 3. If I enter] that is, surely I will not enter:
see Psal. 95. 1. and 89. 36. Compare this care of
David with the contrary negligence of the peo-
ple, Hag. 1. 4. 2 Sam. 7. 1, 2. mine house] men-
tioned, 1 Chron. 15. 1.
5 Ver. 5. finde] that is, prepare, or build: so Ait. 7.
46. All in Psal. 3. 6. 3. finding is accomplishing.
for Ichovah] that is, for his Arketo rest in, which
the Chaldee explaineth, a place for the house of
the Lords Sanctuary. dwelling places] or, habi-
tacles: see Psal. 43. 3.
6 Ver. 6. it] Gods Arke, vers. 8. Ephrathab]
the country of Ephraim, the citie Shilo, where
Gods house and Arke had long continued, Iudg.
18. 31. and 21. 19. 1 Sam. 1. 3. therefore an Ephraim-
ite is called an Ephrathite, Iudg. 12. 5. the fields
of the wood] in the citie of Kirjath-jearim (that is,
the sitte of the woods) where the Arke was twen-
tie yeares, after it came home from the Philistines,
1 Sam. 6. 21. and 7. 1, 2. it was also called Baale (the
plaines) of Iudab, 2 Sam. 6. 2.
7 Ver. 7. at the fountaine] or towards it, meaning
the Sanctuary: see Psal. 99. 5.
8 Ver. 8. thy roof] the Sanctuary builded for thy
name; 1 Chr. 28. 2. 2 Chr. 6. 41. Arke] or Chiff,
Coffer, which was made of Shittim (or Cedar) wood,
overlaid with plates of gold, whose cover (called
the Mercie-seat) was also of pure gold, on which
were two glorious Cherubs of gold, from whence
God gave his Oracle, Exod. 37. 1, 2. 6. 7. Num.
7. 89. In this Arke were the two Tables of the Law
or Testimonie, written with the finger of God,
Deut. 10. 3, 4, 5. This Arke is called Gods strength
and glorie, Psal. 78. 61. For Arke of thy strength,
the Chaldee saith, the Arke wherein thy Law is.
9 Ver. 9. cloathed with justice] that is, let them

justly and holily administer their Priests office. So
Iob speaking of his just administration, saith, I put
on justice, and it clothed me, my judgement was as a
robe and crowne, Job 29. 14. Therefore the Priests
had holy garments to administer in, Exod. 28. 2, 3.
In 2 Chron. 6. 41. and after here in vers. 16. the
Priests are cloathed with salvation: so Christ, and
his people, 1 Pa. 6. 1. 10. Rev. 1. 13. and 19. 8. thy
Saints] the people of Israel, 1 Chron. 15. 28. and
specially the Levites which were singers in Gods
Sanctuary. So the Chaldee paraphraeth, Let thy
Priests be cloathed with the garments of justice, and
let the Levites thy Saints say praises for the deliv-
erance.

Ver. 10. Davids sake] for the promises made
to David 30, for Christs sake, called often David;
see Psal. 18. 51. turne not away the face] that is,
deny not the request: as 1 King. 2. 16. 17. 20.

Ver. 11. ewith] that is, a true oath, a faithfull
promise. fruit of thy wombe] or belly, that is, thy
children: see 2 Sam. 7. 12. And this prophetic
respecteth Christ, Ait. 2. 30.

Ver. 13. his seat] or dwelling places see Psal. 68, 17.
Ver. 15. visitals] or meat: see Psal. 78. 25.
blessing bleste] this noteth certainty and abundance
of blessing.

Ver. 16. with salvation] the manifestation of the
word, whereby they save themselves and those that
heare them, Deut. 33. 10. 1 Tim. 4. 16. So Gods
ministers are called Saviours, 1 Obad. 21. See before,
vers. 9. The Chaldee translateth, with garments of
salvation (or of redemption.)

Ver. 17. the horne to bud] or to grow, that is, the
kingdome and power to increase, as the Chaldee
saith, will make a glorious King to bud in the house
of David. See Psal. 75. 5. and 89. 18. 25. So Christ
is called the horne of salvation, Luke 1. 69. or
dained a lampe] or, prepared a candle, the bright
glorie of the kingdome by a successour; as 1 King.
11. 36. and 15. 4. 2 King. 8. 19. See Psal. 18. 29.

Ver. 18. cloath with shame] the Chaldee saith,
with garments of shame. He meaneth they shall be
disappointed and confounded in all their enter-
prises: So Psal. 35. 26. and 109. 29. crowne] or
diademe; a signe of government and sanctitie:
therefore the Greeke turneth it, sanctification: see
Psal. 89. 40.

PSAL. CXXXIII.
The benefit of the communion of Saints.

A Song of degrees of David.
Ehold how good and how pleasant it
is for brethren to dwell even together!
Like the good oile upon the head,
which went downe upon the beard, the beard
of Aaron, which went downe upon the col-
lar of his garments. Like the dew of Her-
mon which descendeth upon the mountains
of Sion; for there Ichovah hath coman-
ded the blessing, life unto eternitie.

Annotations.

Annotations.

1 Together] in unitie and concord. The Chaldee
paraphraeth, to dwell in Sion and Ierusalem, like
two brethren together.

Ver. 2. the good oile] the balsam, or oile of holy
ointment, made of the principall spices, for the
Lords Tabernacle and Ministers: see Exod. 30. 23;
25. 26. 30. the collar] Hebr. the month,
that is, the edge, the upper hole or border which
was bound about that it should not rent, Exod.
39. 23.

Ver. 3. Hermon] an high and fertile mount
without Iordan, watered with the dew of heaven:
it was called also Sbirion: see Psal. 29. 6. which
descendeth] under stand here againe, and as the dew
that descendeth: for Hermon and Sion were farre
alunder. there] where brethren dwell in unitie.
commanded] appointed, and sent effectually: see
Psal. 41. 9.

PSAL. CXXXIV.
An exhortation to blese God.

A Song of degrees.
Ehold, blese ye Ichovah all yee ser-
vants of Ichovah, that stand in the
house of Ichovah in the nights. Lift
up your hands in the Sanctuary, and blese
Ichovah. Ichovah blese thee out of Sion:
he that made heavens and earth.

Annotations.

1 That stand] that is, serve, or minister, as, which
stood before the King, Jer. 51. 12. for which is
written, in 2 King. 25. 8. servants of the King. Here
is meant chiefly the Priests and Levites, whose of-
fice was to stand and minister, Deut. 10. 8. and 17.
12. Ezek. 44. 11, 15. So Neh. 12. 44. the Priests and
Levites that stood, that is, served. See also Psal. 135.
2 The Chaldee expoundeth it, that stand in the
watchers of the house of the Sanctuary of the Lord, and
doe praise in the nights, in the nights
the watch of the Lord. See Levit. 8. 35. 1 Chron. 9. 33.

Ver. 2. in the Sanctuary] or, towards the holie-
ness, that is, the most holy place, where God dwelt
betweene the Cherubims: or, in holiness, that is,
holily.

Ver. 3. blese] or will blese thee, speaking to
Gods people. Compare Num. 6. 24. Psal. 128. 5.
and the promise, Exod. 20. 24. In all places where I
put the memory of my name, I will come unto thee,
and blese thee.

PSAL. CXXXV.

Gods servants are exhorted to praise him for his
mercies to Israel, 5 his power, 8 his judgement on

their enemies. 15 The vanitie of Idols. 19 An ex-
hortation to blese God.

Hallelu-jah.

1 Praise ye the Name of Ichovah, praise
him, O ye servants of Ichovah. That
stand in the house of Ichovah, in the
courts of the house of our God. Praise ye
Iah, for Ichovah is good: sing Psalme to his
Name, for it is pleasant: For Iah hath cho-
sen to him selfe Iakob; Israel for his peculiar
treasure. For I doe know that Ichovah is
great, and our Lord is above all Gods. All
that pleaseh Ichovah hee doth, in the hea-
vens, & in the earth, in the seas, and all deepe
places. He causeth vapours to ascend from
the end of the earth; hee maketh lightnings
with the raine; hee bringeth forth the wind
out of his treasures. Who smote the first-
borne of Egypt from man unto beast. Sent
signes and wonders in mids of thee, O Eg-
ypt, on Pharaoh and on all his servants.
Who smote many nations, and flew mighty
Kings. Sion King of the Amorites; and
Ogh, King of Baschan, and all the kingdomes
of Canaan. And gave their land for a pos-
session, a possession to Israel his people: Ich-
ovah, thy Name is for ever; Ichovah, thy
memorie is to generation and generation.
For Ichovah will judge his people, and for
his servants hee will repent himselfe. The
idols of the heathens are silver and gold, the
worke of the hands of men. A mouth they
have and speake not, eyes they have and see
not. Eares they have and heare not, also
there is no breath in their mouth. Like
them be they that make them, every one that
trusteth in them. O house of Israel, blese
ye Ichovah; O house of Aaron, blese ye Ich-
ovah. O house of Levi, blese ye Ichovah; ye
that feare Ichovah, blese Ichovah. Blessed
be Ichovah out of Sion, which dwelleth in
Ierusalem; Hallelu-jah.

Annotations.

1 Hallelu-jah] that is, praise, or glorifie ye Iah: it is
a word of joyfull exhortation to sing praises
to the Lord for his mercies, and in the end of
Psalmes, is added as Amen, for a cheerful accla-
mation: see Psal. 104. 35. and 106. 48. Rev. 19. 1,
3, 6.

Ver. 4. peculiar treasure] or precious and singular
possession, proprietie: so Deut. 7. 6. This was promi-
sed by the law, Exod. 19. 5. but performed by Christ
his redeeming and purifying of his people, Tit. 2.
14. 1 Pet. 2. 9.

Ver. 7. vapours] or elevations; in Greeke clouds:
Q q q q q q for

forb' vaporous clouds drawne from the end of the earth or sea, commeth rain as it is said, he collect for the waters of the sea, and poureth them out on the face of the earth. *Amos 5. 8. So Jer. 19. 13. and 51. 16.* When the raine for to the raine, to fire and water are mixed in one cloud. *treasures for clothing, for the houses: see Psal. 133. 3.*

Ver. 8. *from man, &c.* that is, both men and beasts: see *Psal. 78. 35. & Exod. 16. 13.*

Ver. 9. *Pharaoh the King* who was plagued with in Egypt, and after drowned in the red sea. *Exod. 7. and 8. and 9. and 10. and 14.*

Ver. 10. *Many* or ample, great nations, the Amorites, Canaanites, &c.

Ver. 11. *Ogh* a giant whose bearded was of iron; nine cubits long and four broad. *See Num. 21. 23. & Deut. 3. 11. kingdoms* thirteen and one as is reckoned. *Isa. 12. 9. 24.*

Ver. 12. *a possessor of heritage*: see *Psal. 78. 55.*

Ver. 14. *for* or concerning his servants: this is taken from *Deut. 32. 36.*

Ver. 15. *idols* compare this that followeth, with *Psal. 115. 4. &c.*

Ver. 19. *house of Israel* that is, the posteritie of Israel; *for* of Aaron to whom the Priesthood was committed. *Exod. 28. 1.*

Ver. 20. *of Levi* which were taken from among the sons of Israel, and given and joyned with the Priests to minister unto them. *Num. 18. 2. 6.*

idols [are] all strangers converts, profelytes. *Act. 13. 45. and 10. 35.*

XXXVI.

Annotation to confesse Gods goodnesse, power, and wisdom, shewed in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.

Confesse ye to Iehovah, for he is good, for his mercie *endureth* for ever.

Confesse ye to the God of Gods, for his mercie *endureth* for ever. Confesse ye to the Lord of Lords, for his mercie *endureth* for ever.

To him that doth wondrous great things himselfe alone, for his mercie *endureth* for ever. To him that made the heavens with prudence, for his mercie *endureth* for ever.

To him that spread out the earth above the waters, for his mercie *endureth* for ever.

To him that made the great lights, for his mercie *endureth* for ever. The Sunne for dominion by day; for his mercie *endureth* for ever.

The Moone and stars for the dominions by night, for his mercie *endureth* for ever.

To him that smote Egypt in their first-borne, for his mercie *endureth* for ever. And brought forth Israel from mids of them, for his mercie *endureth* for ever.

With a strong hand, and with a stretched out arme, for his

mercie *endureth* for ever. To him that parted the red sea into parts; for his mercie *endureth* for ever.

And made Israel to passe thiorow the mids of it, for his mercie *endureth* for ever.

And shooke off Pharaoh and his power into the red sea, for his mercie *endureth* for ever.

To him which led his people in the wilderness, for his mercie *endureth* for ever.

To him which smote great Kings, for his mercie *endureth* for ever. And killed magnificent Kings, for his mercie *endureth* for ever.

Sihon King of the Amorites, for his mercie *endureth* for ever. And Ogh the King of Bashan, for his mercie *endureth* for ever.

And gave their land for a possession, for his mercie *endureth* for ever. A possession to Israel his servant, for his mercie *endureth* for ever.

Which remembered us in our base estate, for his mercie *endureth* for ever. And hath redeemed us from our distreser, for his mercie *endureth* for ever.

Which giveth bread to all flesh, for his mercie *endureth* for ever. Confesse ye to the God of heavens, for his mercie *endureth* for ever.

Annotations.

Mercie [the Hebrew *Chesed* signifieth a fained affection of mercie, pietie, grace, benignitie, and bountifull good will towards any without respect of meritt. In man sometime it is the pious benigne affection wherewith hee doth good: sometime the mercie or bountifull which he receiveth; as in *Isa. 40. 6.* it is the glorious grace which man hath from God, called by the holy Ghost in Greeke, *doxa*, glorie. *1 Pet. 1. 24.* usually the Greeke version hath for it *eleos*, mercie, which the New Testament alloweth. *Mat. 9. 13.* from *Hos. 6. 6.* Hereof a godly man is called *Chafid*, gracious, or mercifull: see *Psal. 4. 4.*

Ver. 8. *dominion* or rule, soveraigntie: see *Gen. 1. 16.*

Ver. 10. *Egypt* or, the *Egyptians*: see *Psal. 78. 43. 51.*

Ver. 13. *parts* or divisions. By the lewes tradition, the red sea was parted into twelve severall parts, for every of the twelve tribes to go thorow.

Ver. 15. *shooke off* that is, overthrew: see *Exod. 14. 27.*

Ver. 18. *magnificent* mightie and excellent, mentioned after, and *Psal. 135. 10. 11. 12.*

Ver. 24. *redeemed* for delivered, broken off, and pulled away, as by violence; for so also the word signifieth, *Psal. 7. 3.*

Ver. 25. *bread* that is food; bread is used for all meats: so in the Greeke, to buy bread, *Mark. 6. 36.* is to buy meat, or victuals. *Mat. 14. 15.* Therefore this word is used also for beasts food, *Psal. 147. 9.*

Psal. 137.
The Jews being in the captivity of Babel, that captivitie in Babel, & to the Jews, being in the captivity of Babel.

For the Jews being in the captivity of Babel, that captivitie in Babel, & to the Jews, being in the captivity of Babel.

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Annotations.

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The Jews being in the captivity of Babel, that captivitie in Babel, & to the Jews, being in the captivity of Babel.

9 He prayeth against them. 13 He comforteth himself by confidence in God.

To the Master of the Musicks, a Psalm of David.

1 Release mee, O Iehovah, from the evil man; from the man of violent wrongs preserve thou mee. Which thinke evil things in heart; every day they gather warres. They sharpen their tongue like a serpent; the hot poison of the Aspe is under their lips Selah.

5 Keepe me, O Iehovah, from the hands of the wicked; from the man of violent wrongs preserve thou me, which thinke to thrust away my feet. The proud have hid a snare for me, and cords; they have spread a net by the paths side, they have set grinnings for me Selah.

7 I said to Iehovah, Thou art my God; heare, O Iehovah, the voice of my supplications for grace. Iehovih Lord, the strength of my salvation, thou hast covered my head in the day of armes. Grant not, O Iehovah, the desires of the wicked; further not his crafty device, lest they exalt themselves Selah.

10 The head of those that compass mee about, the molestation of their lips shall cover them. They shall bring upon them coales; he shall fell them into the fire, into deepe pits, that they rise not up. An ill tongued man shall not be established in the earth; a man of violent wrong, evil shall hunt him to a sudden overthrow. I know that Iehovah will doe the judgement of the poore afflicted; the doome of the needie. Surely the just shall confesse to thy Name, the righteous shall sit before thy face.

Annotations.

1 They gather warres] or are gathered to warres, getting themselves and other together. The Aspe is often used passively, Psal. 32. 9. and 109. 13.

4 The Aspe of the Aspe] or Aspes, Greeke, of Aspes: so Rom. 3. 13. Compare Psal. 58. 5.

5 Ver. 5. I will thrust away my feet] or, to overthrow my footstepes.

6 Ver. 6. by the paths side] or, fast by my paths. Heb. as the hand of the path. Compare Psal. 142. 16. or 18. 22. Prov. 25. 5.

8 Ver. 8. Iehovih] or God: see Psal. 68. 21. of armes] or of armour, that is, of battell. (as the Greeke translate it) when men harnesse themselves: This is that helmes, salvation, Eph. 6. 17.

9 Ver. 9. further not] or bring not to pass. lest they] or, they will exalt themselves, that is, be proud or lofty. Compare Deut. 32. 27.

Ver. 10. the head] that is, At for the head (the chiefe) of those, &c. An head sometime significeth a company of chiefe men, 1 Chron. 4. 42. though here perhaps some one man is meant, as the Chaldee nameth Achitophel. It is also used for a band of men, as Job. 1. 17. Sometime the Hebrew word significth gall, as Psal. 69. 22. Which sense also is not amiss here. I will cover] or prayer-wile, let it cover them, and him (as Psal. 2. 3.) that is, every of them.

Ver. 11. They shall bring] or make mee (as Psal. 55. 4.) upon themselves; or coales shall be moved (that is, throwne) upon them. The Hebrew hath a double reading, yielding both these senses; their judgements to be from God, but procured by themselves. he] that is, God shall fell them, or indefinitely, they shall be felled, or cast. deepe pits] or sudden sorrowes; the Greeke faith calamities; the Chaldee, the fire of Gehenna.

Ver. 12. An ill-tongued man] Heb. a man of tongue, that is, a prater or evil speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18. 18. So a man of lips, Job 11. 2. is one talkative: a man of words, Exod. 4. 10. is one eloquent: a man of armes, Job 22. 8. is one mighty; and sundry the like. to a sudden overthrow] or, his utter ruine and miserie. Hebrew, to (or with) thrustings downe. The Chaldee paraphraeth, The Angel of death shall hunt him, and thrust him downe into hell.

Ver. 14. sit before thy face] or dwell with thy face, that is, in thy presence: see Psal. 16. 11. and 61. 8.

PSAL. CXLI.

David prayeth that his suit may be acceptable, his confidence sincere, and his life safe from harmes.

A Psalm of David.

Iehovah, I call upon thee, make haste unto me, give care to my voice when I call unto thee. Let my prayer be firmly directed, as incense before thee; the lifting up of my hands, as the evening oblation.

Serthou, Iehovah, a watch before my mouth, keepe the doore of my lips. Incline not my heart to an evil thing; to pretend pretences in wickednesse, with men that worke painfull iniquity: and let me not eat their dainties. Let the just man smite mee, it shall be a kindness, and let him reprove mee; the head-oble, let it not breake mine head: for yet my prayer also shall be in their evils. Their Iudges are throwne down by the Rock sides; and they shall heare my sayings, for they are pleasant. As when one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. But mine eyes are unto thee, Iehovih Lord; in thee I hope for assistance:

powre

9 powre not out my soule. Keepe mee from hands of the snare, which they have laid for me, and the grinnings of them that worke painfull iniquity. Let the wicked fall into his net, whiles I together passe over.

Annotations.

1 E firmly directed] or prepared; and so acceptable. as incense] or perfume, which was a confectiō of sweet spices, made after the art of the Apothecary, pure and holy, and was by the Priests burned upon the golden altar, every morning before the Lord, Exod. 30. 34. 35. 36. 7. 8. a figure of the prayers of the Saints, acceptable to God, through Christs mediation; as this place sheweth, compared with Rev. 8. 3. my hands] or palms, lifted up in prayer: see Psal. 63. 5. evening oblation] the Minchab properly was the meat-offering, (which was fine flower mingled with oile) offered together with the Lambe every evening, before the Lord continually, as Exod. 29. 39, 40, 41. 2. Num. 28. 2, 3. — 8. Here it is taken for the whole oblation, at the time of the offering whereof the godly used to pray, Exod. 9. 5. Dan. 9. 21. it was at the ninth houre of the day, (about three of the clocke in the after-noon) called the houre of prayer, Acts 3. 1.

3 Ver. 3. a watch] or, a ward, custody, to keepe me from speaking amiss. keepe] observe thou: or, an observation, before the doore, the doore] or gate of my lips, by which my words passe out as at a doore: so the doores of the wombe, Job 3. 10. The original dal, is contracted for delecth, a doore: though this be rare: yet the Hebrew text (sometime doth the like, as Chnji, 2 Sam. 23. 20. for Chaji, 1 Chron. 11. 22.

4 Ver. 4. Incline not] to wit, by Satan, or mine owne corruption: for God properly tempereth no man to evill; but the devill, and mans owne concupiscence, lam. 1. 13, 14. 1. Cor. 7. 5. and by Satan, God moveth mens minds, as appeareth, 1 Chro. 21. 1. with 2 Sam. 24. 1. So Matt. 6. 13. evil thing] or word: see Psal. 7. 1. to pretend pretence] or, excuses; thus the Greeke turneth it: the Hebrew also significth occasions pretended, as Dint. 22. 14. 17. Or we may read it; to praise pretences in wickednesse. with men that worke] or, with men workers, that is, such as stoutly, boldly, and manfully worke iniquity. their dainties] the Chaldee expoundeth it, of their songs at bankers.

5 Ver. 5. smite] or beat me; the word properly significth beating with an hammer, Psal. 74. 6. Iudg. 5. 26. applied to sharper buker. So Prov. 23. 35. Compare also Prov. 9. 8. and 25. 12. and 28. 23. Zach. 13. 6. it shall be a kindness] a mercy, or, with kindness, that is, let him smite mee kindly, and reprove me. the head-oble] that is, the chiefe or precious oile: (as head-pieces are chiefe and principall, Exod. 36. 2. 3.) or oile of the head, which is to anoint the head with. Or, by head, understand the chiefe of his adversaries, as before, Psal. 140. 10. for this seemeth to be an opposition to the former

thus, let the just smite mee, but let not the precious oile (or the oile of the head) of the wicked breake mine head: and this the Greeke favoureth, saying, but let not the oile of the sinners supple mine head: by oile, meaning flattering words, as Psal. 55. 22. Otherwise we may referre it to the former just mans reprove, it shall be a precious oile, let him not make it faile my head. The Chaldee otherwise expoundeth it, and let the Priest reprove mee, anointing mee with the anointing oile of the Sanctuary: but let him not take the crowne of the kingdom from mine head.

Let it not breake my head] for distraet or dazell my wits, not overcome me; the Hebrew word significth breaking and bringing to nought, Psal. 33. 10. and is applied to the breaking of the heart by discouragement, Num. 32. 7. and here to the breaking of the head, or bringing to nought of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, let him not make it faile mine head, that is, let the oile of his reprove not be wanting upon mine head. in their evils] or, against their evils: which may be applied to the evils deeds of the wicked, or calamities of the just; and here understood, as it shall be in their evils: or, as the Chaldee explaineth it, is ordered against their evil.

Ver. 6. Their Iudges] the Princes of mine adversaries. are throwne downe] or, throw downe themselves, that is, secretly pursue and beset me in the rocks and mountains whither I am forced to flee, 1 Sam. 24. 3. and 23. 26. The word may also beare their throwing down to destruction, as 1 Chro. 25. 12. by the rock sides] or, in rocky places; Hebrew, in the hands of the rocks: as Psal. 140. 6. and they shall heare] or, though they have heard.

Ver. 7. cutteth and cleaveth] to wit, wood, or the ground with the plough. of bell] or, the grave. Compare Ezek. 37. 1, 11, 12. Iehovih] or God: see Psal. 68. 21. powre not out my soule] to wit, unto death, as Esa. 53. 12. that is, kill mee not: or, make not my soule bare, that is, leave it not destitute and helpless.

Ver. 10. Let the wicked fall] or, they shall fall into his net] that is, every of them into his owne net, or snare. together] namely, with their fall, or together with them that are with me: or, altogether (wholly) passe over, and escape: the Greeke faith, alone I am, untill I passe over. See this word, Psal. 33. 15.

PSAL. CXLII.

David sheweth that in his troubles, when his owne heart and all other helpe failed him, all his comfort was in faith and prayer unto God.

An instructing Psalm of David: a psalm when he was in the cave.

With my voice unto Iehovah did I cry; with my voice unto Iehovah did I supplicate for grace. I powred out before him my meditation, my distress I did shew before him: When my spirit was

was

see the note on Psal. 2. 7. judgements] the judicial lawes for punishing offenders; Exod. 21. 1. Psal. 19. 10.

Verf. 20. any] or every; but in Hebrew, all is often used for any: see Psal. 103. 2. and 143. 2. judgements] the Greeke faith, his judgements he hath not manifested to them; which sense the Hebrew also may beare, he hath not made knowne to them, as the Chaldee also interpreteth it.

P S A L. CXLVIII.

The Psalmist exhorteth all the heavenly, 7. the earthly, 11. and the reasonable creatures to praise God.

Hallelu-jah.

Praise yee Iehovah from the heavens, praise yee him in the high places. Praise yee him all his Angels, praise yee him all his hosts. Praise yee him Sunne and Moone, praise yee him all starres of light. Praise yee him heavens of heavens, and the waters that be above the heavens. Let them praise the name of Iehovah, for he commanded, and they were created. And hee established them for aye for ever; a statute he gave, and it shall not passe. Praise yee Iehovah from the earth, Dragons, and all deepes.

Fire and haile, snow and vapour, stormie wind, doing his word. Mountaines and all hills, fruitful tree and all cedars. The wilde beast and all cattell, creeping thing and feathered fowle. Kings of the earth and all peoples, Princes and all Iudges of the earth.

Young men and also maidens, old men with children. Let them praise the name of Iehovah, for high advanced is his Name, even his alone; his glorious Majestic is above earth and heavens. And hee hath exalted the horne of his people, the praise of all his gracious Saints, the founnes of Israel, a people neare him; Hallelu-jah.

Annotations.

From the heavens] ye heavenly creatures; as the Chaldee, yee holy creatures of heaven: so after, from the earth, verf. 7. is earthly creatures. Compare Rev. 5. 13. in the high places] which the Chaldee expoundeth, high Angels.

Verf. 3. starres of light] bright shining starres, which praised God together, Job 38. 7.

Verf. 4. above the heavens] in the clouds of the aire, Gen. 1. 7. Job 26. 8. and 37. 11.

Verf. 6. established] or, made them stand, Psalm. 119. 91. a statute] that is, statutes or decrees, rules, ordinances, whereby every creature is bounded to his set time and place, as Job 14. 5, 13. and 26. 10. whereupon mention is made of the statutes or ordinances of heaven, of the Moone and starres, &c. Job 38. 33. Jer. 31. 35. and

33. 25. it shall not passe] that is, not any of the things fore-mentioned shall passe the statute (or bound) set of God; or it, the statute shall not passe away, or fail; or, not be altered; as Esai. 1. 10. and 9. 27. 28.

Verf. 7. dragons] or whale-fishes.

Verf. 8. vapour] or smoke, exhalation, smoke. As these and all other creatures are here stirred up to praise the Lord; so for our sakes are these things written, that we should learne by them to praise the Creator. And it is a rule in the Hebrew Canons, that for winds when they blow tempestuously, and for lightning & thunder, &c. for lights in the aire which seeme to be starres that fall, or raine from place to place, or blazing stars, comets, &c. when a man seeth any of these, hee is to blesse God who hath filled the world with his power and might. Also, he that seeth the beautiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming, he is to blesse God, who hath not in his world lacke any thing, but hath created all goodly creatures and faire trees. &c. for the use of the sons of Adam. So, for mountaines and hills, sea and deserts, rivers, &c. if hee see any of them from three daies to three daies, he is to blesse the Creator of the world. Marmony in Misneh, in Beracoth, chap. 10. felf. 14. 1. 15.

Verf. 10. feathered fowle] or winged bird: Hebr. bird of wing.

Verf. 13. high advanced] or set on high: so Esai. 12. 4. It is a strong tower, into which the righteous runner, and is also set on high in safety, Prov. 18. 10.

Verf. 14. the horne] the power and glory, as the Chaldee faith, the glory of the kingdom of his people: see Psal. 75. 10. This is accomplished in Christ, the horne of salvation, Luk. 1. 69. the people understand, which is the praise of his Saints, that is, their glory, or an argument of praise to them, neare him] Gods people are laid to be neare unto him, in respect of his covenant with them in Christ, Ephes. 2. 13. their service of him, Levit. 10. 3. and spirituall alliance in Christ, Job. 20. 17. 1 Job. 31. For this word, high, is used for kindred, Lev. 21. 3. Christ draweth neare unto God for them, Jer. 50. 21. and they by him, Heb. 10. 19. 22.

P S A L. CXLIX.

God is publicly to be praised for his graces to his Church, and power given to the same.

Hallelu-jah.

Sing ye to Iehovah a new song, his praise in the Church of gracious Saints. Let Israel rejoyce in his makers, let the sons of Sion be glad in their King. Let them praise his name with flute; with tymbrell and harpe, let them sing Psalmes unto him. For Iehovah taketh pleasure in his people, he will beautifie the meeke with salvation. The gracious Saints shall be gladome in glory, shall shout joyfully upon their beds. The exaltations

exaltations of God in their throat, and a two-edged sword in their hand. To doe vengeance on the heathens, reproofs in the nations. To bindeth their Kings in chaines, and their Nobles in fetters of iron. To doe on them the judgement written, this comely honour is to all his gracious Saints; Hallelu-jah.

Annotations.

His makers] the Father, the Word, and the Holy Ghost, which three are one, 1 Job. 5. 7. The myserie of the Trinity is in the Hebrew phrase; so in many other, as, Let us make man in our image, Gen. 1. 26. Where is God our maker? Job 35. 10. They makers is thine husbands, Esai. 54. 5. Remember thy Creator, Eccles. 12. 1. and Iundry the like. God also is our maker, both in nature and grace: see Psal. 100. 3. their King] Christ: as Matthe. 21. 5. Sing 1. 4.

Verf. 3. with flute] so Psal. 150. 4. or, in a dance; as Jer. 31. 4. 7. 3. Psal. 130. 11. One name is given both to the dance, and the pipe whereto they danced.

Verf. 4. beautifie] or adorne, make glorious: so Esai. 60. 7. 9. 13. The Greeke faith, exalt.

Verf. 6. The exaltations] that is, exalting songs, high acts, high praises, or, lifting up of the voice, preaching, in their throat] that is, aloud spoken of, and proclaimed: so Esai. 58. 1. Cry with the throat, is, cry aloud. two edged] Hebr. a sword of mouth, that is, of two mouths, as is expressed, Iude. 3. 16. in Greeke a two mouthed, that is, two edged, biting or cutting both waies. This sword is Gods word, and cometh out of Clivits mouth, Ephes. 6. 17. Heb. 4. 12. Rev. 1. 16.

Verf. 7. on the heathens] by preaching against their idolatries, Act. 14. 15. and 17. 16, 17, 22, &c. Compare 2 Cor. 10. 4. 5. 6. Esai. 41. 15. reproofe] for sinne, as Job. 16. 8. &c.

Verf. 8. To bindo their Kings] restraining their vices, and bringing them under the bonds and subjection of the gospell: see Ps. 2. 3. Mark. 6. 20. Acts 24. 26. Rev. 21. 24. Esai. 45. 14. a figure of captivity, Nahum 3. 10. 2 Cor. 10. 4. 5. 6. Matthe. 16. 19. Nobles] or Honourable.

Verf. 9. written in the booke of God; see 1 Cor. 4. 6. Rev. 22. 18. So the Chaldee paraphrase, written in the Law. And this may have reference to that law, Dent. 7. 1. 2. &c. honour is; or, this shall be the honour of all his Saints.

P S A L. CL.

An exhortation to praise Gods belivess, power, & goodness, with all kinde of instrument, and all breath.

Hallelu-jah.

Praise yee God in his sanctity, praise him in the firmament of his strength. Praise him in his powers, praise him according

to the multitude of his greatnesse. Praise him with the sound of the Trumpet, praise him with the psalteri and harpe. Praise him with Tymbrell and Flute, praise him with Virginals and Organ. Praise him with well sounding Cymbals, praise him with loud sounding Cymbals. Let all breath praise Iah; Hallelu-jah.

Annotations.

In his sanctity] or, for his holynesse; his most holy being, Isa. 6. 3. the first argument of praise from Gods holy ellence in himselfe: or, in his sanctitie, (his sanctuary) his holy place, meaning heaven, in the firmament of his strength] that is, for his strong firmament, (called heaven, Gen. 1. 8.) the second argument of praise, from the frame of the world, whereof heaven is chiefest: see Psal. 19. 2. or for the out-spreading of his strength, that is, for his strength spread out as the firmament.

Verf. 2. in his powers] or, for his powerful acts, as Psal. 145. 4. the third argument of praise from Gods mighty administration of all things (since the creation of his greatnesse) or majestie, in speciall mercie towards his owne people and against their enemies; which is the fourth argument of his praise. Compare Dent. 3. 24. and 9. 26. and 32. 3. Ex. 15. 16. 1 Chron. 17. 19. Luke 1. 46. 49. 58. Act. 2. 11. Psal. 79. 11. and 145. 3. 6. Majestie] hath the name of greatnesse, and is applied to the greatest state of Politics or Common-weales; which is to be studied here.

Verf. 4. flute] or dance: Psal. 149. 3. Virginals] or stringed instruments: this word is not elsewhere in Scripture. Organ] or the Organon, as the Greeke translate it: the Hebrew name signifieth a lovely (or delightful) instrument: it is one of the ancientest of the world, invented by Inbal, Gen. 4. 21. and an instrument of joy, Job 21. 12. & 30. 31. well sounding Cymbals] Hebr. Cymbals of hearing, that is, easie or delightful to be heard, which the Greeke translate well sounding. The Cymbals were of metall, as bells, and have their name of their shrill tinkling sound, loud sounding] or, joyfully sounding, or tinkling: as 1 Cor. 13. 1. Hebr. Cymbals of bounding sound.

Verf. 6. all breath] or, every breath, that is, every thing that hath breath: this word is used for the breath that God inspired into man, Gen. 2. 7. and so for mans minde or immortall soule, Isa. 57. 16. and usually is applied to man, and to the breath of God, Psal. 18. 16. but in Gen. 7. 22. it seemeth to be spoken of all living things. Compare Rev. 5. 13. where every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard, saying: Vnto him that sitteth upon the Throne, and unto the Lamb, be blessing, and honour, and glory, and power for ever and ever, Amen.

The end of the Booke of Psalmes.

Rrrrr

A



A TABLE DIRECTING TO SOME principall things observed in the Annotations of the Psalmes.

A

A Bashful, what it signifieth, *Psalm*. 6. 11.
Adam described, *Psalm*. 60. 10.
Egypt, *Psalm*. 68. 32. the plagues of *Egypt* described, *Psalm*. 78. 44. &c. and 105. 28. &c.
Ethiopia, *Psalm*. 68. 32.
Almighty, *Shaddai*, how God is so called, *Psalm*. 68. 15.
 Alone diversly taken, *Psalm*. 4. 2.
Amalek, *Psalm*. 83. 8.
Amor, what it signifieth, *Psalm*. 41. 14.
Ammonites, *Psalm*. 83. 8.
Angels, *Psalm*. 68. 18. and 104. 4.
And in head of Fer, *Psalm*. 1. 3. and 7. 10. and 55. 13.
And for him, *Psalm*. 55. 14.
And for him, *Psalm*. 43. 4. and 49. 10.
And, a signe of passion, *Psalm*. 2. 6. and 115. 3.
Anger, putward, as wrath inward, *Psalm*. 2. 5.
Arrows, what they meane, *Psalm*. 18. 15. and 45. 6.
Ajaph, what he was, *Psalm*. 50. 1.

B

B *Elial*, what it meaneth, *Psalm*. 18. 5. and 41. 9.
Babel, what it signifieth, and how it is turned into *Babel*, *Psalm*. 106. 28.
Bands, signes of subjection, *Psalm*. 2. 3.
Bark described, *Psalm*. 137. 11.
Being, for continuing, *Psalm*. 64. 8.
Blessing, a title given to God, *Psalm*. 68. 26.
Blessing, diversly used, *Psalm*. 3. 9.
O Blessed, or *HAPPY*, how it differeth from the former, *Psalm*. 1. 3.
Blonds, and man of blonds, what they meane, *Psalm*. 5. 7. and 51. 16.
Boastfull, *Psalm*. 47. 10.
Bounteous reward, *Psalm*. 13. 6.
Bread, for all food, *Psalm*. 78. 20.
Brookes, what they are; and of what use, *Psalm*. 1. 3.
Burnt offering, what it was, *Psalm*. 10. 4.

C

C *Apitivity for captives*, *Psalm*. 14. 7. and 68. 19.
Cedar-tree described, *Psalm*. 29. 5.
Cherub, *Qverubims*, what they were, *Psalm*. 18. 11.
Christ, or *Anointed*, *Psalm*. 2. 2.
Commanding, diversly used, *Psalm*. 42. 9.
Condemne at gaily, *Psalm*. 5. 11.
Confession, diversly used, *Psalm*. 6. 6. and 32. 5. and 50. 14.
Corrupt not, a title of some Psalmes, *Psalm*. 57. 1.
Corruption, *Psalm*. 16. 10.
Corrupting ditch, or pit, wherefore so called, *Psalm*. 7. 16.
Covenant, what it signifieth, *Psalm*. 25. 10.
Striking covenant, *Psalm*. 50. 5.
Covetous, or *gain-hirshy*, whereof it is named, *Psalm*. 10. 3.
Courts of Gods house, *Psalm*. 65. 5.
Curfing, *Psalm*. 10. 7.

D

D *Daughter*, for *Congregation*, *Psalm*. 9. 15.
Daughters, for *Villages*, *Psalm*. 48. 12.
David put for Christ, *Psalm*. 18. 50. & 40. 1. & 89. 4.
Day, for time of affliction, *Psalm*. 37. 13. 18.
Decent, whereof named, *Psalm*. 5. 7.
Decree, or *Statute*, what it meaneth, *Psalm*. 127. 2.
Deceit, what they meane, *Psalm*. 120. 1.
Devils, whereof they are named, *Psalm*. 106. 37.
Doing, for *yeelding fruit*, *Psalm*. 1. 3.

E

E *Dem* described, *Psalm*. 60. 10.
Egypt, *Misraim*, *Psalm*. 68. 32.

F

F *Face* for *anger*, *Psalm*. 21. 10.
Face for *grace*, *Psalm*. 27. 8. and 42. 6.
Faithfull, what it meaneth, *Psalm*. 19. 8.
Faith, *Psalm*. 12. 3.
Faith, *Psalm*. 18. 45.
Favourable acceptation, *Psalm*. 5. 13.

Fears,

THE TABLE.

F *Fears*, for God, *Psalm*. 76. 12.
Fears, for Gods worship, &c. *Psalm*. 19. 10. for walking in his wayes, *Psalm*. 34. 10. and 118. 1.
Feeding, what it meaneth, *Psalm*. 23. 1.
Finding, diversly used, *Psalm*. 36. 3. and 116. 3. and 132. 5. and 4. 6. 2.
First-borne, ministers of God, *Psalm*. 78. 51. the Chief over others, *Psalm*. 89. 28.
Fooler vaine-glorious, *Psalm*. 5. 6.
Foole *Nabal*, *Psalm*. 14. 1.
Foole, *Evil*, *Psalm*. 8. 6.
Foole unconstant, *Psalm*. 49. 11.
Forgiving, what it meaneth, *Psalm*. 25. 18.

G

G *Ates* of death, *Psalm*. 9. 14.
Gates of the daughter of *Sion*, *Psalm*. 9. 15.
Gates of justice, *Psalm*. 118. 19.
Gathering diversly used, *Psalm*. 26. 9.
Generation, what it meaneth, *Psalm*. 12. 8.
Girding, what it meaneth, *Psalm*. 76. 11.
Giving for posting, setting, &c. *Psalm*. 4. 8. and 8. 2.
Giving, for granting, suffering, *Psalm*. 16. 10.
Gladness, *Gladness*, outward, as joy is inward, *Psalm*. 2. 11.
Glorious majesty, *Psalm*. 8. 2.
Glorie or *Honour*, whereof it is named, *Psalm*. 3. 4. & 85. 10.
Glorie, for the tongue, *Psalm*. 16. 9.
Glorifying, or praising ones selfe, *Psalm*. 34. 3.
God, *Elohim*, what it meaneth, *Psalm*. 3. 3.
God, *El*, *Psalm*. 5. 5.
Gods for *Angels*, *Psalm*. 8. 6. and 97. 7.
Gods for *Magistrates*, *Psalm*. 82. 6.
Gods name added to things for excellency, *Psalm*. 36. 7.
The living God, *Psalm*. 42. 3.
Gospel or *Evangelie*, whereof it is named, *Psalm*. 40. 10.
Gracious Saint, what it meaneth, *Psalm*. 4. 4.

H

H *Alelu-jah*, *Psalm*. 104. 35. and 135. 1.
Harpe, *Psalm*. 33. 2.
Heavens, what they are, *Psalm*. 8. 9.
Hell, what it meaneth, *Psalm*. 16. 10.
Heritage, *Heire*, *Inheritance*, what they meane, *Psalm*. 12. 8.
Hiding the face, what it signifieth, *Psalm*. 13. 2.
High refuge, what it is, *Psalm*. 9. 10.
Hopefully wait, *Psalm*. 31. 25.
Horne for power, glory, *Psalm*. 18. 3. and 75. 5. 11.
H. fr. or *Sabbath*, Gods title, *Psalm*. 24. 12.
House, whereof it is named, *Psalm*. 5. 8.
Hypocrites, why so called, *Psalm*. 35. 16.

I

I *Isaiah*, what it meaneth, *Psalm*. 14. 7.
Iah, the name of God, *Psalm*. 68. 5.
Idols, whereof they are named, *Psalm*. 106. 36.
Iehovah, the name of God and Christ opened, *Psalm*. 83. 19. and 97. 1.
Iehovah, or God, *Psalm*. 68. 21.
Ierusalem described, *Psalm*. 51. 20.

I *les*, for *Gentiles*, *Psalm*. 97. 1.
In, often noteth the cause of a thing, *Psalm*. 3. 1. 2.
In, for *of*, *Psalm*. 87. 3.
Incess, what it signifieth, *Psalm*. 141. 2.
Inheritance, for land, or people, *Psalm*. 79. 1. and 28. 9. and 2. 8. and 47. 5.
Iniquity, *Psalm*. 18. 24. it is sometime put for punishment, *Psalm*. 31. 1. and 40. 3. and 59. 5.
Israhel, what it meaneth, *Psalm*. 14. 7.
Israging, what it is, *Psalm*. 43. 1.
Israging exprelled by two words usually, *Psalm*. 7. 9.
Indgements, for lawes, *Psalm*. 19. 10. for rules, *Psalm*. 81. 5.
Iustice, for benefits, *Psalm*. 24. 5.

K

K *Knowing*, what it meaneth, *Psalm*. 1. 6.
Korach and his sonnes, who they were, *Psalm*. 42. 1.
Kissing, what it signifieth, *Psalm*. 1. 12.

L

L *Land* of Canaan, *Psalm*. 25. 13. described, *Psalm*. 105. 11. the land of desire, *Psalm*. 106. 24.
Law, whereof it is named, *Psalm*. 19. 8.
Leading, gentle guiding, *Psalm*. 23. 2.
Lebanon, a mount, *Psalm*. 29. 5.
Life, *Psalm*. 7. 6. and 30. 6.
Lifting up the cenle, *Psalm*. 25. 1.
Light, what it meaneth, *Psalm*. 27. 1. and 97. 5. and 112. 4.
Light of the face, *Psalm*. 4. 7. and 31. 17.
Lightening of the eyes, *Psalm*. 13. 4.
Lightening the lampe, *Psalm*. 18. 29.
Lions of sundry kinds, have sundry names, *Psalm*. 73. and 57. 5.
Livjathan, the Whale, *Psalm*. 74. 14.
Lodge, for continue, *Psalm*. 49. 13.
Lord, *Adonai*, what it meaneth, *Psalm*. 2. 4.
Lot, what it meaneth, *Psalm*. 16. 5.

M

M *Atking*, diversly used, *Psalm*. 100. 3.
Man, *lib*, of his excellency so named, *Psalm*. 4. 3. and 49. 3.
Sorry man, *Enoß*; and *carishly Man*, *Adam*, *Psalm*. 8. 5. and strong *Man*, *geber*, *Psalm*. 18. 26.
Man of tongue, what it meaneth, *Psalm*. 140. 12.
Man of bloods, *Psalm*. 5. 7.
Manfion, or dwelling place, *Psalm*. 26. 8.
Master of the Musicke, who he was, *Psalm*. 4. 1.
Meditate, is not onely to think, but to speake, *Psalm*. 1. 2. and 55. 3.
Mercie, what it signifieth, *Psalm*. 136. 1.
Mercifully cover, *Psalm*. 65. 4.
Michtam, what it meaneth, *Psalm*. 16. 1.
Moab described, *Psalm*. 60. 10.
Molestation, what it is, *Psalm*. 7. 15.
Morning, what it meaneth, *Psalm*. 5. 4. and 49. 15.
Moving, impheth often evil, *Psalm*. 18. 5.
Moving of the face, also is evil, *Psalm*. 38. 17. and 66. 9.
Mountaine, diversly used, *Psalm*. 121. 1.

RIIIII 2

Name,

THE TABLE.

Nine, how it is used, *Pfal. 8.2.*
Nere, or night, what it meaneth, Psal. 148.
Negimoth, stringed instruments, Psal. 4.1. and 33.2.
New long, what it meaneth, Psal. 33.3.
Nefe, and anger, have one name in Hebrew, Psal. 10.4.

Oblation, what it was, *Pfal. 20.4.*
 Outspread firmament, what it is, *Pfal. 19.2.*

Painfull iniquity, why fo called, *Pfal. 5.6.*
 Palace, what it is, *Pfal. 5.8.*
Palatiboth, Pshithims; Psal. 60.10.
Palmer, and hands lifted up, and spread in prayer, Psal. 63.
Palme-tree described, Psal. 92.13.
Parable diversly used, Psal. 44.15. and 49.5. and 78.3.
Part for inheritance, Psal. 16.5.
Peace, what it signifyeth, Psal. 29.11. of it Solomon was named, Psal. 7.7.
Perpetuity, victory of time, Psal. 9.7.
Pit of corruption: see Corruption, and Psal. 7.16.
Pleading, what it is, Psal. 35.1.
Praiser, whereof it is named, Psal. 4.2.
Precepts, why fo called, Psal. 119.9.
Precious, diversly used, Psal. 36.8. and 116.15. and 72.14. and 49.9. and 139.17.
Priest, what it signifyeth, Psal. 99.6.
Prophet, what it meaneth, Psal. 74.9.
Psalme, whereof it is named, Psal. 3.1. and 7.18.
Psaltery, Psal. 33.2.

Rebell, or, turne rebellious, whereof it is named, *Pfal. 5.11.*
Rebuke, for destruction, Psal. 9.6.
Redeemer, whereof named, Psal. 19.15.
Redemption, Psal. 111.9.
Reward, Psal. 19.12.
Rock, the title of God often, Psal. 18.3. 32.
Red of God, what, Psal. 23.4.

Sabbath, day of Rest, *Pfal. 92.12.*
Sacrifice, and act of justice, what it is, Psal. 4.6.
of shewing, Psal. 17.6.
Salvation, and saving, largely used, for helpe, victory, deliverance, &c. Psal. 12.2. and 98.1. and 118.15.
Scornfull, proud, Psal. 1.1.
Seat, sometime is a chaire, sometime a dwelling, Psal. 1.1. and 127.4.
Secret, or mysterie, Psal. 25.14.
Specter, for judgement, Psal. 64.3. and 89.8.
Seed, for children, Psal. 21.11.
Seeking, is for good or evil, Psal. 33.4.

Selah, what it signifyeth, Psal. 3.3.
Shadow, Psal. 121.5.
Shadow of death, Psal. 23.4. and 107.10.
Shout joyfully, Psal. 5.12.
Shout triumphantly, Psal. 41.12.
Silence, for submission, Psal. 6.2.
Silence, for destruction, Psal. 31.18. and 49.13.
Simple, why fo called, Psal. 19.8.
Sion, the mount, Psal. 2.6.
Sitting, diversly used, Psal. 1.1. and 102.13.
Skies, Psal. 18.12.
Sleepe, for death, Psal. 13.4.
Sleepe, for rest, Psal. 127.2.
Son, diversly used, Psal. 79.11. and 80.16. and 89.23.
Son, for every young thing, Psal. 114.4. and 147.9.
Soule, what it is, Psal. 16.10.
Soule, for life, Psal. 35.4. for will, Psal. 26.12.
Standing, for continuing, Psal. 33.11. and 111.3.
for ministering, Psal. 134.1.
Statute or Decree, what it meaneth, Psal. 2.7. and 148.6.
Strength, for praise, Psal. 8.3.
Strength, for kingdom, Psal. 21.2.
Strength, for Gods Arke, Psal. 78.61.
Strinnesse, what it meaneth, Psal. 4.5.
Stirring, Psal. 4.5.
Sonne, whereof it is named, Psal. 19.5.
Sinne, properly is missing or mis-doing, Psal. 4.5.
Sinners, who they are, Psal. 1.1.
Swallowing, for destroying, Psal. 21.10.

T
T Arke, for the Ocean sea, Psal. 48.8.
Tell, for preach, Psal. 2.7.
Tent, what it is, Psal. 1.5.1.
Testimonies of God, what they are, Psal. 19.8.
Together, diversly used, Psal. 33.15. and 141.10.
Trepasser, what they are, Psal. 5.11.
Tribes of Israel, whereof named, Psal. 78.55.
Tyru the Citie described, Psal. 45.13.

V
Vaine idols, & Lim, whereof named, Psal. 96.5.
Vanities, for idols, Psal. 31.7.
Vincifant foole, Psal. 49.11.
Vincorne, Psal. 22.23.
Voice, for shewder, Psal. 29.3.
To give the voice, what it meaneth, Psal. 18.14.
Vowes, Psal. 50.14.

W
Walking for conversation, Psal. 1.1. and 56.1.4.
Warre, whereof it is named, Psal. 35.1.
Waters, for troubles, and peoples, Psal. 18.5. 17. and 124.4.
Way, for course of life, or religion, Psal. 1.1. and 25.4.
Wicked, what it signifyeth, Psal. 1.1.
Wofull evils, whereof fo called, Psal. 5.10.
Wondrous excellent, Psal. 8.0.
Word, for thing, or matter, Psal. 7.1.
Werke, for wages, or reward, Psal. 109.20. & 95.9.

Hebrew

Hebrew phrases observed, which are somewhat hard and figurative.

- D** Effect or want of words; as,
 Of a Verbe substantive, *am, art, is, &c.*
Pfal. 2.7. and often.
 Of a Nounne substantive after a Verbe,
Pfal. 103.9. and 109.21. and 137.5. & 139.20.
 Of a Nounne substantive after an adjective, *Pfalme 10.10.*
 Of a Verbe generally, *Pfal. 69.11. and 18.7. 29.*
 Of a Pronounne, *Pfal. 45.4. and 59.14. and 68.36. and 69.2. and 71.18. and 115.12.*
 Of a Preposition, *Pfal. 5.4. and 2.8. and 9.12. and 42.3.*
 Of a part of a sentence, *Pfal. 6.4. and 89.36.*
 Of surplus or redundancy of some small words,
Pfal. 1.4. and 46.7. and 118.14. and 137.3.
 Of change, or putting one for another; as,
Of amber, some for foules, Angel for Angels, &c.
Pfal. 8.9. and 34.8. and 78.2. 45. and 79.2. and often.
 Of person, *Pfal. 59.10. and 65.7. and 80.7. and 115.9. and 144.10.*
 Of time, *Pfal. 2.1. and 18.7. and often.*
 Of gender, *Pfal. 45.17. and 79.8.*
 Of an active Verbe for a passive, *Pfal. 32.9. and 36.2. and 109.13. and 49.15.*
 Of Questions or expostulations, used
 For affirmations, *Pfal. 56.9. and 14.4.*
 For denials, *Pfal. 94.20.*
 For prayers, *Pfal. 10.1.*
 For wishes, *Pfal. 4.7. and 14.7.*
 Of words used in the plural number for excellencie, &c. *Pfal. 103.6.*
 One word singular and another plural, used for exactness, *Pfal. 66.3.*
 The myserie of the holy Trinitie, *Pfal. 11.7. and 3.3. and 149.2.*
 A Verbe indefinite, of like signification with that which went before, *Pfal. 49.15.*

General observations touching the Psalmes.

- T**he Psalter is in the Hebrew divided into five bookes.
 1 The first containeth the 41. first Psalmes.
 2 The second containeth the next 31. Psalmes to the 73.
 3 The third hath the next 17. Psalmes, unto the 90.
 4 The fourth containeth the next 17. Psalmes, to the 107.
 5 The fifth containeth the 44. last Psalmes.
 Every of these Bookes is ended with *Amen* or *Hallelu-jah*. But being all joyned together, they are usually counted one Booke, and so the Apostle Peter speaketh of them, *Act. 1.20.*

The Indiciers of these Psalmes are expressed five; Moses, David, Asaph, Heman and Ethan.

Of the titles of the Psalmes.

The Psalmes, many of them have no title at all; others have titles; but very divers. Some signifie the writers, as *David's*, *Asaph's*, &c. some the singers, as the *sonnes of Korach*, *leduthun*, &c. some the instruments whereto they were sung, as *Negimoth*, *Nechiloth*, &c. some the nature of the Duty, as, a *Psalm*, an *Hymne*, &c. some the use of it, as, an *instructing* *Psalm*, &c. some the occasion of making; as *Dauids fleeing from Absalom*, *his going in to Bathshebah*, &c.

Five and twenty Psalmes are without any title, namely, the 1. 2. 10. 33. 43. 71. 91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the holy Ghost witnesseth that *David* wrote them, *Act. 4.25. Heb. 4.7.* and so we may judge of the rest. *David's* name is prefixed unto 74. Psalmes, but diversly.

Five and thirty are intituled, in *Psalmes of David*, as the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 10. 11. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143. Three are intituled, *A Psalm a song of David*, *Pfal. 30. and 65. and 68.* One is intituled, *A song, a Psalm of David*, *Pfal. 108.*

Fourteen are intituled, *Of David*, understanding the word *Psalm* or *Song*, as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144. One is intituled, *An hymne of David*, *Pfal. 145.* Two are intituled, *A prayer of David*, *Pfal. 17. and 86.*

Six are intituled, *Michtam of David*, *Pfal. 16. 56. 57. 58. 59. and 60.* Five are named, *Instructing* *psalmes of David*, *Pfal. 32. 52. 53. 54. 55.*

One is called, *An instructing psalm of David*, a *prayer*, &c. *Pfal. 142.* One is intituled, *Shigion of David*, *Pfal. 7.* Five are intituled, *A song of degrees of David*, *Pfal. 121. 124. 126. 131. 133.* *Asaph's* name is set to 12. Psalmes, as written by him, or at least committed unto him. Seven are intituled, *A psalm of Asaph*, *Pfal. 50. 73. 77. 79. 80. 81. and 82.* Two are intituled, *A psalm of Asaph, a song*, *Pfal. 75. and 76.*

One is named, *A song, a psalm of Asaph*, *Pfal. 83.* Two are called, *Instructing* *psalmes of Asaph*, *Pfal. 74. and 78.* One is named, *An instructing psalm of Heman*, *Pfal. 88.* And one, *An instructing psalm of Ethan*, *Pfal. 89.* Fourteen either have this title, *An instructing psalm*, or *Maskele*, *Pfal. 42. 44. 45. 46. 52. 53. 54. 55. 142. 74. 78. 88. 89.* One of these is called, *An instructing psalm*, a *song* of

of the welbelov'd virgin, *Pfal. 41.* So the title of *Infratation* is set in all over 14. *Pfalms:*
 Four have this title before them, *Corrupt not, or*
Al-Talchibit; *Pfal. 57. 58. 59. 75.*
 Two are intituled, *for to record*, *Pfal. 38. and 70.*
 One is intituled, *A prayer of Moses the man of God*,
Pfal. 90.
 One is intituled only, *A psalme*, *Pfal. 98.*
 Two have this title, *A psalme a song*, *Pfal. 67. and*
87.
 One is intituled, *A song a psalme*, *Pfal. 66.*
 One is intituled, *A psalme for Confession*, *Pfal. 100.*
 One, *A psalme for the Sabbath day*, *Pfal. 92.*
 One, *A prayer for the afflicted*, &c. *Pfal. 102.*
 Fifteene are intituled, *Songs of degrees*, as from
Pfal. 120. to 134.
 Two have the titles, *For Solomon*, *Pfal. 72. & 127.*
 Five and fiftie are intituled, *To the Master of the*
Musicke, as *Pfal. 4. 5. 6. 8. 9. 11. 12. 13. 14. 18.*
19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 45. 46.
47. 49. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61.
62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81.
84. 85. 88. 109. 139. 140.
 Two are intituled, *To Jeduthun*, *Pfal. 39. and 77.*
 The sonnes of *Korach* have eleven *Psalms* directed
 unto them. Of which,
 Four are intituled, *A psalme to the sonnes of Ko-*
rach, *Pfal. 47. 49. 84. 85.*
 Two thus, *A song a psalme to the sonnes of Korach*,
Pfal. 48. 88.
 One thus, *To the sonnes of Korach, a psalme a song*,
Pfal. 87.
 One thus, *To the sonnes of Korach on Alamoth, a*
song, *Pfal. 46.*
 Three are named, *Instructing psalmes to the sonnes*
of Korach, *Pfal. 42. 44. 45.*
 Nine *Psalms* have before them *Halelu-Iah*, *Pfal.*
106. 111. 112. 113. 135. 146. 148. 149. 150.

Of the Musicke that Israel had in the Temple.

AS musickall Instruments were used with
 songs of old when Israel first came
 out of Egypt, *Ex. 15. 30.* and *Trumpets*
 were appointed of God at mount Sinai, which
 the Priests should blow over the Burnt-offe-
 rings and Sacrifices, which was an ordinance
 for ever, *Numb. 10. 8. 10.* So David, the sweet
 Psalmist of Israel, by the Spirit of God made
 Hymnes and Songs, with Cymbals, Harpes
 and Psalteries, which the Levites in their
 courses should sing and play upon continu-
 ally in the Sanctuary. Which melodie was
 heard when the Arke of God was brought
 into the Tent which David had pitched for it,
1 Chron. 15. 1. 16. 19. 20. 21. then all Israel
 brought up the Arke of the Covenant of the Lord
 with shouting, and with sound of the Corner, and

with Trumpets, and with Cymbals, making a
 noise with Psalteries and Harps, *1 Chron. 15. 28.*
 The Trumpets which Moises made were of
 silver, *Numb. 10. 2.* Davids Cymbals were of
 brass, *1 Chron. 15. 19.* the Harpes and Pal-
 teries were of fine wood, *2 Chron. 9. 11.* These
 are called the instruments of musicke (or of the
 song) of the Lord, *2 Chron. 7. 6.* and David ap-
 pointed them to be used continually before the
 Arke, *1 Chron. 16. 4. 5. 6.* and divided by lot
 the Levites which were Musicians into toure
 and twenty wards, *1 Chron. 25.* and they were
 by their courses to stand every morning to con-
 fesse and to praise the Lord, and likewise at eve-
 ning, *1 Chron. 23. 30.* And when Solomon
 had builded the Temple, he continued there-
 in the order set by David his father: so that
 the Levites, Singers, and Musicians being a-
 rayed in white linnen, having Cymbals, and Pal-
 teries and Harpes, stood at the end of the Altar,
 and with them an hundred and twenty Priests
 sounding with Trumpets; and the Trumpeters
 and Singers were as one, to make one sound to be
 heard in praising and confessing to the Lord, *2*
Chron. 5. 12. 13. and 7. 6. and 8. 14. This or-
 der when it was interrupted by the sinnes of
 the Lewes, King Ezekias restored, *2 Chron. 30.*
 21. that when the Burnt-offering began, the song
 of the Lord began also, with the Trumpets and
 with the Instruments ordained by David King of
 Israel; and all the Congregation worshipped, and
 the Singers sang, and the Trumpeters sounded:
 all this continued untill the Burnt-offering was
 finished, *2 Chron. 29. 27. 28.* The same order
 of song and musicke continued in the second
 Temple after their returne from Babylon, as
 appeareth by *Ezra 3. 10. 11.* and *Nebem. 12.*
24. 27. 35. 36. 42. 45. In the *Psalms* of Da-
 vid we finde mention also of Flutes (or Pipes)
 and Timbrels, and other Instruments used
 with songs of praise unto God, *Pfal. 149. 3.*
 and *150. 3. 4. 5.* The Hebrew Doctors have
 recorded some things more particularly thus,
They said the song over all the Burnt-offerings of
the Congregation, which they were bound (to
offer,) and over the Peace-offerings of the so-
lemne assemblie, at the time when the wine [the
Dring-offering] was poured out. But the vo-
 luntarie Burnt-offerings which the congregation
 offered, and the Drinke-offerings brought for
 them, they said not the song over them. A Co-
 ruite that mourned, might not serve or sing. And
 there might not be fewer then twelve Levites
 standing upon the banke (or stage) every day to
 say the song over the sacrifice; but they might
 alwayes have more so many as they would. And

they said not the song, but by mouth, without in-
 strument. For the root (or foundation) of the
 Musicke is, that it be a service by mouth. And
 there were others standing there playing with in-
 struments of Musicke. And they played on Pal-
 teries, and Pipes, and Harpes, and Trumpets, and
 Cymbals. There might not be fewer than two
 Psalteries, nor more than six: not fewer than two
 Pipes, nor more than twelve: not fewer than two
 Trumpets, nor more than an hundred and twenty;
 [so many as were at the dedication of the
 Temple, *2 Chron. 5. 12.] Not fewer than nine*
Harpes, but as many more as they would: and but
one Cymball onely. In all the dayes of the solemne
feasts, and at the new Moones, there were Priests
blowing with Trumpets in the house of the sacri-
fice, Numb. 10. 10. and the Levites said the
song. The Trumpets were of silver, and it was
not lawfull to have them of other metall. The
Pipes which they played on were of Cane (or
Reed.) The Psalterie (Nebel) was an instru-

ment like a bottle, and it had strings, and they
 played thereon. Twelve dayes in the yeere they
 played on the Pipe before the Altar; at the kil-
 ling of the first Passover, and at the killing of the
 second Passover, and in the first good day of the
 Passover, and in the first good day of the Reten-
 ion (or Pentecost) and in the eight dayes of the Feast
 (of Tabernacles.) Maimon in *Mishn. tom. 3. in*
Cle hammikdash, chap. 3. and Thalmud Bab. in
Erachin, chap. 2. These ordinances being en-
 ded by the coming of Christ, (who was to de-
 stroy the Citie and the Sanctuary, and to cuse
 the sacrifice and the oblation to cease, *Dan. 9. 26.*
 27.) it remaineth that now the Word of Christ
 dwell in us richly in all wisdom, and that
 wee be filled with the Spirit, speaking to our
 selves, teaching and admonishing one another
 in *Psalms*, and Hymnes, and spirituall Songs,
 singing with grace, and making melodie in our
 hearts to the Lord, *Coloss. 3. 16. Epheians 5.*
18. 19.



SOLOMONS
SONG OF SONGS
IN ENGLISH METRE:

VVITH ANNOTATIONS AND
REFERENCES TO OTHER SCRIP-
TVRES, FOR THE EASIER VNDER-
STANDING OF IT.

BY HENRY AINSWORTH.

PSAL. 45. 11. 12.

- 11 *Heare ô daughter and see, and bend thine eare: and forget thy people, and thy fathers
house.*
12 *And the King will covet thy beauty: for he is thy Lord, and bow-downe thy selfe to him.*

EPHES. 5. 32. 23. 25. 26. 27.

- 32 *This is a great mystery: but I speake concerning Christ and concerning the Church.*
23 *Christ is the head of the Church: and he is the Saviour of the body.*
25 *Christ also loved the Church, and gave himselfe for it:*
26 *That he might sanctifie and cleanse it with the washing of water by the word:*
27 *That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any
such thing: but that it should be holy and without blemish.*



Imprinted in the yeere, 1626.

(A)

2)

I have

I have compared thee, O my love, to the company of horses in the charrets of Pharaoh. Thy cheeks are comely with rows, thy neck with chains. We will make for thee rows of gold; with specks of silver.

While the King sitteth at his round-table, my spikenard, giveth forth the smell thereof. A bundle of myrrh, is my wellbeloved unto me: he shall lye all-night, bewixt my breasts. A cluster of Cyprus is my wellbeloved unto me; in the Vineyards of Engedi.

Behold thou art faire, my love; behold thou art faire, thine eyes are as doves.

Behold thou art faire, my beloved, yea pleasant; also our bed is Greene. The beames of our houses, are Cedars; our galleries, of Brutin-trees.

I have compared thee, my love, unto the horses troop in charrets of Pharaoh. Thy cheeks with rows, thy neck with chains are decks.

We will make thee, gold rows; with silver specks,

At his round-table while the King doth sit, My spikenard giveth forth the smell of it. A bag of myrrh my Loved is to me. Betwixt my breasts, lye all the night shall he.

My Lov'd to me a cluster of Cyprus; That in the vineyards of Engedi is. Loe thou art faire, O thou my dearest love; Loe thou art faire, shine eyes are as the dove.

Loe thou art faire, O thou my dear-loved, Yea pleasant art, Greene also is our bed. Beames of our houses, of the Cedars be; Our galleries, are of the Brutin-tree.

Annotations.

The Song of Songs] Songs and Psalms are for the most part arguments of joy and gladness in them that sing, and of their praises, whom the songs concern. Jam. 5. 13. Ephel. 5. 19. Exod. 15. Iudg. 5. Elay 26. 2 Sam. 22. Psal. 66. 1. 2. 3. &c. So this booke treating of mans reconciliation unto God, and peace by Iesus Christ, with joy in the Holy Ghost, is called a Song: which therefore the faithful should learne to sing with understanding, making melody in their hearts to the Lord, when they feele themselves made partakers of his joy. And it is intituled the Song of Songs, that is, the chiefest and most excellent Song: as Christ, whom it concerneth, is called the King of Kings, and Lord of Lords, Rev. 19. 16. and 17. 14. that is, the most high and mighty King, and supreme Lord of all. Solomon made a thousand Songs and five, 1 King. 4. 32. of all which this was most excellent; yea, and of all the Songs in the Scripture: for this celebrateth the mysteries of Christ and his Church, and the communion betwene them, more amply and excellently than any other, which is Solomons. It is better to hear the rebuke of the wife, then for a man to hear the song of wives, Eccel. 7. 3. but Solomon who made this Song in praise of Christ and of his Church, surpassed all the Kings of the earth in riches and wisdom, 2 Chron. 9. 22. hee was wiser than all men; for God gave him wisdom and understanding exceeding much, and knowledge of her secrets, even as the said that is on the sea bottom, 1 King. 4. 31. 29. and all the earth sought the face of Solomon, to hear his wisdom, which God had put in his heart, 1 King. 10. 24. There was none like him before him, neither after him, all wise like unto him, 1 King. 3. 12. It may also be interpreted, which belongeth to (or concerneth) Solomon: understanding hereby

Christ himselfe whom Solomon prefigured in Kingdome, wisdom, and glory. And Solomon (called in Hebrew Shelomoh, but after the Greeke, Solomon, Matthew 1. 6.) had his name of peace; because he was a man of rest; and God said of him, Solomon shall be his name, and I will give (Solom, that is) peace and quietnesse unto Israel in his dayes, 1 Chron. 22. 9. so hee had peace on all sides round about him, 1 King. 4. 24. Now Christ is our peace, Ephel. 2. 14. even the Prince of peace, Elay 9. 6. and he is called Solomon in this Song, Chapter 3. 11. and David prophesying of Christs Kingdome, intituled his Psalme, For Solomon, Psalme 72. Thus the penman of this booke, being the wisest of all the Prophets, and Christ whom it concerneth, being the very wisdom of God, 1 Cor. 1. 24. and greater then Solomon, Matthew 12. 42. this Song is commended unto us by the Holy Ghost, in the highest degree of excellency. The Chaldee paraphrasteth on this title thus: Songs and hymns, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophesie, before the Lord, the Lord of all the world.

V. 1. Let him kisse me]. As the Scripture mentioneth the Bride, the Bridegroom, and the friends of them both, the children of the bride chamber, Ioh. 3. 29. Matthew 9. 15. fo in this Song all theist, (especially the two former) are brought in as speakers, every one of and unto another, so declaring their mutual desires, loves and affections. The Bride is the Church espoused to Christ, and called the wife of the Lamb, Rev. 21. 9. to whom hee is to be betrothed a chaste virgin, 2 Cor. 11. 2. and this Church Christ loved, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water, by the Word, that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such

such things; but that it should be holy, and without blemish. Ephel. 5. 25. 26. 27. Howbeit before Christ came in our humanity, the Church (according to the economical dispensation of God) was as a child in her non-age; under tutors and governors, until the time appointed of the Father, Gal. 3. 2. kept under the Law, (but up unto the faith, which should afterwards be revealed, which Law was a Schoolmaster unto Christ, Gal. 3. 23. 24. In this estate shee continued till faith came, and then she being dead to the Law, by the body of Christ, was so bee married unto another, even to him who is raised from the dead; that she might bring forth fruit unto God, Rom. 7. 4. So though our godly forefathers in the daies of the Prophets, saw the promises as farre off, and were persecuted of them, and embraced them, and did all obtaine testimony (and were glorious) through faith; yet they received not the promise, God having provided some better thing for us, that they without us, should not be perfected, Heb. 11. 13. 39. 40. Now in Solomons dayes, the Church before Christs coming had greatest glory, having the Temple builded, living under that most wise, rich, and peaceable King: the Israelites being many, as the sand which is by the sea in multitude; eating and drinking, and making mery; and dwelling safely, every man under his vine, and under his fig-tree, 1 King. 4. 20. 25. notwithstanding Solomon being a Prophet, foresaw the ruine of his house and kingdome, and in his booke of Ecclesiastes proclaimed all things under the Sunne, to be vanity; and in this Song prophesied of the Church and Kingdome of Christ. And as he with many other Prophets, and Kings, and righteous men, desired to see Christ, and to heare his words, but did not, Luke 20. 24. Mar. 13. 17. so here hee manifesteth the desire of himselfe and of all the faithful to enjoy the blessings and graces of Christ; saying, Let him kisse me. Whereby the Church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his Gospell, applied unto her conscience; that shee might not be awayes under the Schoolemaster of the Law, (which worketh wrath, Rom. 4. 15.) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her. For, kissing is a token of love, 1 Pet. 5. 14. Luke 7. 45. was used at the meeting and salutation of friends, Exod. 4. 27. and 18. 7. 1 Thess. 5. 26. and David kisse Absalom, in signe of favour and reconciliation, 2 Sam. 14. 33. And as we are willed to kisse the Same, Psal. 2. 12. that is, lovingly and gladly to submit unto and obey his commandments: so the Church here prayeth first, that the Sonne would kisse her; that is, in love and kinde teaching, and apply unto her the graces of his Gospell. For herein is love, not that we love God, but that he loved us, and sent his Sonne to be the propitiation for our finnes, 1 Iohn 4. 10. Afterward, we love him, because he first loved us, 1 Iohn 4. 19. and we kisse him, Song. 8. 1. The Hebrew expostors, as the Chaldee Paraphrast and others, doe for the most part, apply these things to the giving of the Law by Moyses: For they being ignorant

of the righteousness of God, have gone about to establish their own righteousness, Rom. 10. 3. Howbeit, some of them in ancient time, as appears by their writings, (an Hebrew commentary on this booke) which here saith; *Adesi tangit them the Law; and what sever they learned they put against. Then they said unto Moyses; O that God would shew himselfe againe; and kisse us with the kisse of his mouth, that his doctrine might be fastned in our hearts.* Moyses said unto them; *I his cannot be done now, but it shall be in the dayes of Christ; as it is said, I will put my Law in their inward parts, and write it in their hearts: 1 Cor. 3. 13. Kisses of his mouth* his owne lovely and gracious doctrines. As in Prov. 27. 6. the wounds of a friend, signifie sharpe reprooves, and are opposed to the deceitfull kisser, that is, the flattering speeches of an enemy: so here the kisser desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our finnes, condemning and cursing every one that cometh not in all things which are written in the booke of the Law to doe them, Gal. 3. 10. But Christ (unto whose lips grace is poured, Psal. 45. 3.) openeth his mouth; and uttereth Blessings, Matth. 5. 2. 3. &c. for thy loves. Shee ureth her speech unto Christ, and sheweth a reason of her former desire. By loves, are meant graces, and the fruits of them, here first from Christ to his Church; afterwards, from her unto Christ; which hee acknowledged, saying, *How much better are thy loves then mine.* Song. 4. 10. These three percipit from Christ, by the works of Adoption, Redemption, Iustification and Sanctification through Christ and his Spirit; as in 1 Iohn 3. 1. 16 and 4. 9. 10. Iohn 15. 13. Rom. 5. 1. Ephes. 2. 5. 2. 6. 27. So on the contrary, Antichrists allurement to communion with his impiey, are with these words, *Come let us take our fill of loves until the morning.* Prov. 7. 18. and Israels communion with Babels idoltry is thus shewed; *The finnes of Babylon came to her, into the bed of loves, Ezech. 23. 17.*

better then wine for, good more then white. The word good, is of large use, for profitable, pleasing, sweet, comfortable, joyfull, &c. as is noted on Gen. 1. 4. Wine is one of the most comfortable creatures, rejoicing the heart of man, Psal. 104. 15. and wine maketh the life (or living) joyfull; Eccel. 10. 19. it causeth to forget affliction, poverty, misery, Prov. 31. 6. 7. It was also used in the legal sacrifices and service of God, Num. 25. 5. Hof. 9. 4. But the graces of Christ, and comforts of his Spirit (whereby the Saints are to be filled, Ephel. 5. 18.) doe farre excell all worldly pleasure, and doe cause such as drinke of them, to forget their bitterness of poverty, sorrow, which by the errors of the Law, and guilt of conscience for sinne, is, did before afflict them, Rom. 7. 10. 5. 18. 24. 29. and 8. 21. And the service of God now in spirit and truth, Iohn 4. 23. 24. and consolation which abounds by Christ, 2 Cor. 1. 5. 15. much more comfortable then were all the ordinances of divine service in the worldly Sanctuary, which could not make him that did the service perfect, as pertaining to the conscience. Heb. 9. 1. 9. and 10. 1. 2. 3. 4.

(A3)

Verf.

3. *For the favour* or, *For thy odour* (swell) of thy good ointments. By *favour* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expounded it, *the favour of his knowledge*, 2 Cor. 2. 14. So a tree is said to bud through the *swell* (or *swell*) of water, Job 14. 9. and towers brook when it smelleth the fire, that is, it leecheth it, Iudg. 14. 9. Good ointments (or good odors) are precious and sweet odours, wherewith special persons were anointed of old: as the holy anointing oyle made of principall spices, (Exod. 30. 23. 25.) is called the good ointment, Psal. 133. 2. and of the precious things which King Hezekiah shewed to the Ambassadors of the King of Babylon, the good ointment was one, 2 King. 20. 13. and with such they were wont to be anointed at feasts, Amos 6. 6. Luke 7. 36. 46. and it was a signe of joy and cheerfulness, Eccles. 9. 7. 8. for sweet odours revive and comfort the spirits in man, when they are dulled with sorrows, or much meditation; wherefore it is said, *Ointment and perfume joyce the heart*, Prov. 27. 9. But in fasting or mourning, they used not to anoint themselves, Dan. 10. 3. 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him with the oyle of gladness above his fellows, Heb. 1. 9. and of him it is said, *The Spirit of the Lord is upon mee, because he hath anointed mee to preach the Gospel*, &c. Luke 4. 18. Elay 61. 1. And the odour of these graces is smell, when the Gospel preached, is by sense or judgement perceived, Phil. 1. 9. Luke 9. 45. Heb. 1. 4. *thy name is an ointment poured forth* As *Messias* and Christ, is by interpretation Anointed; and he is called the Oile (or Ointment) in Elay 19. 27. so by his Name is meant his Law, the doctrine of grace or Law of faith, Rom. 3. 27. as it is written, *The Law shall wait for his Law*, Elay 42. 4. which is expounded, *The Gentiles shall trust in his name*, Matth. 12. 21. and the preaching of that grace, is called the bearing of Christ's Name before the Gentiles, Acts 9. 15. and as a good Name is better then in good ointments, Eccles. 7. 1. so the name and doctrine of Christ, excelleth all other, that as the name of Jesus every knee should bow, Phil. 2. 10. This name is as a precious ointment poured forth by the preaching of the Gospel, and by the miracles confirming the same: accomplished not only by Christ himselfe, (a man approved of God among the Israelites by miracles, wonders and signes, which God did by him, Acts 2. 22. so that there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all, Luke 4. 14. 15.) but also by his Apostles; who were preache upon the house tops, that which they heard in the ear, Matth. 10. 27. which also they performed, Rom. 15. 16. and 16. 25. 46. and therein rejoyced, and said, *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. For we are unto God a sweet savour in Christ, in them that are saved, and in them that perish: to the one, the favour of death unto death: and to the other, the favour of life unto life*, 2 Cor. 2. 14. 15. 16. And as the boxe of ointment

when it was broken and poured forth on Christs head, the house was filled with the favour of it, Marke 14. 3. John 12. 3. so when his Name and Gospel is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of faith, they also receive the Spirit, Gal. 3. 2. 5. and are anointed of God, 2 Cor. 1. 21. and have an unction from the Holy one, and know all things, 1 John 2. 20. that whereas before they mourned for their finnes and miseries, they now are comforted, and have the oile of joy given unto them, Elay 61. 3. *the Virgins love thee* These are the fellow friends of the Spouse, Pl. 45. 15. By Virgins are meant all such as are chosen and called of God, and faithfull (whether whole Churches, as 2 Cor. 11. 2. or particular persons,) who with chaste and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on the mount Sion, having his Father's name written in their foreheads; of whom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth: these were bought from among men, being the first fruits unto God and to the Lamb; and in their mouth was found no guile for they are without fault before the throne of God*, Rev. 14. 1. 4. 5. And these love the Lord, for the odour of his good ointments which they perceive by his word and Spirit, though they see him not, 1 Pet. 1. 8. they love him, because he first loved them, 1 John 4. 19. and hath shed abroad his love in their hearts, by the Holy Ghost which is given unto them, Rom. 5. 5. and this is love, that they walke after his commandments, and keepe them, 2 John 6. 5. John 14. 15.

Verf. 4. *Draw me* A second request of the Spouse unto Christ, that he would not only call her outwardly, by the voice of his Gospel, but (forasmuch as the word preached profiteth not, if it be not mixed with faith in them that heare it, Heb. 4. 2. and faith is not of our selves, it is the gift of God, Eph. 2. 8. who worketh in us both to will and to do, of his good pleasure, Phil. 2. 13.) that he would also open her heart, Acts 16. 14. effectually worke in her by his Spirit, and continue and increase his grace towards her. For drawing, in syneth power in him that draweth; as, *Hee draweth the mighty with his power*, Job 24. 2. and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of love*, Hof. 11. 4. and continuance of grace; as, *O draw* (that is, continue) *thy loving kindness, to them that know thee*, Psal. 16. 10. and in them that are drawne, it is a signe of infirmity: as, *No man can come unto me, except the Father which hath sent me draw him*, John 6. 44. And this is a fruit and effect of Christs death, as himselfe saith, *And I, if I be lifted up, (or taken away) from the earth, will draw all men unto me*, John 12. 32. This drawing is by being effectually taught of God, as againe he saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that heareth and hath learned of the Father, cometh to me*, John 6. 45. and is a signe of Gods everlasting love towards such, as it was said unto Israel, *Then I have loved thee with an everlasting love*, there-

therefore with loving kindness have I drawne thee, Jer. 31. 3. *we will runne* 1, and the Virgins forementioned will runne after thee: for they follow the Lamb whithersoever he goeth, Rev. 14. 4. Christ is our Fore-runner, gone before us into heaven, Heb. 6. 20. Our Christian conversation is called a running, Gal. 2. 2. and 5. 7. and our life is likened to a course (or race) which is runne, as John fulfilled his course (or race) Acts 13. 25. and Paul saith, *I have finished my course*, 2 Tim. 4. 7. Running, signifieth readinesse of affection, and speedy performance in action, Hag. 1. 9. 1 King. 19. 19. 20. Psal. 147. 15. it argueth also strength in the runner, Dan. 8. 6. all which are here implied as an effect of Christs grace drawing her, according to the Prophesie; *Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall runne unto thee*, &c. Elay 55. 5. And againe, *They that wait on the Lord shall renew strength, &c. they shall runne and not be weary, they shall walke, and not faint*, Elay 40. 31. Now the way which we are to runne, is his commandments; of which David saith, *I will runne the way of thy commandments, when thou shalt enlarge my heart*, Psal. 119. 32. Under this promise of the Church, is contained also the constant suffering of afflictions; for and with Christ; who being our Fore-runner, and being consecrated through sufferings, and so entering into his glory, Heb. 2. 9. 10. Luke 24. 26. hath herein left us an example; that we should follow his steps, 1 Pet. 2. 21. and hath said, *If any man will come after me, let him deny himselfe, and take up his crosse daily and follow me*, Luke 9. 23. Therefore it is written, *Let us lay aside every weight, and the sine which doth so easily beset us, and let us run with patience, unto the race that is set before us; looking unto Jesus, the author and finisher of our faith*, Heb. 12. 1. 2. *into his chambers* This sheweth the benefits which they finde that follow Christ, they are brought not only into the Kings palace, as in Psal. 45. 16. but into his privy chambers, the most secret, safe, and quiet roomes of his Palace. Chambers are places of greater secrecy, 2 King. 6. 12. Luke 12. 3. Matth. 6. 6. and of most safety, Deut. 32. 25. Ezek. 21. 14. and in such the Bridegroom and Bride used to rejoyce together, Ioh. 2. 16. Luke 1. 15. Hereby is signified the revelation of the mystery of the Gospel, the Secret of the Lord, which is revealed to them that feare him, Psal. 25. 14. and the spiritual comforts which they reape thereby: for, *Eye hath not seen, nor eare heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; and thus, we have the mind of Christ*, 1 Cor. 2. 9. 10. 16. and are brought into such chambers, as by knowledge are filled with all precious and pleasant riches: Prov. 24. 4. Into them Paul (as a friend of the Bridegroom) endeavoured with great strife to bring the Church; that their hearts might be comforted, being knit together in love, and unto all riches of the fullnesse of understanding; to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and know-

ledge; Coloss. 2. 1. 2. 3. In these chambers also, the Saints are kept safe from evil, Psal. 27. 5. delivered from the wrath and judgements of God due for their finnes, and comforted by the words of Christ against the persecution of men; that in him they may have peace, though in the world they have tribulation, Ioh. 16. 33. Therefore unto them hee saith, *Come my people, enter thou into thy chambers, and shut thy doores about thee; hide thy selfe for a very little moment, until the indignation be overpast*, Elay. 26. 20. *Be glad and rejoyce* Be glad inwardly, and rejoyce outwardly: these comforts they finde in the Kings chambers, whose Kingdome is not meat and drinke, but righteousness, and peace, and joy in the Holy Ghost, Rom. 14. 17. Wherefore they say, *I will greatly rejoyce in the Lord, my soule shall be joyfull in my God for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himselfe with ornaments, and as a bride adorneth her selfe with jewels*, Elay 61. 10. and thus they rejoyce with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their soules, 1 Pet. 1. 8. 9. *will remember thy loves* or, *will record, rehearse, make mention of thy loves*, more then wine; or, which are better then wine, as in verf. 2. The foreaid joy of the Saints, redoundeth to the praise and glory of Christ; whose loves, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, doe say in that day, *Praise the Lord, call upon his name, declare his doings, among the people make mention, that his name is exalted*, Elay 12. 3. 4. *I will mention the loving kindness of the Lord, the prayers of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindness*, Elay 63. 7. *I will make mention of thy righteousness, even of thine only*, Psal. 71. 16. *I will make thy name to be remembered in every generation and generation: therefore peoples shall confesse thee, for ever and aye*, Psalme 45. 13. *The upright love thee* Hebr. *uprightnes* (or *righteousnes*) *love thee*; whereby righteous or upright persons are meant (the virgins forementioned in verf. 3.) who have upright hearts, and righteous conversation: as pride, in Jer. 50. 31. is for a proud person; *sin*, in Prov. 13. 6. is for a finner; *thanksgiving*, in Nehem. 12. 31. for companies of thanksgiving; and many like the like. So this fruit cometh by remembering and mentioning Christs loves, that the righteous are confirmed and increased in love towards him, more and more: as the Apostle wrote to them that believed on the name of the Sonne of God, that they might believe on the name of the Sonne of God; that is, might be confirmed, continued, and increased in their beleefe, 1 John 5. 13. The Hebrews, ignorant of Christ, have applied these things, unto Gods ancient mercies towards them, in the giving of his Law; as the Chaldee paraphrast saith, *When*

the people of the house of Israel, was come out of Egypt, the divine presence of the Lord of the world, was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation said; O Lord of all the world, Draw us after thee, and we will runne after the way of thy goodness; and bring us neere to the bottom of the mount Sinai, and give us thy Law out of thy treasure-house which is in the Firmament; and we will be glad and rejoyce in the 22 letters which is written: and we will remember them, and will love thy Godhead, and will depart from them, and will love thee, and all just men which doe that which is right before thee, shall feare thee, and love thy commandments. But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3.7. Therefore these Testaments being now confirmed in Christ, those former things (which were figures and shadows) are no more remembered: as was prophesied in Ier. 31.16.

Verf. 5. *I am blacke* Hitherto hath bene the Churches first speech unto Christ, testifying her faith and love: now follow her words to the daughters of Jerusalem, against the scandals and offenses that might arise for the Churches afflictions and infirmities which appear in this life. Blacknesse signifieth tribulation, as Job complaineth: *My skinne is blacke upon me, and my bones are burnt with heat*, Job 30.30. and Jeremy lamenteth the blacknesse of the Nazerites visage, Lam. 4.8. And here in the verse following, the Church sweareth her blacknesse to be because the Sunne had looked down upon her; and the scorching of the Sunne, is by our Saviour expounded tribulation or persecution arising because of the word, Matth. 13.6.20.21. It may also imply her blacknesse by sinne, in respect of her owne negligence which shee acknowledge in the end of the 6. verse: and in respect of both, her blacknesse by sorrow and mourning for her present miseries; as blacke colour, was the habit of mourners: *For the hurt of the daughter of my people, am I hurt; I am blacke: affliction hath taken hold on me*, Ier. 8.21. Thus the Church is paraker of the afflictions of Christ, at whom many were afflicted, his visage was so marred more then any man; and his forme more then the sonnes of men, Ely 52.14. and comely; or, but comely; and is hereby way of opposition, like I am blacke, yet am I comely also. The Hebrew *Nazab*, signifieth comely, beautiful, amiable, and to be desired. The Greeke here tranlateth it goodly or faire, and in verf. 10. beautiful. So the Apostle in Rom. 10.15. expoundeth it beautiful, from Ely 52.7. This comeliness of the Spouse, is after shewed to bee both in her fight or countenance, Song. 2.14. and in her speech, Song. 4.3. And as blacknesse is in the colour and skinne; so comeliness is in the parts, features, and proportion of the body, which the Church hath by her creation or new birth, as is the workmanship of God, created in Christ Iesus unto good works, Eph. 2.10. Thus was the blacke in her selfe, but comely in Christ; for Gods strength is made perfect in weakness; therefore the Apostle said, *Moft*

gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me); wherefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ; sake; for when I am weak, then am I strong; 2 Cor. 12.9.10. And againe, We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast downe, but not destroyed; alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of the Lord Iesus might be made manifest in our body. 2 Cor. 4.8.9.10. daughters of Jerusalem] to these the speaker againe in ch. 2.7. and 3.5.10. and 4.8.16. and 8.4. so they were the friends of Christ and his Church the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by Song. 5.8.9. and 6.1. As the villages belonging to a City, are usually called the daughters of that City, Chr. 7.18. Num. 21.25. so Jerusalem which is above, is the mother of us all, Gal. 4.26. whose daughters are the particular Churches and Christians, called Virgins, 2 Cor. 11.2. Rev. 14.4. And Sodome and Samaria are prophesied of, that they should be given to Jerusalem for daughters, Eek. 16.61. And thus in Psalm. 45.13.14. the Kings daughter (the Church) is brought unto the King in rayment of needle works; and virgins her friends after her. Such are here comforted against the scandal of the Crosse, and infirmities which accompany the Church in this world. tents of Kedar] Kedar was the second sonne of Ismael, Gen. 25.13. His posterity (which were still called by his name) dwelt in Tents in the deserts of Arabia; fed cattell, and were given to their bow, and warres: see Ely 21.13.17. and 42.11. Ezek. 27.21. And the Psalmist lamenteth his state, that he dwelt with the tents of Kedar; which he after explaineth, *sublimis* that habeth peace, Psal. 120.5.6. And Kedar by interpretation signifieth Blacke; and the Kedarites that dwell in tents, had thereof their name Semites (as if we should say Tentaries), and their tents were of hyre cloth, made of goats hyre, and in them they dwelt, and had no other houses, as is reported by Pliney, lib. 6. cap. 28. and Solinus Polyhist. in cap. 36. Here therefore the Church (which is called the Tents of Iakob, Ier. 30.18. and the tents of Iudab, Zach. 12.7.) is for her afflictions, persecutions, pilgrimage, and many infirmities; in outward view of the world, like to the blacke and hairy tents of Kedar, or such as dwell in them. curtains of Solomon] these are to set forth her comeliness; as Kedar's tents did her blacknesse. And though curtains sometimes signifie tents, as the Arke of the Lord remained under curtains, 1 Chron. 17.1. and, Enlarge the place of thy tents, and let them stretch forth the curtains, Ely 54.2. yet Solomons curtains here seeme rather to meane the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in tents, but having riches and wealth and honour, such as no Kings had; 2 Chron. 1.12. builded him houses, Eccle. 2.4. and one which was thirteene yeeres in building, 1 King. 7.1. and for his Queene Pharaons daughter, hee builded an house, 1 King. 9.24. So though the Church be

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outwardly blacke like Kedars tents; yet is she inwardly beautifull as Solomons curtains: for, The Kings daughter is all glorious within, Psalm. 45.14. The Chaldee paraphraseth on this verse thus: When the house of Israel made the Calfs, (Exod. 32.) their faces were blacke, like the sonnes of Cush (the Ethiopians) which remaine in the tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the Angels; for that they made the curtains for the Tabernacle, and the divine majesty dwelt among them: and Moses their master went up to the firmament, and made peace betwene them and their King.

Verf. 6. *Looke not upon me*, or, *Rebeld mee not*, to weep, with contempt for my blacknesse; that is, Despise me not: as in Job 41.34. *Hee beheldeth all high things, that is, despiseth them*. Or, *Looke not upon me*, with delight and gladnesse for my affliction: as in Obad. v. 12. *thou shouldest not have looked on the day of thy brother*. Or, *Looke not upon mee* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions; for your selves know that we are appointed thereunto*, 1 Thess. 3.3. *blackish*, or, somewhat blacke in Greeke, made blacke: the old Latine version tranlateth it, *brunne*. The forme of the Hebrew word here, differing from the former, seemeth to diminish the signification: as in Levit. 13.19. a word in the like forme meaneeth, *somewhat reddish*. By this, hee would teach not to judge of her estate by her skin, by the outward appearance; where afflictions and infirmities only are to be seene. the Sun hath looked downe] Herby afflictions and persecutions are meant; as that in the Parable, When the Sunne was up, they were scorched; is expounded, when tribulation or persecution ariseth, because of the word, they are scorched, Matth. 13.6.21. So the signification that this her black hue was not her proper colour, who is faire in Christ her beloved, Song. 1.8.15. but by accident; God from heaven thus chastising her sinnes, and exercising her faith and patience, Lam. 1.6.13.14. &c. the sonnes of my mother] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sinnes which dwell in her, and were conceived with her in the wombe; for with both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alien unto my mothers sonnes*, Psalm. 69.9. And the Apostle saith, *Of your own selves shew men ariseth speaking perverse things, to draw away disciples after them*, Acts 20.30. Such are called by the name of Israel, and are come forth out of the waters of Iudab, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, for they call themselves of the holy City, &c. Ely 48.1.2. Such might bee called the children of her mother, (though not of her father) false brethren, among whom the Saints are often in perill, Gal. 2.4. 2 Cor. 11.26. who pretending faith and godlinesse, doe dangerously oppose the same as the true Church, Prophets, Christ himselfe, and his Disciples have found in all ages.

Of the second, the Apostles tell us of lusts that war in our members, James 4.1. of fleshy lusts, which warre against the soule, 1 Per. 2.11. and these may be called our mothers children, because in sinne and in iniquity, we have bene conceived and brought forth, Psalm 51.7. which sinne reviveth in us, when the commandment of God commeth, deceiveth us, and layeth us, and under it wee are sold; so that the good which we would, that doe we not; but the evil which we would not, that doe we: Rom. 7.9.11.14.19. angry with me] or, incensed against me, or, inflamed in me, to weete, with wrath to resist, fight, and war in mee and against me: as the Greeke version faith, *angry in me* (or against me). So this phrase is used in Ely 41.11. *All they that were incensed against thee shall be ashamed, &c.* and in Ely 45.24. *all that are incensed against thee shall be ashamed*: which being spoken there of outward enemies, may also be applied to our inward lusts, as in Lam. 4.1. 1 Per. 2.11. they made me] or, set, put, afflicted mee, the keeper of the vineyards] where the Sun hath burnt me; as in Matth. 20.12. they that laboured in the vineyard doe complain how they have borne the burden and heat of the day. So in the captivity of Babylon, the poore of the land of Israel, were left to be vine dressers, and Husbandmen, 2 King. 25.12. And [spiritually it is said unto the Church, the sons of the ancient, shall be your plowmen and your vine dressers, Ely 51.5. and the Kingdom of God committed into the hands of the lowes, is likened to a Vineyard, let out unto Husbandmen, Marc. 21.33.43. and in Song. 8.11. *Solomon let out the vineyard unto keepers*. But here the vineyards, opposed to her owne vineyard, seeme to meane false Churches, and in them the corruption of religion, whereunto her mothers sonnes sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergoe their cruelty and wrath. Thus the Pharisees made the word of God of none effect, through their tradition which they had delivered, Marke 7.13. and bound heavy burdens, and grievous to be borne, and laid them on mens shoulders, Matth. 23.4. and so did false teachers in the Christian Churches, Acts 15.1.10. Gal. 6.12.13. Coloss. 2.20.23. my vineyard which is mine] or, which appertaineth to me: the keeping whereof is committed to me of God. This phrase is againe used in Son. 8.12. *my vineyard which is mine, is before me*. Spiritually the Vineyard is the Church, as in Ely 5.7. the vineyard of the Lord of hosts, is the house of Israel, and the men of Iudab his pleasant plant, the keeping of, or labouring in this vineyard, is the performing of the charge and duty which God hath laid upon every one therein: that so they may yield unto him the fruits of his owne grapes, Mat. 21.33.34. Ely 5.7. I have not kept] either through her owne infirmity, or negligence, or others tyranny, or both. For as the Apostle complaineth, that he did not what he would, but what he hated: and found not how to performe that which is good, Rom. 7.15.18. so of the sloathfull man Solomon (sweth), how he went by the vineyard of the man void of understanding, and loe it was all growne over

over with thornes, nettles had covered the face thereof, &c. Prov. 24. 30. 31. And by outward violence and persecution the Church may be scattered abroad, Acts 8. 1. and when Judah was captived the *selem* feasts and sabbaths were forgotten in Zion, &c. Lam. 2. 6. &c. And oftentimes for the sinnes of his people God sendeth persecution and afflictions upon them, Elay 5. 2. 5. 6. Lam. 1. 14. 18. 22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel sayd before the peoples, Delivse me not because I am blacker then you, because I have done works like yours, and have worshipped the Sunne and Moon; for false Prophets they have been the cause that the fierce wrath of the Lord hath come downe upon me; and they learned me to serve your idols, and to walke in your statutes: but the Lord of the world, who is my God, him have I not served, nor walked in his statutes, neither have I kept his precepts: and his Law.*

Ver. 7. Tell me *Jor*, Shew declare unto me A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdome here on earth: that as hee had formerly made her partaker of his heavenly calling, so he would direct her further unto the place where, and manner how he feedeth his flocke, in his publike Assembly the Church, (whereunto the Lord addeth daily such as shall be saved, Acts 2. 47.) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces; may be strengthened against temptations, and afflictions. So men are commanded, *Seek the Lord, and his strength; seek his face continually*, Psalm 105. 4. And, *Vnto the place which the Lord your God shall chuse out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither shall come*, &c. Deut. 12. 5. That place is not always easie to be discerned; for many will fallily say, *Loe here is Christ, or loe he is there*, Matk 13. 21. 22. and sometimes Christ, for mens sinnes, withdraw himselfe, Song. 5. 6. God hideth his face, Deut. 32. 20 and faith, *I will not feed you*, Zach. 11. 9. Sometime the Woman is forced to *flye into the wilderness*, where she is nourished of God many dayes, Rev. 12. 14. and sometime the state of the Church is such, as that it doth not for the present enjoy the Pastors that should feed and guide the same, Acts 14. 21. 22. 23. Tit. 1. 5. *my soule loveth* this signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved: therefore she utteth this phrase againe, when in the absence of Christ, she earnestly seeketh for him in Chap. 3. vers. 1. 2. 3. 4. Like it is the affecting or longing of the soule, in Gen. 34. 8. the knitting of the soule, 1 Sam. 18. 1. the delighting of the soule, Elay 42. 1. and fundry like. *where thou feedest*, *Jor*, how thou feedest; show thou makest to rest. feedest] Hebr. *mitsefed*, that is, art wont to feed, or usually, and continually feedest, to weat, thy flocke; which word (as being easie to be understood) is often omitted; as in Gen. 37. 16. and 29. 7. Feeding implyeth all the duties of a Pastor or Herder, as to lead in and out, to give pasture and water, to govern with therod and staffe, &c. Psal. 23. Wherefore Kings are said to feed as

Pastors, Psalm. 78. 70. 71. 72. So Christ, as King and great Pastor of the sheepe, Heb. 13. 20. doth by his Ministry, with his Spirit, Word, Seales, Censures, &c. feed his people for whom he layd down his life: hee calleth them by name, leaith them out, goeth before them, faveh them from wolves that would devour, giveth them eternall life, and they shall never perishe: John. 10. Of him it is prophesied, *He shall feed his flocke like a shepherd; hee shall gather the Lambes with his arme, and carry them in his bosome, hee shall gently lead those that are with young*, Elay 40. 11. Therefore these desirith to bee under his guidance, and in his fold, that he feedeth her free may not lacke: or desirith to know the manner how Christ feedeth, that the likewise may so feed her kiddes: as vers. 8. *makest to rest*, or, *maketh to lye downe*, and so giveth rest to thy flocke. Both these workes of grace God promitteth to his people, with other the like, saying, *I will bestow felow sheepe, and seeke them out: I will feed them in a good pasture; I will feed my flocke, and I will cause them to lye downe, saith the Lord God; I will seek that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgement*, Ezek. 34. 11. 14. 15. 16. at noon in the heat of the day signifying the heat of perlecution, tribulation, temptation; and whatsoever may cause the disquiet and griefe of his flocke. In the middest whereof Christ giveth safe repose unto his sheepe: which have peace in him, though in the world they have affliction, for hee hath overcome the world, John 16. 33. *They shall not hunger nor thirst, neither shall the heat nor Sunne smite them: for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them*, Elay 49. 10. that turneth aside] or, as one that enwrappeth, or that covereth her selfe, or, that is covered, or veiled: this latter sense the Greeke version giveth, according to the usual signification of the Hebrew word. And this covering either is a signe of sorrow and shame; as mourners used to cover their faces, Ezek. 24. 17. or, of lightnesse and dishonour, as Thamar was thought to be an harlot, because she had covered her face, Gen. 38. 14. 15. So here the Spouse desirith to know where Christ feedeth, lest she should wander about and seeke him with sorrow; and bee by others reputed an harlot: for the world eschew all appearance of evill. Or, by saying, *as one that turneth aside*, she intimareth her perill, lest through want of him whom she loveth, she fall into the hands of others, which boast to be Christs companions, and so in her faith and manners be corrupted: as were the Churches of Galatia, Gal. 1. 6. 7. For when men have not their abiding in the Lords inheritance, they are in danger to be drawne unto the service of other gods: as David acknowledged in 1 Sam. 26. 19. *flockes of thy companions*] or, *herds of thy fellows*; for, *Gnedor*, is both a *flocke* and an *herd*, loc. 1. 18. It seemeth here to meane the congregations of false Christs, and false Prophets, which come in his name, saying *I am Christ*, and doe deceive many, Math. 24. 5. 24. 2 Pet. 1. 1. 2.

1. 2. But Christs sheepe follow him, for they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers, John 10. 4. 5. but they all, have one shepherd, Ezek. 37. 24. And as other shepherds are not to be followed, so neither other flocks or herds: for Gods elect shall inherit his mountaine, and his servants shall dwell there, Elay 65. 9. In Jer. 6. 2. 3. the daughter of Zion is likened to a comely and delicate woman: her enemies are likened to shepherds with their flocks. Of the Hebrewes, Sol. Tarchi expoundeth this passage thus: *Tell me o thou whom my soule loveth: Now the Holy Gb st turneth and liketh her to a flocke, lovingly affected unto the Pastour. The Congregation of Israel saith before him, as a woman to her husband, Tell me o thou whom my soule loveth, where thou feedest thy flocke, among the most secret amidst whom they are: and where thou maketh them to rest at noon, in this captivity, which is a time of tribulation unto them, as the noone-tide which is a time of tribulation unto the flocke. And if thou sayest, Why art thou so careless? This is not for thine honour, that I should bee like a mourner, covering the lip, weeping for my flocke, by the flocks of other shepherds, which feed their flocks as thou dost; as if the should say, Among the trophies of the peoples that are joynt to other gods, and have Kings and Princes that manage (or governe) them. The Chaldee paraphrast explaineth it thus: When the time was come that Moses the Prophet should bee dissolved out of the world, he said before the Lord; I know that this people will forsake, and shall goe into captivity; now shew thou unto mee, how they shall bee governed, and dwell among the peoples, whose decrees are grievous, as the heat and scorching of the Sun at noon in the middest of Summer. And why shall they mender up and downe among the flocks of the fannes of Etsu and Ismael, which doe associate unto thee their errors (their idols) for companions.*

Ver. 8. If thou know not] that is, Forasmuch as, or Seeing that thou knowest not; as in Num. 22. 20. If the men be come to call thee; that is, Forasmuch as they are come. Here Christ beginneth to speake unto his people, with words of comfort and instruction; and after proceedeth to shew the power and glory of the Church adorned with his graces. Sol. Tarchi saith, *This is the answer of the Pastour. I about know not, or, thou thy selfe knowest not*. Hebr. *if thou know not to thee, or, for thy selfe*; which latter words are thought to be redundant, and are therefore omitted in most translations; though here it may have a commodious sense; to signify the ignorance which she hath in her selfe, upon acknowledgement whereof Christ informeth her. Sol. Tarchi expoundeth it, *If thou know not whether thou shouldst goe to feed thy flocke, thou shouldest among women; because the Pastour he hath ceased to governe (or manage) them. I knowest] Hebr. save (or beautiful) among women*; wherby is meant, more faire then other women, or fairest of womankind: as the mother of our Lord, is called, *Blessed among women*, Luke 1. 28. 42. there is, most blessed, or more blessed then other women: so the Lyon is said to be strong among beasts; that is, strongest, Prov. 30. 30. The Hebrew *Laphid*, signifieth *fair* or *beautiful*, not onely in colour, but in comely proportion, and elegance, such as draweth love and liking: for the same word is attributed sometime to cattell, Gen. 41. 3. to trees, Jer. 11. 16. and to every thing that God made, Eccles. 2. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9. and 6. 1.) the fairest among women, by reason of the graces, the spirittual beauty of faith, hope, love, patience, &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shewed in Ezek. 16. where her nativity was of the land of Canaan, of Amorites and Hittites, vers. 3. she was cast out to the loathing of her perion, in the day that shee was borne, vers. 5. she was polluted in her owne bloods, vers. 6. till God gave her life, and excellent ornaments, vers. 7. covered her nakednesse, vers. 8. washed away her bloods, vers. 9. clothed, girded, decked her with ornaments, chains, jewels, &c. and she became exceeding beautiful, vers. 10. 13. Shee being privy to her owne infirmities, called her selfe blacke, vers. 5. but Christ here calleth her faire, and magnifieth her beauty in vers. 15. and often in this Song; because he hath sanctified and cleansed her, with the washing of water by the Word, that he might present her to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that shee should be holy and without blemish, Ephes. 5. 26. 27. Thus if we will condemne our selves, God will justifie us; and when we are weak, then are we strong, 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Psal. 45. 11. 12. *goe thy way forth*] or *get thee out goe forth* thou, Heb. *goe out for thee, or, goe forth for thy selfe*. As God said to Abram, *Goe thou, or for thy selfe*, Gen. 12. 1. so here Christ calleth forth his Church, from sitting still in her mournfull estate, that she should not onely with and desire, but endeavour, and put forth her kille to doe the workes of her calling, to feed her kids, and to goe out to meet the Bridegrome, Math. 25. 6. For, not every every one that saith unto Christ, *Lord, Lord*, shall enter into the kingdome of heaven: but he that doth the will of his Father which is in heaven, Matt. 7. 21. by the footsteps of the flocke] or, in the footsteps of the sheepe: that is, goe in those wayes, and doe those workes which the sheepe or flocke of Christ have gone in and done before thee. Fooe steps are the print of the feet in the way that is trodden before us; and as Christ himselfe hath left us an example, in his doings and sufferings, that we should follow his footsteps, 1 Pet. 2. 21. and were to be imitators (or followers) of God, Ephes. 5. 1. so should we be of the flocke of God, and of godly pastors, in that faith and order which they have walked in before us: as it is said, *Be ye imitators of mee, even as I also am of Christ*, 1 Cor. 11. 1. and, *Remember your guide, who have spoken unto you the word of God; whose faith, imitate ye; considering the issue of their conversation*, Heb. 13. 7. So likewise of the flocke of Christ, as it is said, *Ye brethren become imitators of the Churches of God*, &c. 1 Thes. 2. 14. and ye desire, &c. that ye be not slothfull, but imitators of them, who through

faith and patience inherit the promise, Heb. 6. 11. 12. The flocke here spoken of seemeth to bee opposed unto the flockes (or herds) in ver. 7. as Christ is to his companions (or fellows) there mentioned: who as he is the One great Pastour, so hath hee generally onefold and flocke, John 10. 16. Ezek. 34. 23. 25. which is his Church, as he saith, *And ye are my flocke, the flocke of my pasture, are you, and workes for me.* Their footsteps are their faith and works set forth in the Scriptures: as we are taught to *walk in the footsteps of the faith of our father Abraham,* Rom. 4. 12. and of all other our godly predecessors, Heb. 1. 1. 2. 40. and 12. 1. after whom wee should walke in the same spirit, in the same footsteps, 2 Cor. 12. 18. And thus the Hebrews also understood this place, as Iarchi explaineth it: *Consider the wayes of thy first fathers, which received my Law, and kept my charge, and my commandments; and walke thou in their wayes.* Likewise the Chaldee paraphrast saith, *The Congregation which is like to a faire damzell, and whom my soule loveth, let her walke in the wayes of the just men, and order her prayer by the mouth of her governors, and let her lead her posterity, and learne her children which are like to the kiddes of the goats, to goe unto the Synagogue, and unto the Schoole, &c.* feed thy kids] The flocke in Scripture usually comprehendeth both sheepe and goats, as in Levit. 1. 10. and though goats sometime being opposed to sheepe, signifie the wicked reprobates Matthew 25. 32. 33. &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himselfe was figured by goats and kids, by the Apostles exposition, Heb. 9. 12. 13. 14. and 1 Cor. 5. 7. compared with Exod. 12. 5. So here the kids signifie yong and tender Christians, which are to be fed with the sincere milke of the word, that they may grow thereby, 1 Pet. 2. 2. And so Christ giveth charge, *Feed my Lambs, Feed my Sheepe,* John 21. 15. 16. And this is the end, why the fairest among women is willed to goe out, that she may find pasture for her kids: following herein the example of Christ, who leadeth out his sheepe, and putteth them forth, that they may finde pasture, John 10. 2. 4. 9. besides the tents] or, by the Tabernacles (the dwelling places) of the shepherds. By what those companions of Christ, y. 7. come here to be meant, such as are transformed like the Ministers of righteousness, 2 Cor. 11. 15. and their flockes, which the flocke of Christ: beside their tents, (or as may be translated, above them,) are the kids of Christ to be fed, whom he graciously preferreth even in the midst of wolves. Thus Sol. Iarchi expoundeth it, by other peoples: Otherwise it may be understood (as the former sentence) of the good shepherds themselves, which of old fed the flocke of God in faith and love, as their footsteps are left recorded in the Scriptures, Psal. 77. 21. and 78. 70. 71. 72. Elay 63. 1. Heb. 13. 7. *Remember them which have compassed thee, or, have likened, thought thee to be like.* The order of the words in the Hebrew is this: *To the companions of horses, in the charretts of Pharaoh I have compassed thee, O my Love, my love; or, my fellow friend, my companion, familiar, for an end of fleeing and converting together, and*

so partaking each of others good or evill in Greek, *my neighbour or next.* This title Christ giveth to his Spouse, often in this Song, as after in ver. 15. and ch. 2. 2. 10. 13. and ch. 4. 1. 7. and 5. 2. and 6. 4. and sheweth the reason on both parties to his disciples, saying, *I have called you friends, (not servants) for all things that I have heard of my Father, I have made knowne unto you: and, Ye are my friends, if ye doe whatsoever I command you,* John 15. 14. 15. Sometime a husband is called by this name friend, as in 1 Cor. 3. 20. Hof. 3. 1. *to the company of horses]* or, *to my company of horses.* The word *Sujah*, which being the feminine of *Sus*, a horse, may in propriety signifie a mare; is here usually taken of Christian interpreters, and of the Hebrews, to signifie a company, or troop of horses: and so the Greeke (which also is *Tee bippo* in the feminine gender) is sometimes used in Greeke Authors, for a company of horses. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively; as in Exod. 15. 1. *the horse and his rider, the horses and their riders.* The Hebrew letter *lud*, which usually signifieth mine, is sometime added in the end of words without signification, as in Lam. 1. 1. Howbeit the Greeke version here translate it, *My company of horses:* and it may have good use. The horse is a walke beast, as God describeth him in Job 39. 19. 25. and Solomon saith, *The horse is prepared against the day of battell,* Prov. 21. 31. *in the charretts of Pharaoh]* Pharaohs horres and charretts were of most request, as the Scripture often sheweth; and therefore were bought after by Solomon in his trading with Egypt, 2 Chron. 1. 16. 17. And the Prophet saith, *Woe is them that goe downe to Egypt for helpe, and say on horses, and trust in charretts because they are many, &c.* Elay 31. 1. And in Ezek. 17. 15. the King of Iudah sent his Ambassadors into Egypt, *that they might give him horses, and much people.* For the meaning of this speech, it seemeth to be this; the Church being taught forth by Christ in the footsteps of the flocke, to feed her kids besides the tents (or dwellings) of the shepherds, was presently to looke for troubles in it selfe, Acts 20. 29. 30. and opposition at the hands of those companions, (forementioned in ver. 7.) and their flockes as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flockes, Gen. 13. 6. 7. and 26. 14. 15. 20. 21. Exod. 2. 16. 17. and when God threateth wars against the daughter of Sion, he saith, *The shepherds with their flockes shall come unto her, they shall pitch their tents against her round about, &c.* 1 Cor. 6. 2. 3. 4. To comfort her therefore against such troubles, the Lord compareth her to the troop of horses, in Pharaohs charretts, under this similitude, promising her victory: as in Zach. 10. 3. he saith (by a like simily) *Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flocke the house of Iudah, and hath made them as his goodly horse in the battell, &c.* And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battell, and they shall fight, because the Lord is with them, &c. ver. 5. And we

we read it, *my company of horses,* it accordeth with Zach. 10. 30. where the Lord likeneth them with his goodly horse; and of the Hebrews Sol. Iarchi compareth it with the history in Exod. 14. where God by his power (as with horres) gave Israel the victory over Pharaohs horres and charretts; as the Prophet (speaking of that) saith unto God, *Thou shalt walke through the sea with thine horses, through the heape of great waters,* Habak. 3. 15. See also Revel. 19. 11. 14. wherein the warre against Antichrist, Christ (the Word of God) sitteth on a white horse, and the armies in heaven (his Church, whose conversation is heavenly,) followed him upon white horses.

Ver. 10. *Thy cheekes are comely]* or, *are desirable, gracious, beautifull.* The Greeke translateth, *How beautifull are thy cheekes!* These words are continued unto the Bride or Church, from Christ shewing how shee is decked with his ordinances and graces, as his cheekes are afterwards likened to a bed of spices, Song 5. 13. But whether shee be still compared hereby to a company of horse, as in ver. 9. or to a woman (as she was a shepherdess in ver. 8.) is doubtful, for both similitudes doe agree to the things here spoken of. The word *cheekes* is used sometime for the cheekes or jaws of beastes, and of horres, whose bridles are often adorned with rowes, especially in Kings Charets: as in Elay 30. 28. there shall bee a bridle in the jawes (or cheekes) of the people. Also the next words, *thy neck, with chaines;* may have like reference for the kings of Midian when they went to warre, had chaines about their camel neckes, Iudg. 8. 26. Taking it thus, the Church compared to the Lords company of horse, is said to have her cheekes comely, with rowes of jewels, or ornaments upon her bridle wherewith the Lord menageth and guideth her, as his goodly horse in the battell, Zach. 10. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang downe and adorne the face and cheekes, as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke; and I put a jewell on thy forehead, and ear-rings in thine eares, and a beautifull crowne upon thine head; thus wast thou decked with gold and silver:* Ezek. 16. 12. 13. The spirituall signification, according to either similitude, is one and the same, as after shall bee shewed. *rowes]* in Hebr. *Torah;* which being of the singular Tor, signifieth a disposition, row, or order; of the things: and hath affinity with *Torah*, which hath the name of the Law, in Hebrew; and the one is put as an exemplification of the other; as David said, *Is this the Law of man, O Lord God, 2 Samuel. 7. 19.* which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high degree, O Lord God. 1 Chron. 17. 17.* And indeed the Law of God, is his ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also used for a Turtle-dove, and *Torim* are Turtles, as in the law of sacrifices, Lev. 12. which some therefore take here to be jewels, or ornaments that had the figures of Turtle doves. And so the Greeke version

here translateth, *How beautifull are thy cheekes, as of a turtle dove!* But in the verse following, (where the same word is againe used,) the Greeke translateth, *We will make for thee, similitudes of gold chaines]* in Heb. *Charucim*, a word not found but in this one place, translated in Gr. *collars* or *chaines*; and is interpreted by the Hebrew Doctors *chaines* or jewels hanged on a string like chaines to pur about the necke. These rowes and chaines, signifie the Lawes and ordinances of God, wherewith he adorneth the face and necke of his Church, that in her profession, practice, and obedience, she may bee comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith: *there is gold and a multitude of rubies; but the lips of knowledge, are a precious jewel.* Proverb. 20. 15. And againe, *My soune heare the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thine head, and chaines about thy neck.* Proverb. 1. 8. 9. They meane also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other vertues: as on the contrary, pride, and other like vices, are said to compass evil men about as a chaine, and violence to cover them as a garment, Psalme 73. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reproofs, Proverb. 25. 12. and reproofs themselves are pearles, Matth. 7. Thus also the Hebrews understood this Scripture, as the Chaldee paraphrast here saith: *When (the Israelites) went forth into the Wilderness, the Lord said unto Moses, How fayre is this people, that the words of the Law should be given unto them, that they may be as bridles in their jawes, that they depart not out of the good way: as a horse goeth not aside that hath a bridle in his jawes! and how faire is their necke to beare the yoke of my precepts; that they may bee upon them as a yoke on the necke of a bullocke that ploweth in the field, and feedeth both it selfe, and the master thereof.*

Ver. 11. *We will make for thee]* A promise of encrease of graces to the Church: by *We*, is understood the mystery of the Trinity, as in Genesis 1. 26. *Let us make man.* So in Rev. 1. 4. 5. Grace and peace is wished fr. in the Father, Sonne, and Holy Ghost: and in 1 Corinth. 12. 4. 5. 6. the diversities of gifts are noted to be of the Spirit; the diversities of ministries (wherby the gifts are administered) to be of the Lord (Christ); and the diversities of operations (effected by the gifts and ministries,) to be of God (the Father.) The Hebrews also (as Sol. Iarchi here, interpret it, *I and my judgement hall:* by which phrase the Trinity of old was implied, though now the faithlesse deny the same: for, a judgement hall in Israel consisted of three at the least: which in their close manner of speech they applied unto GOD: but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from GOD, as also the increase thereof, James 1. 17. Ephes. 3. 16. that the spirituall ornaments are of his making, who worketh in us both to will,

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and to doe, of his good pleasure, Phil. 2. 13. Also that to him that hath shall be given, and he shall have more abundance, Matth. 13. 12. As in our bodies wee come naked into this world, without clothes or ornaments, so is the estate of our souls by nature, naked and bare, Ezek. 16. 4. 7. till Christ of his grace, by his Spirit, clotheth and adorneth us, Revelation 3. 18. *romes of gold*; he spake before of *romes* simply, now he addeth of *gold*; either to signifie more excellent ordinances and graces under the Gospell, then under the Law, (as hee promiseth, *For brasse I will bring gold, and for iron, I will bring silver, &c.* Esay 60. 17.) that should proceed from faith and love, and not from feare, as when there was under the bridle of the Law; (for wee should not be like *horses and mules*, whose jaw must be bound with bit and bridle, Plaine 32. 9. and yeeld obedience by constraint); or, it meaneth a new supply of graces, so that we are changed into the image of God, *from glory to glory, even as by the spirit of the Lord*, 2 Corinth. 3. 18. These promises may respect both the rules, ordinances, gifts and graces bestowed on his people, Proverbs 20. 15. and the persons themselves that are furnished with those graces; as the *precious stones of Zion*, are said to be comparable to fine gold, Lament. 4. 1.

Speckles of silver in Greeke, *markes of silver*: which word *markes* (*Stigmata*.) Paul useth in Galatians 6. 17. speaking of the *markes of the Lord Iesus*, by suffering for his Gospell. Here it meaneth variety of graces, in the communion of the Saints, for their mutual helpe, comfort, and delight; as is opened in Proverb. 25. 11. 12. *A word fitly spoken, is like Apples of gold, with pictures of silver. As an eare-ring of gold, and an ornament of fine gold: so is a wise reproof upon an obedient eare.* Where we are taught, that both instructions and reproofs, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can bee, without the special grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, *The hearing eare, and the seeing eye, the Lord hath made even both of them*, Proverbs 20. 12. The Chaldee paraphrast expounded this verse, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver*, wherewith the Church then was decked, as God telleth them in Ezekiel 16. 13. and the law of his mouth was better to his people, *then thousands of gold and silver*, Plaine 119. 72. yet the doctrine of faith, and ordinances of the Gospell with the graces accompanying them (here promised) are much more excellent and glorious, 2 Corinthians 3. 7. 11.

12 Ver. 12. *While the King* Here the Church speaketh of the fruits and effects of Christs former graces; how in her and from her to adorned by her beloved, the odour of the spirit of God in her, flowed forth and spread abroad to the delight of her selfe and others. By the *King* is meant

Christ, as in verse 4. by his *round table* (which the Greeke translatheth *his sitting downe*, which was wont to be in a round, or as in a ring, 1 Samuel. 16. 11.) may be understood the spiritual banquet of Christ with his Church, feeding her with his word and graces: as the *table of the Lord*, in Malachy 1. 12. and 1 Corinth. 10. 21. signifieth the communion between him and his people, as doth also the supping one with another, Revelat. 3. 20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, Song 4. 13. 14. but here it seemeth to be the oyle or ointment made of Spikenard, which is very precious, which they used to poure out, and anoint men with; such as Mary anointed our Lord Iesus with, as hee *sate at table* with his friends, and *she poure it filled with the smell (or odour) of the ointment*, Iohn 12. 1. 2. 3. Spiritually it signifieth the sweet smelling fruits of repentance, faith, love, prayer, thanksgiving, &c. which the Church streweth forth by the communion of Christ with her; and in speciall of mortification, and communion with Christs death, buriall, and resurrection, Romanes 6. 3. 4. 5. &c. as that which Marie did unto Christ, was to anoint his body to the burying, Marke 14. 8. Iohn 12. 7.

Ver. 13. *A bundle* or, *A bagge of myrrh*: by *myrrh* is meant the sweet gumme that issueth from the myrrh tree, which is gathered and bound up in bagges: it was the first of the chiefe spices, wherof the holy anointing oyle in the Sanctuary was made, Exodus 30. 23. and that holy ointment figured the graces of the Spirit, poured out upon Christ, and by him upon his Church, Esay 61. 1. Psalme 45. 8. 1 Iohn 2. 20. See the anointments on Exodus 30. 26. With myrrh and aloes, the dead body of our Lord Iesus was embalmed, Iohn 19. 39. and with it the wifemen honoured him at his birth, Mat. 2. Herby the Church professeth her spirituall comfort which shee had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her finnes, and rising againe for her justification: the feeling wherof is as a sweet odour unto the believing heart. *A bundle or bagge*, is for to keepe safe, things that are of worth; as, *The soule of my Lord shall be bound in the bundle of life with Iehovah thy God*, 1 Samuel 25. 29. So by this *bag of myrrh*, shee signifieth her care to enjoy and possesse the benefits of Christ and of his death, to the remission of her finnes, which for his sake are all cast into the depths of the sea, Mic. 7. 19. which otherwise without him should bee sealed up in a bag, and reserved against her for punishment, Iob. 14. 17. *my welbeloved* that is Christ; whom the shee calleth, not because she loved him, but he loved her, and gave himselfe to bee the propitiation for her finnes: wherupon she againe loveth him, because hee loved her first, 1 Iohn 4. 10. 19. So shee gloriet not in her owne righteousness, but in that which hee beloved is unto her: who of God is made unto her, *wisdomme, and righteousness, and sanctification, and redemption*, 1 Cor. 1. 30. *Welbeloved*, in Hebrew *Dod*, is written with

with the same letters that *David*; whose name also signified *Beloved*: hec was a figure of Christ, and his father after the flesh, Romanes 1. 3. and Christ is often called *David*, as in Ier. 30. 9. Ezek. 34. 23. and 37. 24. *Hof. 3. 5. unto mee*. A speech of faith, applying the promises and graces of Christ unto her owne soule; as the Apostle also reacheth by his owne example, Gal. 2. 19. 20. *he shall live all night* or, *he shall lodge, shall abide*. The night usually signifieth the time of darkness and affliction: wherefore shee meaneth that Christ with his consolations, should bee her continuall joy and comfort, whom shee would hold fast by faith, against all tentations and troubles of this present life; and to lace her selfe in him. *between my breasts* dwelling in my heart by faith, Ephes. 3. 17. The *breasts* signifie also the ministry of the Church, feeding the Saints with the sincere milke of the word, that they may grow thereby, 1 Peter 2. 2. wherupon the Prophet saith, *Rejoyce ye with Jerusalem, &c. that ye may sucke and be satisfied with the breasts of her consolations; that ye may milke out, and be delighted with the abundance of her glory*, Esay 66. 10. 11.

14 Ver. 14. *A cluster of Cyprus* or, of *Campfire*; which is a sweet gumme; but *Cypres* is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Copher*, (from which *Caphura* or *Campfire*, as also the *Cypres* tree seemeth to be derived,) usually signifieth *Attenuation, Propitiation, or Redemption*: according to which interpretation the holy Ghost here may have reference to the worke and fruit of Christs death, whereby he became a *cluster of redemption* unto his Church, being a propitiation for the finnes of the whole world, 1 Iohn 2. 2. the sweetnesse wherof is resembled by a *cluster* (which is of many berries compact together) of the sweet *Cypres*: for that his blood *cleanseth us from all sinne*, 1 Iohn 1. 7. and is accompanied with all other graces. *Engaddi*, the name of a place in the land of Canaan, which fell to the tribe of Iudah: and being neere the sea, and watered with springs, was a fruitful soile, for gardens and vineyards, Iosua 15. 62. Ezek. 47. 10. it was called also *Hazazon Tamar*, 2 Chron. 2. wher the enemies coming against Iehoshaphat hee prayed unto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the Church obtaineth by faith in Christ.

15 Ver. 15. *show art faire* Christ here speaketh of his Church, commending her beauty, which she hath by his sanctification and cleansing, with the washing of the water by the word, Ephes. 5. 26. 27. as also by her constitution, and order, as mount Zion was beautiful for situation, Plalm. 48. 2. Of Tyus (a city of merchandise) it is said, *Thy builders have perfected thy beauty*, Ezek. 27. 4. and of her *Ancients, wifemen, mariners, merchants, men of marre, &c.* it is likewise said, *they have made thy beauty perfect*, Ezekiel 27. 9. 10. 11. and in Ezek. 28. 7. he mentioneth the beauty of wisdomme. So the city and Church of God, being builded by the doctrine of the Gospell, furnished with men

of gifts and graces, and endued with wisdomme from on high, is truly faire and beautifull in the eyes of Christ: and when she obeyeth the voyce of God, and forgetteth and forsaketh her owne naturall corruptions, he taketh delight in her beauty, as it is said, *Hearken o daughter, and consider, and incline thine eare: forget also thine owne people, and thy fathers house: so shall the King greatly desire thy beauty, &c.* Plalm. 45. 10. 11. Thus is the prophetic fulfilled, with the joy, of the Bridegroom over the Bride, *thy God will rejoyce over thee*, Esay 62. 5. doves) so in Chap. 4. 1. These doves eyes wherewith the Spouse is beautified, doe set forth the simplicity, sincerity, humility, meeknesse, but especially the spirituall chastity of the Church; whose eyes are unto Christ alone, looking unto him for life and salvation, Mat. 10. 16. Plaine 123. Philip. 3. 7. 10. Esay 17. 7. 8. Ezekiel 18. 6. and 20. 7. observing his wayes, Prov. 23. 26. not beholding evill, nor looking on iniquity, Habak. 1. 13. Contrary to which are the lofty eyes, Proverb. 30. 23. eyes after idols, Ezekiel 20. 24. eyes full of adultery, 2 Peter 2. 14. eyes beholding strange women, Prov. 23. 33. and the like.

16 Ver. 16. *Thou art faire* The Spouse returneth the prayse of beauty unto her beloved: who is much fairer then the *sonnes of Adams*, Plalm. 45. 2. 3. from whom all her fairnesse is derived, so that the prayse thereof belongeth not to her but unto him, Plalm 115. 1. as the Apostle saith, *I live yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me*, Galat. 2. 20. Howbeit, though Christ be most faire, and beauty itselfe; yet such was his balencfe and sufferings in the flesh, as his visage was marred more then any man, and his forme, more then the *sonnes of men*, Esay 52. 14. and 53. 2. 3. and such hee often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spirituall beauty, through all tribulations, and glorieth therein, Roman. 8. 35. 39. 1 Peter 1. 5. 6. and 4. 13. 14. And when the mystrics of the Gospell are opened, and the ordinances of Christ faithfully taught and practised; then doth the Spouse behold the King in his beauty, Esay 33. 17. *And of his fulnesse have we all received, and grace for grace*, Iohn 1. 16. *yea pleasant* or, *also pleasant, amiable, delightful, beautifull*. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs, &c. For the Lords *steepe* called *Beauty* or *Pleasantnesse*, signifieth his Covenant made with the people, Zachar. 11. 20. and David desired to remaine in the Lords house all the dayes of his life, that he might behold the pleasantnesse (or beauty) of the Lord, Plalm 27. 4. and Moses desired that the pleasantnesse of the Lord might bee upon them, in the performance of his covenant and promises, Plalm 90. 17. And Solomon sheweth that *pleasantnesse* shall bee unto them that rebuke the wicked, Proverb. 24. 24. 25. All which, and the like, have their accomplishment in Christ, teaching

ing, admonishing, reproving, comforting his people, with words of grace, whose pleasant words are as an honey-combe, sweet to the soule, and health to the bones, Prov. 16. 24. *our bed* or, *our bedstead*. Beds were used either to rest and sleepe upon, as Psal. 132. 3, 4. or to sit upon when they did eate and banquet, as we doe at tables, Eth. 1. 5. 6. Amos 6. 4. Ezek. 23. 41. And figuratively the place of offering sacrifices, is called *abed*, Ely 57. 7. *greene* or *flourishing* and *fruitfull*: for it is not ment so much of colour, as of flourishing growth and increase. This word applied unto men, meaneth prosperous and flourishing estate, as Nebuchadnezzar said, *I was as rest in my house, and greene* (or *flourishing*) *in my palace*, Dan. 4. 4. and David liketh himselfe to a *greene* (or *flourishing*) *olive tree*, in the house of God, Psal. 52. 10. where the Greeke translath it, *a fruitfull olive*. Hereby then the Church signifieth, that by her communion with Christ (whether by the similitude of bed or board) she became flourishing and fruitfull: as is said of them that are planted in the Lords house, *They shall still bring forth fruit in hoary age, they shall be fat and green*, Psal. 92. 13, 14. And this is the nature of the Gospel, where it is received by faith, that it bringeth forth fruit, and maketh men fruitfull in every good work, and increasing in the knowledge of God, Colos. 1. 6. 10. It may here also signifie the increase of the children of the Church, which are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministry of the same: The Chaldee Paraphrast expoundeth this speech thus: *The congregation of Israel answered before the Lord of the world: how faire is the Majesty of thy holiness; in the time that thou dwellest amongst us, and in favourable acceptation: receive our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we doe grow and multiply like a tree: that is planted by a spring of waters, whose leaf is faire, and whose fruit is abundant.*

17 *Verf. 17. The brimmes* or, *the rafters*: it meaneth the timber whereof beames or rafters are made; which are called by this name, when they are cut downe in the wood, as in 2 Kings 6. 2. 5. *houfer* or, *adises*; so named of building. Such figured the Churches of Christ, as in 1 Timothy 3. 15. the house of God, is expounded the Church of the living God; and the faithful Hebrewes were the house of Christ Hebrewes 3. 6.

Cedars trees strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such Cedars the Saints of God are compared, Psalm 92. 13. and the Tabernacles of Israel, are by Balaam likened unto such, for goodnesse, Numbers 24. 5. 6. This wood was used in Solomons Temple, 1 King. 6. 9. 36. and 7. 12. and he made it common in Israel, he made Cedars like the Sycamore trees which are in the vale, for abundance, 1 Kings 10. 27. prefiguring the graces which should abound under Christ, galleries walking places, named of running, because they runne along by the house sides. Elsewhere the word is used for gutters wherein waters runne, Genesis 30. 38. 41. Exodus 2. 16. which may also have use here, to signifie the pipes and conduits of Gods graces, through which the waters of his Spirit are conveyed into their hearts. But because the spake of houses, this may rather be understood of galleries, signifying the meanes of conversing with Christ, in the communion of his graces. See the notes on Song 7. 5. *Brutine trees* [or, *Boraine trees*. The Hebrew *Brothim* is found onely in this place, and seemeth to be that which in Latine is called *Bruse*, which is a tree like Cyprus, and of a pleasant smell like Cedar, as Pliny sheweth, in Nat. hist. l. 12. c. 17. Hereupon the Greeke translath it *Cypresse trees*: but *Aquila*, an exact Greeke translator, turneth it *Boraine*, as being of the tree named in Greeke *Boraine*, which hath also affinity with the Hebrew name, and is a tree growing in Arabia: Diodor. Sicul. libellus l. 2. These Cedar and Brutine trees, may be supplied both to the persons of men, as is forehewed, and to the doctrines wherewith the Church is builded upon the foundation Christ, 1 Corin. 3. 9. 10. 11. 12. all which set forth by these similitudes, are strong and firme, and of sweet odour unto the comfort of the Saints, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the Prophets likened to goodly trees, in Ely 41. 19. and 55. 13. and 60. 13. The Chaldee paraphrast on this verse thus: *Solomon the Prophet sayd, How faire is the house of the Sanctuary of the Lord, which is builded by mine hands, of Cedar wood: but sayre shall bee the house of the Sanctuary which shall bee builded in the dayes of the King Christ, the beames whereof shall bee of the Cedars of the garden of Eden (or of Paradise) and the galleries thereof shall bee of Brutine trees, &c.*

CHAP.

CHAPTER II.

1 *I am the rose of Sharon; the lillie, of the vallies.*

2 *As the lillie, among the thornes; so is my love, among the daughters.*

3 *As the apple-tree, among the trees of the wood; so is my beloved, among the sonnes: in his shadow, I desired*

4 *and fate-downe; and his fruit, was sweet to my palate. He brought me,*

5 *into the house of wine, and his banner over me, was love. Sray me, with flagons: throw me a bed, with apples: for*

6 *I am sicke of love. His left hand, under mine head; and his right hand, imbrace me.*

7 *I adjure you, O daughters of Jerusalem, by the Roes; or by the Hindes of the field: if ye stirre, and if ye stirre-up the Love, untill it please.*

8 *The voice of my beloved! behold he cometh: leaping upon the mountaines; skipping upon the hills.*

9 *My Beloved is like a Roe, or a fawne of the Hindes: behold he is standing behind our wall, looking-forth, thorow the windows, flourishing thorow the lateffes.*

10 *My beloved answered, & said unto me: Rise-up thou, my love my faire one, and come thou away.*

11 *For loe, the winter is past: the raine is over, it is gone-away. The flowers, appeare on the earth, the time of the singing (of birds) is come: and the voice of the Turtle,*

12 *is heard in our land. The fig-tree, putteth-forth her greene figs; and the Vines with the tender grape, give a smell: Rise-up thou my Love my faire one, and come thou away.*

13 *My dove, that art in the clefts of the Rock, in the secret-place of the staires; let mee see thy countenance, let mee heare thy voice: for thy voice is sweet, and thy countenance is comely. Take ye for us, the foxes, the little foxes, that corrupt the vineyards: for our vineyards, have tender-grapes.*

14 *My beloved is mine, and I am his; hee feedeth among the Lillies. Untill the day dawn, and the shadows flee-away: turne-about, and be thou like, O my beloved, to a Roe, or, to a fawne of the Hindes, upon the mountaines of Beth.*

15 *My Love is like a Roe, or a fawne of the Hindes: behold he is standing behind our wall, looking-forth, thorow the windows, flourishing thorow the lateffes.*

16 *My Love answered, & said unto me: Rise-up thou, my love my faire one, and come thou way,*

17 *For loe, the winter is past: the raine is over, it is gone-away. The flowers, on earth appeare againe; Come is the time of the (birds) singing-noise: And in our land heard is the Turtles voice.*

18 *The fig-tree, with her greene figs forth doth sprout; And Vines with tender grapes a smell give out. My Love my faire one, rise and come thy way.*

19 *My dove, that in clefts of the rocke doth stay; Within the staires biding place secret: Sight of thy countenance O let me get: Let me thy voice heare: for thy voice sweet is. Also thy countenance hath comeliesse.*

20 *The foxes, little foxes for us take, That in the vineyards wassall spoile doe make: Because the tender-grape is on our vine. He that my welbelov'd is, mine,*

21 *And I am his; among lillies hee feedeth, Untill the day with dawning light breaketh, And till the shadows fleeing hence be gone: Turne thee about, O my beloved one, And be thou like the young Hart, or the Roe, That doth upon the mountns of Beth.*

22 *My Love is like a Roe, or a fawne of the Hindes: behold he is standing behind our wall, looking-forth, thorow the windows, flourishing thorow the lateffes.*

23 *My Love answered, & said unto me: Rise-up thou, my love my faire one, and come thou way,*

24 *For loe, the winter is past: the raine is over, it is gone-away. The flowers, on earth appeare againe; Come is the time of the (birds) singing-noise: And in our land heard is the Turtles voice.*

25 *The fig-tree, with her greene figs forth doth sprout; And Vines with tender grapes a smell give out. My Love my faire one, rise and come thy way.*

26 *My dove, that in clefts of the rocke doth stay; Within the staires biding place secret: Sight of thy countenance O let me get: Let me thy voice heare: for thy voice sweet is. Also thy countenance hath comeliesse.*

27 *The foxes, little foxes for us take, That in the vineyards wassall spoile doe make: Because the tender-grape is on our vine. He that my welbelov'd is, mine,*

28 *And I am his; among lillies hee feedeth, Untill the day with dawning light breaketh, And till the shadows fleeing hence be gone: Turne thee about, O my beloved one, And be thou like the young Hart, or the Roe, That doth upon the mountns of Beth.*

CHAPTER II.

1 *I am the rose that doth in Sharon grow; The lillie also of the valleys-low.*

2 *Like-as the lillie is, the thornes among; So is my Love among the daughters-yong.*

3 *As th apple-tree, amongst trees of the grove, So is among the sonnes, he whom I love: In his shade desired and downe sate;*

4 *And sweet his fruit was unto my palate. Into the house of wine, he hath me led; And over me, love was his banner spread.*

5 *Sray me, with flagons; throw me a bed to lye, With apples: for even sicke of love am I.*

6 *His left hand, underneath mine head (have place); His right hand also, me about-imbrace: O daughters of Ierusalem, you by*

7 *The Roe, or by Hindes of the field, doe I Adjure: if that ye stirring-doe discease, And if the Love ye stirre-up till it please.*

8 *My Loveds voice! behold he comes: he leapes Vpon the mounts; upon the hills he skips.*

9 *Ly Low'd is like a Roe, or fawne of th Hinde: Behold he standing is our wall behind; Thorow the windowes looking-forth he viewes*

10 *Thorow the lateffes flourishing: he shewes. My Loved spake, and unto me did say: My Love my faire one, rise and come thy way,*

11 *For winter, loe, is past: over is the raine, Its gone. The flowers, on earth appeare againe; Come is the time of the (birds) singing-noise:*

12 *And in our land heard is the Turtles voice. The fig-tree, with her greene figs forth doth sprout;*

13 *And Vines with tender grapes a smell give out. My Love my faire one, rise and come thy way.*

14 *My dove, that in clefts of the rocke doth stay; Within the staires biding place secret: Sight of thy countenance O let me get: Let me thy voice heare: for thy voice sweet is.*

15 *Also thy countenance hath comeliesse. The foxes, little foxes for us take, That in the vineyards wassall spoile doe make:*

16 *Because the tender-grape is on our vine. He that my welbelov'd is, mine, And I am his; among lillies hee feedeth,*

17 *Untill the day with dawning light breaketh, And till the shadows fleeing hence be gone: Turne thee about, O my beloved one, And be thou like the young Hart, or the Roe, That doth upon the mountns of Beth.*

(B 3) Annotations.

Annotations.

This is thought of some to bee the speech of Christ; of others to be spoken by the Church: which seemeth most probable, and is so expounded by the Chaldee paraphrast. If we understand of Christ, it signifieth the excellency of graces in himselfe, which he readily communicateth with his people: if of the Church, it sheweth her graces received from Christ, whereby she is lovely and delightfull, for sweet odour and beauty, Hol. 14. 7. *the rose of Sharon* in Greeke, *the flower of the field*: but *Sharon* is the name of a place or plaine, which was very fruitful, wherein King Davids herds of cattell were fed, 1 Chron. 27. 29. and the Prophet mentioneth the excellency of Carmel and *Sharon*, Elay 35. 2. and when hee threatneth desolation, hee saith, *Sharon is like a wilderness*, Elay 33. 9. but receiving mercy to his people, he saith, *Sharon shall be a field of flockes*, Elay 65. 10. *The Rose* is the Queene of flowers, most commendable for sweetnesse and beauty: *the Lillie* (after mentioned) is glorious and amiable, even Solomon in all his glory, was not arrayed like one of these, Matth. 6. 29. *The Lillie* is next in nobility to the *Rose*, saith Pliny, *lill. l. 2. c. 5.* of the valleys; or, of the low (or deepe) places. These also were fruitful places, where the Kings herds were fed, 1 Chron. 27. 29. And as *roses* and *lillies* growing in Sharon and these valleys, had more moisture then those that grew on hills and mountains: so hereby it signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweeter and amiable like these, and like; as the Prophet saith, *The wilderness and the dry place shall be glad for them: and the desert shall rejoice and blossom as the Rose*, Elay 35. 1. And the Lord saith, *I will be as the dew unto Israel, he shall blossom as the Lillie, and strike forth his roots as Lebanon*, Hof. 14. 5. But as here is mentioned the plaine of *Sharon*, and the valleys, which were open places where cattell fed, and not inclosed gardens: so by it may bee signified, how the Church is exposed to persecution, to be plucked of all that pass by the way, and troden downe and eaten of beasts. And this the words following declare confirme. The Chaldee openeth these words thus: *The congregation of Israel said, When the ruler of the world shall see his Divine majesty to dwell in the midst of me, I am like to a moist (or green) lillie on the banks of Eden; and my works are faire as the Rose which is in the plaine of the garden of Eden*. *Ver. 2. among the thornes*. These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech, preferring her above other peoples, as the lillie is above thornes and thistles: and withall signifying how free is afflicted and pricked with them, as with thornes. This similitude the Scripture often useth, as, *if ye will live at peace with the inhabitants, &c. those which ye will dwell among, shall be pricked in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell*, Numb. 33. 55. And

again, *There shall be no more a pricking bryer unto the boughs of Israel, nor any grieving thorne, of all that are round about them, that despised them*, Ezek. 28. 24. This similitude sheweth also what the Church ought to be; harmlesse as Lillies among thornes; innocent as sheepe among wolves; as doves among ravenous birds, Math. 10. 16. *The Lillie among thornes*, we call in speciall be understood of this, which we call the *Wood-bird*; which groweth and flourisheth in hedges and thornes. *my love*, or, *my fellow friend*; *my companion*: as in chap. 1. 9. *the daughters*, the congregations of peoples; as the Scriptures mention, *the daughter of Babylon*, Psal. 137. *the daughter of Tyrrus*, Psal. 45. and many the like.

Ver. 3. the apple-tree. The Church setteth forth the excellency of Christ by the similitude of an apple-tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place) and sweet smell, Song. 7. 8. And as the apple-tree hath more variety of fruits, then any other tree that groweth (that is not so easie to reckon up the many sorts of apples of different taste) so Christ excellen in variety of graces which he bestoweth on his Church. The Chaldee Paraphrast expoundeth this of the *Pomecitron tree*; but for the cause aforesaid, I would not reframe it to any one kind, that the fullness of grace and truth which was in Christ, might here be observed: of whose fullness all we have received, and grace for grace, Ioh. 1. 14. 16. *of the wood*, or, *of the rock or grove*: which are wilde trees, and without culture, bearing either none, or lowe, bitter, and unfavoury fruits: Such is the fate of all the sons of men by nature; Rom. 11. 24. whom Christ faire excellen in beauty, fruit, and comfort, Psalme 45. 3. Ioh. 15. 1. &c. *my beloved* that is, *Christ*: in Hebrew *Dad*, the same in signification with *David*: see the notes on chap. 1. 13. *the sonnes* of Adam, all whom Christ faire excellen, Psal. 45. 3. The Chaldee expoundeth it of *Angels*, which are the sonnes of God, Job. 1. 6. But though it be true that Christ excelleneth them also, Heb. 1. yet the former similitude of the trees of the wood, leadeth us rather to understand here of earthly creatures, as the Kings and Potentates, and wise men of the world, called *sonnes* in comparison with their peoples, before called *daughters*, in ver. 2. So in Rev. 1. 5. Christ is the *Prince of the Kings of the earth*: in Ezek. 31. 3. 6. the King of Assyria is likened to a *Cedar in Lebanon*, under whose shadow dwell all great nations: in Dan. 4. 20. 21. 22. Nebuchadnezzar is likened to a tree strong and high, under which the beasts of the field dwelt, &c. and Josias King of Iudah, under whose shadow the Iewes hoped to live, Lam. 4. 20. and others. *in his shadow*, that is, in his protection, and defence. The tree shadoweth from the heat of the Sonne; and Christ from the heat of the wrath of God; and from the persecutions of the world as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat*, Eccl. 4. 6. and, *Thou (Lord) shalt become a strength to the poor, a strength to the needy in his distress; a refuge from*

the storme, a shadow from the heat; when the blast of the terrible ones is as a storme against the wall, Elay 25. 4. So the shadow of Egypt, Elay 30. 2. the shadow of Lebanon, Ierem. 48. 45. Signifie the defence wherein men trusted, which the faithfull repose in God and Christ alone, as in Psalme 36. 8. 37. 22. and 127. 8. 63. 8. and 90. 1. And they that trust in him shall be safe from evil, as *Lebanon is thy shadow upon thy right hand; the Sonne shall not smite thee by day, nor the Moone by night; Lebanon will keepe thee from all evil*, Psal. 121. 5. 6. 7. *I desired and fate*, or, *I much desired that I might sit*. The forme of the Hebrew word increaseth the signification, as noting a continual and fervent desire, of that which is pleasing, delightfull, or profitable: and by sitting is meant abiding and resting, as in Psalme 91. 1. The Church therefore being by sinne under wrath revealed by the Law; and being maligned by the world, as a *lillie among thornes*; acknowledged her faith, hope, love and delight, to bee in Christ Iesus, who hath delivered us from the wrath to come, 1 Thess. 1. 10. through whom we have peace with God, Rom. 5. 1. and peace in him, though in the world we have tribulation, 1 Iohn 16. 33. *his fruit* another benefit which the Church receiveth by Christ, that shee is not onely delivered from evil, but made partaker of his goodnesse; in that the workes of his Prophesie, Priesthood and Kingdome, his deatly resurrection, and altitudes of them are communicated unto her by the Gospel, which hee feedeth upon by faith, to the refreshing and life of her soule. *Fruits* signifie graces and good workes, which are to the benefit of our selves and others, Matt. 3. 10. Gal. 5. 22. &c. and is also applyed to the doctrine of the Gospel, Ioh. 15. 16. and signifieth a comfortable reward, Psal. 58. 12. Prov. 27. 18. The Hebrews referre these things to the Law, which should better bee applyed to the Gospel: for the Chaldee paraphrast here saith, *As the Pomecitron tree is faire and commendable among the most fruitful trees, and all the world knoweth it, so the Lord of the world was faire and commendable among the Angels, when he was revealed upon Mount Sinai, at the time that hee gave the Law unto his people: at that time I desired to sit in the shadow of his Divine majesty, and the words of his Law were sweet for my palate, and the reward of his precepts is reserved for me, in the world that is to come*.

Mat. 4. the house of wine that is, either the *mino celler*, the place where wine is kept; or rather the banquetting house, where wine is drunke. For cellars are called the *treasuries* or *store-houses* of wine, in 1 Chron. 27. 27. Wine, besides that it flaketh thirst, cheereth also the heart of man, Psal. 104. 15. catcheth men to forget his sorrow and misery, Prov. 31. 6. 7. comforteth the sicke, by cherishing and augmenting the vitall spirits. By this the Church signifieth encrease of grace from Christ, as the fruit of the vine, excellen the fruit of the apple tree, and is most comfortable unto the heart. And as her troubles and vexations were increased, so was his grace towards her; for spirituall consolations, for as the suffering of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. 1. 5. This

house of wine, is like that in Prov. 9. 1. 3. where wisdom having builded her house, &c. inviteth the simple to come and eat of her bread, and drinke of the wine which she hath mingled. Of the Hebrews, Iarchi expoundeth this wine house to be the *Tabernacle of the congregation*, where the interpretation and explanation of the Law is given: answerable to which now, is the assembly of the Saints, though it may also be understood of Gods booke or Scripture, the true wine-celler that affordeth spirituall comforts. *his banner*, or, *his standard*, a flag or ensigne (spread abroad) a warlike signe, as in ch. 6. 4. to the Church is said to be terrible as an army with banners. And the banner lifted up, is a signe of fighting with joy and victory, as in Psal. 20. 6. *We will shout joyfully in thy strength and in the name of our God, we will set up the banner*. So Christs banner over her, signified his defence and the victory which hee giveth over all her enemies; Sin, Satan, and the world: also the signe, that as all soldiers doo compend under their owne standards, Num. 2. 2. so these under the Gospel, the ensigne of Christs love towards her. *love*, that where with Christ hath loved us, 1 Iohn 4. 10. wherefore some read it thus, *his standard was love towards me*. By love, the Church is redeemed, Ephes. 2. 5 by it, *everylasting consolation* is given us, and *good hope through grace*, 2 Thess. 2. 16. And *hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us*, Romanes. 5.

Ver. 5. Stronger, Sustaine, Strengthen, Uphold ye me. The Church in her soule keene sicknesse speaketh to her friends (the Ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospel applyed unto her conscience, would pray and uphold her ready to fall as into a swoone, through trouble of minde, because of her owne infirmities, and want of feeling of Christs grace, and blessing. Thus in figure, when Isaac had blessed Jakob, he saith, *with corn and wine I have sustained him*, Gen. 27. 37. Spiritually we are sustained and strengthened by the words and promises of Christ, which comfort the heart, quicken the spirit, and strengthen faith when it is weak; as it is said, *Be ye all patient; abide (or strengthen) your hearts; for the coming of the Lord draweth nigh*, Iam. 5. 8. *I long to see you, that I may impart unto you some spirituall gift, so that ye may be established*, Rom. 1. 11. An example may be seen in Iudah, when Belshazzar spake unto their heart, and said, *Be strong and courageous; for there be now with you bloom and olive with him as an olive of silex, but with us is through our God strength, and to fight our battles*. And the people stayed (or rested) themselves upon the words of Ezechias King of Iudah, 2 Chron. 32. 7. 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or strengthened) the souls of the Disciples, Acts 14. 21. 22. and 18. 23. *with layings on of hands*, which at banquets was wont to bee distributed by flagons. When David had brought the Ark of God into his place, and had offered burnt-offerings and peace-offerings, and blessed the people, hee saith to every

upon the mountain) that is openly and apparently to the eye of faith; as in Nahum. 1. 15. *Behold upon the mountains, the feet of him that bringeth good tidings, &c.* Spiritually by the mountains and hills, may be meant the Kingdoms and Nations of the world, subdued unto Christ by the preaching of the Gospel. Rev. 11. 15. Or, it may be understood, *over the mountains, and over the hills*; passing over all impediments which might seeme to hinder him, as the sinnes of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountain, in Zach. 4. 7. *Who art thou, O great mountain? before Zerubbabel thou shalt become a plaine.* And, by the preaching of the Gospel, every mountain and hill shall be made low, *Ezay 40. 4.* See also *Ezay 42. 15.* and *42. 15.* Habak. 3. 6.

Verf. 9. Like a Roef [for] *wisnesse*, 2 Sam. 2. 18. and for pleasantness, Prov. 5. 19. The time is meant by the next similitude of the Fawn or young Hart, 2 Sam. 23. 34. Prov. 5. 19. *some of the Hinds*; or, of the *Harts*, (for the original word implyeth both males and females,) and these [speake] in the plural number, either because the Fawne is ingendered of both male and female, which delight each in other; or for excellency, as Sol. Iarchi expoundeth it, *the Fawne of a choice Hinde* (or *Hart*). Here the Church sheweth the readiness of Christ to helpe her, as in verse 8. the [say] him come leaping and skipping; [so] by these two creatures, most swift of foot, she signifieth the speed he maketh; as in Chap. 8. 14. and the mutual love and delight betweene them, according to Prov. 5. 19. *behind our wall* [This] signifieth a more close communion with Christ, then when he was farther off, leaping on the mountains; and yet not so neere, but there was still a wall betweene her and him, which parted them: [so] the degree of graces are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us, that by beholding and delighting in his goodness, we may be drawne to follow him, calling us after him, *verf. 10.* His *standing behind our wall*, if it be referred to Christ himselfe, may be understood of his incarnation, when he dwelt in our house of clay, (as it is called in Job 4. 19.) and in our flesh, appeared, preached, suffered, &c. so draw us after him into the kingdom of his Father, as John 14. 23. *the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances (which in the time of the Law, were, a middle wall of partition, as Paul nameth them, Ephes. 2. 14.) behind which Christ standeth, speaketh, and sheweth himselfe though more obscurely. But we may best apply it to our owne wall, meaning of the heart, (as the Prophet speaketh of the walls of his heart, *Ier. 4. 19.* which the Greek there translate, *for* [senses] of his heart,) and it agreeth with the saying, *Behold I stand at the door and knocke.* &c. Rev. 3. 20. For the natural senses and understanding of our hearts

are as a wall to hinder us from Christ, till they be pulled down, & reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *smite* (or cast downe the walls of) *all the houses of Seth*, Num. 24. 17. that is, (as the Apostle openeth) should by the preaching of the Gospel, pull downe strong holds, cast downe imaginations; and every high thing which exalteth [itself] against the knowledge of God; and bring into captivity every thought, to the obedience of Christ. 2 Cor. 10. 4. 5. *looking through* or, *looking in, at the windows*: this word, used only here, and in Psal. 33. 14. and *Ezay 14. 16.* signifieth a looking narrowly, and an intente observation of that which is done or suffered by others: So it noteth Christs providence and care of his Church, and all her wayes; to see how she would accept of him and his word. *flourishing* or, *blossoming*; that is, shewing himselfe as a flower, sweet, pleasant, amiable: to teach, that Christ commeth not unto his, without profit and comfort to their soules. For as hee is all gracious, so hee profereth grace to his Church. The Greeke translate it, *looking in*; agreeable to the former word. *latresse* [a word] not elsewhere used in the Hebrew; but the Chaldee useth it for *window*, as in Ios. 2. 21. And as *windows* and *latresses* doe both serve to let in light into the house [so] (according to the former interpretation) they may here be applyed to Christ, through whom grace shined in his humane nature; or to his ordinances, through which the light of grace shined unto us, as by his Word, Scales of the Covenant, &c. or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse, through these, berekeneth also his secret observation of her, and all her doings; for things which one doth secretly unespied, are said to be by looking out at the window, as in Prov. 10. 6. &c. *Ge. 26. 8.* And as for her, she seeth him not plainly, but as through windows and lattices; for in this life we know but in part; and *man we see through a glasse darkly*, 1 Cor. 13. 12. The Chaldee referreth this speech to Gods respect of his people, when they kept the Passover in Egypt, *Exod. 12.* which was a figure of Christ our Pasche sacrificed for us, 1 Cor. 5. 7. *Verf. 10. Or, like* or, *like*. She telleth here the end and fruit of Christs swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that house of security wherein she lay, to follow him in the faith and love of his Gospel: for when we with open face, behold as in a glasse, the glory of the Lord, we have also this grace added, that we are changed into the same image, from glory to glory, even as by the Spirit of the Lord: 2 Cor. 3. 18. *Rise up then* or, *Rise up for thy selfe*, and for thy good: [so] after, *Come away for thy selfe*. Sitting or lying still, fitteth not with a Christian in this life, who is called to runne the way of Gods commandments, *Psal. 119. 32.* and to follow the Lamb, whithersoever he goeth, *Rev. 14. 4.* By our owne default and negligence, we want the comforts of Christ and his communion: but this our sinne is

reproved

reproved and made manifest by the light: *Wherefore he saith*; *Awake thou that sleepest, and arise from the dead*; and *Christ shall give thee light*, Ephes. 5. 13. 14. Hereunto Christ calleth us with words of love and kindnesse. *Come, thou away* or, *goe thou, or get thee away*. Such words God used to Abraham, when he called him out of his Countrey, Genesis 12.

Verf. 11. Winter a time of cold; hardnesse; storme and tempest; wherein flowers and fruits are consumed; travell is difficult: for then *God casteth forth his ice like morsels*; who can stand before his cold? *Psal. 147. 17.* Therefore Christ saith, *Pray that your flight be not in the winter*, Mat. 24. 26. *raime is over* or, *is changed*, that is, past away, and faire weather come in the place. *Raine in winter* is an hindrance of travell or going abroad, as appeareth also by *Eccl. 10. 9.* These things may be applyed to outward troubles and grievances in this life, by the malice of the world; as when Israel was in the bondage of Egypt, and of Babylon; and after were released: likewise to the spiritual winter, raine and rage of Antichrist, after which the graces and fruits of the Gospel beganne to flourish againe. May also signifie the afflictions of soules, wherein feares and sorrowes are stirred up like tempests; by the wrath of God, caused by sinne, discovered and stirred up by the Law, *Rom. 3. 20.* and 4. 15. and 7. 5. 8. 23. 24. All which by Christs coming are done away, *Rom. 7. 25.* For that man is an *hiding place from the wind*, and a covert from the tempest, *Ezay 32. 2.* and through him we being justified by faith, have peace with God, *Rom. 5. 1.* and his Tabernacle is for a place of refuge, and for a covert from storme and from raine, *Ezay 4. 6.* The same thing is elsewhere signified by the scorching heat of the summer, *Rev. 7. 16. 17.*

Verf. 12. The flowers or, *The flourishing things*, (the flowering) appeare: A description of a pleasant and fruitful Spring, after a dolefull winter: signifying Christs gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These flowers may be understood, both of the Saints themselves which now beganne to hold up their heads; and of the graces of the Spirit, wherewith they are adorned, for their mutual comfort: whiles the joyfull tidings of the Gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God: Thus unto Pharaohs Butler in prison, was signified his restoring to his former good estate; by a dreame of vine branches that budded, blossomed; and brought forth grapes, *Gen. 40. 9. 16. 17.* And when God promitteth graces to his people, he saith, *Israel shall blossom, and bud*, and fill the face of the world with fruit, *Ezay 47. 6.* and *the fruit of the tree shall flourish like the grass of the earth*, *Psal. 72. 16.* the earth which being naturally dry and barren, (and cursed for mans sinne, *Gen. 3. 17.*) is by the blessing of God, and by means of the raine and dew of heaven, made fruitful: and thus is applyed unto our sinfull barren nature, made fruitful by the blessing and Gospel of Christ, *Heb. 6. 7. 8. 9.* So God promising to

heale the backsliding of his people, and to love them freely, after his anger is turned away, *saith*, *I will be as the dew unto Israel, he shall grow as the Lillie, and cast forth his branches as Lebanon*; his branches shall spread, and his beauty shall be as the Olive tree, &c. *Hos. 14. 4. 5. 6.* The Chaldee Paraphrast applyeth these flowers to Moses and Aaron, which were like unto Palme tree branches, and appeared to doe miracles in the land of Egypt.

Singing to wheet, of birds, as after in specially, hee nameth the Turtle dove. This is both a signe and an effect of the Spring time, which cheareth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turtles, signifie the Saints, who feeling the comforts of Gods word and spirit, doe sing his praise; and with Psalmes and Hymnes and spiritual songs, doe sing and make melody in their heart to the Lord, *Ephes. 5. 19.* As it is written, *They shall lift up their voice, they shall sing for the majesty of the Lord*, &c. From the utmost part of the earth, have we heard songs, *Glory to the righteous*, *Ezay 24. 14. 16.* of the turtle) The Church it selfe, is sometime meant by the Turtle, *Psal. 74. 19.* and the Dove, *Song 2. 14.* and 5. 2. Icmeme the holy Ghost with his graces, is resembled by a dove, as at our Lords baptism, *Mat. 3. 16.* and thus the Chaldee expoundeth it, *hearty the voice of the holy Ghost*. So it signifieth the voice of the Spirit, in the people of Christ, mutually comforting one another, and jointly praising God; with and for his graces. The Turtle dove casting her feathers, is said to hide her selfe in winter in holes of trees; her voice therefore being now heard, signifieth that Summer was come.

Verf. 13. her green figs or, *her purple figs* (such as the figtree thrusteth out in stead of flowers which appeare on other trees. A signe not only of the Spring, but of a fruitful yeere. Our Saviour saith, *Learn a parable of the figtree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh*, *Matth. 24. 32.* And the blessing of God upon his Church, is hereby signified: as on the contrary, when hee threateneth to consume the same, he saith, there shall be no grapes on the vine, nor figs on the figtree, &c. *Ier. 8. 13.* tender grape, or, young small grape, called in Hebr. *Smadar*, a word used only in this Song, here and in *verf. 15.* and *c. 7. v. 12.* By this variety of fruits, is figured the variety of graces the good works and sweet odour of them, which appeare in the Saints after they are reconciled to God by Iesus Christ; who is the true vine, the faithful are the branches; who when they beare much fruit, the Father is glorified, *Iohn 15. 1. 5. 8.* The people of God themselves are also likened to grapes, and figges; as, *I found Israel like grapes in the wilderness, I saw your fathers, as the first ripe in the figtree*, &c. *Hos. 9. 10.* rise up then, or, rise up for thy selfe, as in *verf. 10.* which exhortation is here againe repeated.

Verf. 14. My dove [so] Christ calleth here his Church. The dove is mournfull, sociable, harmless, chaste; tearfull, &c. as, *I did mourn as a dove*, *Ezay 58. 14.* and, *see minnie fowle like doves*, *Ezay*

Elay 59. 11. Again, who are these, that sit *as the doves in their windows* (or lockers) Elay 60. 8. and in Ezek. 7. 16. they that *escape of them, shall escape; and shall be on the mountains like doves of the valleys, all the day mourning every one for his iniquity.* And in Hesi. 1. 11. *they shall tremble as a dove, out of the land of Assyria:* in Mat. 10. 16. *be ye humble as doves.* All which properties agree with the Church in this her estate: especially fearfulness, and mourning for her iniquities, whereby she became sick of love, vers. 5. *the clefts of the Rock* hidden there for fears of enemies; as it is written, *O ye, that dwell in Adab, leave the cities, and dwell in the Rock; and be like the dove that maketh her nest in the sides of the holes mounth,* Jer. 48. 18. The Rock whither this dove the Church was now fled, is meant most properly to mean faith in Christ, as Mat. 16. 18. wherein he hid her selfe, for fear of Gods wrath for her sin, and yet durst not shew her selfe: or, the election of God, which as a sure and rocky foundation abideth for ever. Herewith compare Exod. 32. 22. where Moses was put in a cleft of the Rock, and covered with Gods hand, while hee passed by. *secret place* or, *hiding place*: thus David often callt God his *secret* or *hiding place*: Psal. 32. 7. *Thou art a secret place to me from distress: thou wilt preserve me.* See also Psal. 61. 3. and 91. 1. *sharps* Heb. *sharps*, or, *steep places*. This *steep Rock*, aforesaid, may signifie Christ; by which in hope we ascend unto God, by degrees, as by stairs, the being the Ladder, which Iakob saw in vision, upon whom the Angels of God descended and departed, Gen. 28. 12. Job. 1. 5. *let me see thy countenance* or, *cause me to see thy person* *thy visage*, *thy forme*, *thy fashion*, *thy shape*, or *appearance*: (see chap. 5. 15.) that is, shew up thy faith and holiness, that I may see thee, come unto me, walk before me, and be upright: as Gen. 17. 3. Present thy body, as a living sacrifice, holy, &c. Rom. 12. 1. So the Chaldee expoundeth, *Shew me thy countenance and thy righteous works.*

hear thy voice that is, thy prayers, prayles, songs, thanksgivings, &c. Psal. 5. 3. and 26. 7. and 28. 1. and 42. 3. call upon me, in all thy feares and troubles: as in Psal. 50. 15. *Call on mee, in the day of distress*, &c. By these words Christ both sheweth her the cause of her soules sickness, to be her owne infirmities; and negligence in prayer and other holy duties, as also comforteth her, against her feares, and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me hear thy voice for thy voice is sweet in prayer, in the house of the little sanctuary, and thy consequences sharp, in good workes.* *is sweet* that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offerings of Judah and Jerusalem be sweet* (that is, pleasing) *unto the Lord*, Malac. 3. 4. but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices: sweet unto me*, Jer. 6. 20. *comely* or, *to be desired, beautiful*, as in Song. 1. 4. These praises of the Church are spiritual, and according to the esteeme of God, not of men: for even Christ himselfe in respect of worldly re-

putation, had his visage and forme so marred, that many were astonished at him: he had no forme nor comeliness, Elay 52. 14. and 53. 2.

Vers. 15. *Take ye for us the foxes*: It is uncertaine whether these words be spoken by Christ, or by the Church, or both: but they seeme rather to be Christs words, directed chiefly to the watchmen, and ministers of the Church. By *foxes* are meant false prophets and hereticks: as in Ezek. 13. 4. *O Israel, thy prophets are like the foxes in the deserts.* Such are by Christ likened to *wolves*, Mat. 7. 12. And the Apostle to the Elders of Ephesus giveth warning of such, Acts 20. 28. 29. &c. and all Christians are to marke and espye such, Rom. 16. 17. The *taking* (or, *conceiving* and *holding fast*) of these foxes, is the discovering and refusing of their errors, the judging, censuring, and casting them out of the Church; 1 Tim. 1. 3. 18. 19. 20. or avoiding them, if they be none of the Church, 2 Ioh. 10. And because the vine keepers knowing the malignity of foxes, would destroy them, but by reason of their subtilty they often escape, and are not taken; therefore he saith, *Take*: meaning by consequence the rooting of them out. And as the *foxes* is famous for his craft and subtilty; so are false Teachers, called therefore *deceitfull workers, transforming themselves into the Apostles of Christ*, 2 Cor. 11. 13. And not only onely, but crafty tyrants, and other like enemies, may be meant by *foxes*; as Christ called Herod a *Foxe*, Luke 13. 32. also finnes of all sorts, may by reason of their *deceitfulness* (Heb. 3. 13) be here implied under the name of *foxes*; whose property is to *have holes* in the earth, Mat. 23. 10. as finnes are hidden in the fraudulent hearts of men. *The little foxes*, the lesser sort of sinners, errors, false teachers, &c. even in their beginning and first buds, when they may seeme to be lesse hurtfull: as is said of Babylon, *Happy shall he be that taketh and dasheth thy little ones against the rock*: Psal. 137. 9. *corrupt the vineyards*, by devowing the grapes, the foxes corrupt, mar and destroy vines and vineyards; so finnes, sinners, and hereticks, destroy the faith, doctrine, and Churches; making *shipwracks* of faiths, 1 Tim. 1. 19. they are *vaine talkers, and deceivers* of minds who *subvert whole houses*: Tit. 1. 10. 11. they *privily bring in heresies of perdition*: being as *naturall bruiers*, made to be taken and destroyed, 2 Pet. 2. 12. Of such, the Lord complaineth, *Many Pastors have corrupted my Vineyard*, Jer. 12. 10. for Heb. and which word is often used in stead of *fox*, as in Psal. 60. 13. Elay 64. 7. Gen. 12. 19. *have reared grapes* or, *bring forth the tender grape*. This reason sheweth the love and care of God towards his Churches and people that are fruitful. If they beare wild grapes in stead of wholesome fruit, he will take away the hedge of his vineyard, and it shall be eaten up, Elay 5. 4. 5. Every branch in Christ, that beareth not fruit, his Father the Husbandman shall cut it away: and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit, John. 15. 1. 2. and when the fruit is young and tender, hee hath

care to preserve and cherish the same.

Vers. 16. *is mine*: Here the Spouse professeth the joyfull communion betweene Christ and her, which shee now feelteth renewed after her soule sickness. Christ is ours, when by faith wee apply him and all his graces, his death, resurrection, ascension, intercession &c. unto our selves, as our owne. *Because we thus judge, that if one died for all, then are all dead*: 2 Cor. 5. 14. *I am crucified with Christ*. Neverthelesse I live, yet not I, but Christ liveth in me, &c. Gal. 2. 20. *And we have knowne and believed, the love that God hath to us*, 1 Ioh. 4. 16. and *I thus* by the covenant of his grace: as it is written, *I entered into covenant with thee*, saith the Lord God, and thou becamest mine, Ezek. 16. 8. Or as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth herselfe to Christ in all obedience to doe his will, Rom. 6. And, *herely we know that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 Ioh. 4. 13. *feedeth among the Lilies*: this signifieth the continuance and increase of graces, for that faith and holiness might be increased daily, Christ by his Spirit, and by the ministry of his word, feedeth his flocke among the faire, sweet and comfortable Lilies of the scriptures; and in the communion of the Saints, which are like *Lilies among thornes*, v. 2.

V. 17. *Until the day dawne, until the day blow, or breath forth*, so wit, light: as appeareth by that which followeth, *the fleeing of shadows*. Although it may have reference to the blowing of the wind at the breake of the day. The like speech is used again in Son. 4. 6. *the shadowes of the night*, the darknesses of the night flee as the contrary, when the day goeth away, *the shadowes of the evening* are said to be stretched out, Jer. 6. 4. *turn about* to wit, unto me, have respect unto and care of me: it is a request

of comfort from Christ, as David saith, *Thou dost much increase my greatness, and dost turne about and comfort me*, Psalme 71. 21. The Spouse here in the night and darkness of her tribulation and temptation, desireth Christ to bee ready at hand for her helpe, by the comfort of his Word and Spirit. The night and shadowes thereof, doe signifie either the darkness of ignorance and sinne, when the truth and way of God is not knowne, Ephes. 5. 8. 1 Ioh. 1. 6. Mich. 3. 6. or the time of trouble and perfection, Lament. 3. 1. 2. *the day* is the time of knowledge, holiness, comfort, peace and joy, 1 Thessalonians 5. 5. Rom. 13. 12. 13. Either 3. 16. The dawning or breake of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willett us to take heed unto the sure word of prophesie, as unto a light that shineth in a darke place, *until the day dawne*, and the day starre arise in our hearts; 2 Peter 1. 19. the fleeing of the shadowes, is the removing away of blindness, ignorance, sinfulness, misery &c. trouble, which God begetteth to his people in this life, and continuing till the end; when the day of the Lord, and the day of Christ shall appear, 1 Thessalonians 5. 2. 2. 1 Thessalonians 2. 2. when these shall be eternity of light, and joy to the faithful. *to a Re* for (wisdoms to help me, and pleasantness to delight me: see the notes on vers. 9. *famine of the Hinds*) or of the Harts, that is, a *young Hart*: see vers. 9. *of Berber* or (by interpretation) of *division*, of *partition*. This seemeth to be the place called also *Babylon*, which was on the outside of Iordan, 2 Samuel 2. 29. called *partition*, because it was parted by the river Iordan from the land of Iudea. And on those mountaines (as by this Scripture appeareth) Harts and Roes used to runne, from whom the similitude is taken.

CHAPTER III.

CHAPTER III.

1 *V*pon my bed, in the nights, I sought him whom my soule loveth: I sought him, but I found him not.
2 I will rise now, and goe about in the cite, in the streets, and in the broad places, I will seeke him whom my soule loveth: I sought him, but I found him not.
3 Not. The watchmen that goe about in the Citie, found mee: Saw yee him whom my soule loveth? It was but a little that I had passed from the m, but I found him whom my soule loveth: I held him, and would not let him goe: untill I had brought him into my mothers house, and into the chamber, of her that hath conceived me.

1 *V*pon my bed, I in the nights him sought Whom my soule loves: I sought, but found him not.
Now will I rise, and bout the citie goe. Within the streets, in places broad also, I will seeke him whom I doe love in mindes: I did him seeke, but him I did not finde.
The watch that bout the Citie goe found me: Whom my soule loves, (said I) did ye him see? It was but even a little that from him I passed had, untill that I found him Whom my soule loveth: hold on him I caught, And would not let him goe, till I him brought into my mothers house: and into the Chamber, of her that hath conceived me.
(C)

her that conceived mee. I adjure you,
daughters of Jerusalem, by the Roes,
or by the Hindes of the field: if ye stir,
and if yee stirre-up the Love, untill it
please.

Who is this that cometh up, out
of the wilderness, like pillars of smoke,
perfumed with myrrh, & frankincense,
with all powder of the Merchant?

Behold, his bed which is Solomons,
threescore mightie-ones are about it:
of the mighty ones of Israel. They
all hold the sword, being expert in war:
every man hath his sword upon his
thigh, because of feare in the nights.

King Solomon, made him selfe a
charret, of the wood of Lebanon.
He made the pillars therof, of silver;
the bottome thereof, of gold, the covering
therof, of purple: the midst thereof,
being paved with love, of the daughters
of Jerusalem. Goe forth, O ye
daughters of Zion, and see King Solo-
mon: with the crowne wherewith his
mother crowned him, in the day of his
espousals, and in the day of the gladnes
of his heart.

O daughters of Jerusalem, you by
The Roes, or by Hindes of the field, doe I
Adjure: if that ye stirre-doe, desire,
And if the Love ye stirre-up, still it please.

Who is she this that maketh her egress,
Like smoke pillars from the wilderness:
Perfumed with myrrh and frankincense: with all
The merchants powder-aromaticall?
Behold his bed that which is Solomons,
About the same are threescore mighty-ones:
Of mighty ones of Israel which are.
They all, doe hold the sword, expert in war:
Each man his sword upon his thigh he dight,
Because of fearefull terror in the nights.
A charret, of the wood of Lebanon,
Make for himselfe did the King Solomon.
Of silver, he did pillars of it frame:
Of gold, (he made) the bottome of the same:
Of purple, was the covering above:
The midst of it, being paved with love,
Of daughters of Jerusalem that be.
O Zions daughters, get yee forth, and see
King Solomon with royall diademe,
Even that wherewith his mother crowned him,
The day wherein hee his espousals had,
And in the day wherein his heart was glad.

Annotations.

V. From my bed. The Church now sheweth greater affections into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her selfe sure of her beloved, and laid her downe as on the bed of ease, supposing him to be with her, she misseth his company: and seeking him by solitary meditation found him not. Thus may wee understand this place, comparing it with Chap. 5. ver. 2. 3. &c. The first sometime signifieth tribulation, as in Rev. 2. 22. which may be also implied here; that the Church fought and waited for the Lord, in the way of his judgements, as in *Ezra 10. 8.* the night, the times of solitary & earnest meditation, as also of affliction, are signified by the nights: as in *Ps. 63. 7.* and *Ps. 119. 147.* &c. So in *Ezra 10. 8.* *With my soul have I desired thee in the night, yea, with my spirit in my bed, I sought thee earnestly.* I sought by prayer, study, meditation, upon remembrance of sins & negligences, in faith of Gods promises &c. See *Mat. 7. 7.* *Hoie 3. 5.* and *5. 15.* *Ieremy 3. 4.* *Exod. 3. 1.* *Deuteronomy 4. 39.* *my soul sought thee.* Christ whom before shee called her beloved, is here the love of her soule, for by withdrawing the light of his face, & afflicting the conscience, the love, zeale and affections of the Christian heart are kindled and increased. When hee sheweth that they sought him and returned, & found God early, &c. *Ps. 78. 34. 35.* I found him not to wee presently still afterward, &c. I found him not of taking hold on grace when it is offered, or not

keeping it when it is received, God often withdraweth the light of his countenance, to stirre up zeale and fervency in his children, *Prov. 1. 14. 28.* *Mic. 3. 4.* *Ier. 11. 10. 11.*

V. 2. I will rise now. This signifieth a stirring up of grace in her, an increase of faith, love, zeale and fervency in spirit: *Neh. 2. 12. 18.* *Lam. 2. 19.* *Ps. 57. 6.* Thus afflictions are profitable, that we may learn Gods statutes, *Ps. 119. 17.* *goe about in the City* a signe of earnest desire to obtaine that which one seeketh, whether it be of evill, as in *Ps. 55. 11.* and *59. 7. 15.* or for good, as in this place. See also *Ezra 1. 3. 16.* By the City, understand Jerusalem the holy cine, where Christ dwelt amongst men, and had feared his Temple, and the practice of his ordinances, whither all Israel repaired thrice every year; which was a figure of the Church, *Ecd. 1. 15.* *Ezra 1. 26. 1.* So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soule. Streets & broad places: or, narrow streets, and broad streets; for both words are used for streets of a City, and the latter, for such broad places as oftentimes people meet together in, as in *2 Chron. 32. 6.* *Neh. 8. 2. 3. 16.* *16. 20. 7.* So this meaneth an exquisite search, as in another case it is said, *Rom. 10. 10.* and *10. 14.* *and seek in the broad places thereof; if ye can find a man, if there be any that excecuth judgment, &c.* *Ier. 5. 1.* And the cheritee seeketh him in the streets because there was his minde interest her, &c. *Pro. 1. 20.*

22. there Christ teacheth, *Luk. 12. 46.* yet now in them there cannot find him.

Ver. 3. The woman upon the Roes, Warder. This figure the officers or Ministers of the Church, which are called the Roes, and Levites, kept of bid the watch for charge of the Lord, *Num. 31. 24.* So in *Ezra 10. 6.* it is said, *I have let wardmen upon the wall of Jerusalem, which shall never hold their peace day nor night, &c.* I found me [I]t is in the night, I sought him, but they found her; which phrase signifieth diligence rather on their part, and a thing unlooked for on hers. So God is said to find his people in the wilderness, *Deut. 32. 10.* and afflictions doe find men, as *Ps. 136. 3.* and *18.* And this accordeth with the Ward-mans duty to find out such as wander about the city in the nights. After hee speaketh of the like and more, that the Watchmen found her, and more her, &c. *Song. 5. 7.* *Saw ye him?* She inquireth of them for Christ, but here is no mention of anything they said to her before; nor of any answer they gave to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault was in them, that they were such as are spoken of in *Ezra 10. 10.* *blind watchmen, & dumber dogs* that could not barke in her felicity, that could not by the doctrine of the Ministers, apprehend & apply Christ unto her conscience and comfort.

Ver. 4. A little for, a very little. meaning either time, or distance of place. *passed from them* to the stay, do not with them, because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. *but I found, or untill I found:* here, after much seeking, without fainting or discouragement, when means faile, she findeth Christ to the comfort of her conscience. Thus the promise is fulfilled, *Seek ye, and ye shall find, Mat. 7. 7.* *not let him goe for, not leave him;* showing herein Iakobs heart, when he wrestled with the Angel, *Gen. 32. 26.* *will not let thee go, except thou bless me.* This is done, when the doctrines & promises of the Gospel are by faith retained, as it is said, *Take fast hold of instruction, let her not goe, Pro. 4. 13.* *my mothers house?* Hereby any chiefe City, Politie, or sokenne place of assembly is signified, *2 Sam. 10. 19.* *Ezra 50. 1.* *Ier. 50. 12.* *Ezek. 19. 10.* The mother is Jerusalem which is above, the mother of us all, which is figured by Sarah the freewoman, and signifieth the new Testament, or covenant of Grace, *Gal. 4. 24. 26.* The house and chamber wherein the concubine us by the preaching of the Gospel, is outwardly the Church, *1 Tim. 3. 5.* inwardly the heart and conscience: where faith dwelleth, *Rom. 10. 10.* *Gal. 4. 19.* Thus by the Spirit, she getteth unto her selfe more constant assurance of her election and salvation by Christ, and by his presence through his Word & Ordinances, her state & Church politie is set up and stablished. So after in *Song. 8. 2.* *Ver. 5. I adjure you, &c.* She having obtained Christ againe, with constant purpose of heart to re-

taine him, reneweth her contestation and charge of sanctification of life, such as becometh the Gospel, and of patient suffering adversitie for his name: that Christ bee not provoked by sinne to leave his people. For, as Moises said unto Israel, *if ye turne away from after him, hee will yet againe leave them in the wilderness;* and ye shall destroy all this people, *Num. 32. 15.* See the annotations on *Song. 2. 7.* where this charge was first given; in these same words.

Ver. 6. Who is this? the woman, speaking of the Church, by the example of Israel, who went up first the wilderness unto Canaan the promised inheritance, *Num. 10. 33. &c.* This seemeth to imply a new company or state of a Church rising up in the world: or it is the speech of strangers, admiring the glory of the Spouse of Christ: who was seene before of Christ by her faith, and is now beheld of others, by her order, (the two things most respected in the Church of God, *Col. 1. 2. 5.*) in which the marcheth through the wilderness of this world, towards her heavenly rest. So when Christ came riding into Jerusalem, all the City was moved, saying, *Who is that?* *Mat. 21. 10.*

cometh up? or, ascendeth, as the going into Egypt, is called a descending, or going downe, *Genesis 42. 1.* and *46. 3. 4.* for the going out from thence, is called ascending, or going up: *Exod. 13. 18.* and *33. 3.* *Deut. 9. 25.* The way of life, is above to the wife, that he may depart from hell beneath, *Prov. 15. 24.* from the wilderness [the] wilderness of the land of Egypt was a figure of the world, as the Prophet teacheth us when he mentioneth the wilderness of peoples, *Ezek. 10. 35. 36.* So Christians are not of the world, but he hath chosen them out of the world, *Ioh. 15. 19.* pillars of smoke, or, vapours of smoke, as the Holy Ghost translateth it in *Greece, Act. 2. 19.* from *Isa. 2. 30.* In Hebrew it hath the name of Palme trees, (such as the stature of the Church is likened unto, in *Song. 7. 7.*) which are upright and tall like pillars: and smoky vapours mounting upright, are so called by similitude. The Spouse of Christ is here likened to pillars of smoke, because her journey tendeth right upward to heaven, moved by the fire of Gods spirit. And whereas in *Isa. 2. 30.* and *Act. 2. 19.* blood, and fire, and pillars of smoke, are figures of Gods wrath against the contemners of his word and Church: (and smoke in the Scriptures is usually a figure of anger,) here also the like may be implied. Again, as smoke is darke and hindereth from seeing, and the cloudy pillar was darke to the Egyptians, *Exo. 14. 20.* [is] the Church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were remembered unto Abraham by a smoking oven, *Gen. 15. 17.* But chiefly this seemeth to denote the sanctification of the Church, who as a spiritual sacrifice, ascendeth up to God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God, *permeated* or, because with myrrh, the Church is perfumed and made of sweet odour by Christ

CHAPTER III.

Behold, thou art faire, my love, be-
hold thou art faire; thine eyes are
as doves, within thy locks: thy haire,
is as a flocke of goats: that appeare,
from mount Gilead. Thy teeth, are
like a flocke (of sheepe) even (horne)
which come-up from the walling:
which all of them beare-twines, and
none among them is bereaved of the-
yong. Thy lips, are like a threed of
scarlet, and thy speech is comely: thy
temples, are like a peece of a pomegra-
nate, within thy locks. Thy necke, is
like the tower of David, builded for
an armorie: a thousand bucklers hang
thereon; all, shields of mighty men.
Thy two breasts, are like two fawnes,
twinned of the Roe; which feed among
the Lillies. Vntill the day dawne, and
the shadowes flee away, I will get me
to the mountaine of myrrh, and to the
hill of Frankincense. Thou art all
faire, my love, and there is no blemish
in thee. Come with mee from Leban-
on, my Spouse, with mee from Leban-
on: looke from the top of Amanah,
from the top of Shenir, and Hermon;
from the Dennes of the Lions, from
the mountaines of the Leopards.
Thou hast ravished my heart, my sister
my Spouse: thou hast ravished my
heart, with one of thine eyes, with one
chaine of thy necke. How faire are thy
loves, my sister, my spouse? how much
better are thy loves then wine, and the
favour of thine ointments, then all
spices. Thy lippes, drop the honey-
combe, & spoufe: honey and milke, are
under thy tongue; and the favour of
thy garments, as the favour of Leban-
on. A garden locked, my sister my
spouse: a spring locked, a fountain
sealed. Thy plants, are an orchard of
Pomegranats; with fruit of precious
things: Cypres, with Spikenard.
Spikenard, and Saffran, Calamus and
Cinnamon: with all trees of Frankin-
cense: Myrrhand Aloes, with all the
chiefest spices.
Fountain of gardens, well of sitting
waters: and streaming from Lebanon.
Stirre up thou North-wind, and come
thou South, blow upon my garden, that
the spices thereof may flow-out: let my
beloved come into his garden, and cate
the fruit of his precious things.

CHAPTER III.

LOve, thou art faire; & thou my dearest Love,
Loe thou art faire; thine eyes are as the doves,
Within thy locks: as flocke of goats thy haire;
That from the mount of Gilead doe appeare.
Thy teeth, are like a flocke of sheepe that are
Even thorne, which from the washing up doe are:
Which equal twinned doe bring forth, every one,
And them among bereaved of yong is none.
Thy lips, are like unto a scarlet lace;
Also thy speech, it is with comely grace:
The temples of thine head, thy locks within
Like to a peece of a pomgranate beene.
Thy necke, is like unto the tower-bye
Of David, builded for an armory:
A thousand bucklers on it hanged are;
All, shields of men that mighty are in war.
Thy two breasts, are like unto two fawnes yong,
Twinned of the Roe: which lilies feed among.

Vntill day dawne, and shadowes doe flee hence;
To mount of myrrh, and hill of frankincense
Get me wilt. My love, thou art all faire;
And blemish none in thee. With me repaire
From Lebanon, from Lebanon with me
My spouse: from top of mount Amanah see,

From Shenir top, and Hermon, from the dennes
Of Lions, from the Leopards mountaines.
My sister spouse, thou hast my heart away
Even ravished; thou hast my heart (say)
Even ravished with one of those thine eyes,
With one chaine that about thy necke implies.
How faire, my sister spouse, are loves, of thine!
How are thy loves much better then is wine!
And of thine ointments the odour is sweet-smell,
(The odour of) all spices doth excell.
Thy lips & spoufe doe drop the honey-combe:
Honey and milke, are underneath thy tongue,
And favour of the garments thee upon,
Is as the favour of (mount) Lebanon.
My sister spouse, a garden close locked.
A locked spring, a fountain fast sealed.
Thy plants are of pomegranats an orchard;
With fruit of precious things: Cypres with Nard,
Nard, Saffran, Calamus, and Cinnamon,
Trees of Frankincense every one:
Myrrh Aloes, with all spices that surmount.

O thou that art the gardens welling fount,
The well of waters that doe lively spring:
And that from Lebanon the streames do bring.
Stir up thou North, & come thou South wind blow
Upon my garden that her spice may flow:
Into his garden my beloved repaire,
And cate his fruit of things that precious are.

Amo

Annotations.

THOU art faire. As the Church before set forth
the glory of Christ, by the similitudes of the
guard about Solomons bed, his Charet and his
Crown: so here Christ setteth forth the graces of
his Church; not by her ornaments only (as be-
fore in chap. 1. 10.) but by the parts and features of
her body. And first hee commendeth in generall
her spiritual beautie (which she had from him, Eze-
k. 10. 14.) through her perfect constitution, faith
and holinesse; see the notes on Song 1. 15.
eyes) he mentioneth seven particulars, the eyes, haire,
teeth, lippes, temples, necke, and breasts: that as seven
is often the number of perfection, Christ himselfe
being likened to a Lambe with seven horns, and
seven eyes, which are the seven spirits of God, Revel.
5. 6. 10 by these, the manifold graces bestowed on
the Church might be signified; that in every thing
she is imaged by him, and commeth behind: in no
gift: as 1 Cor. 1. 5. 7. as doest: the word as, is
after supplied, in Song 5. 12. and it meaneth, as
doves eyes, that is, faire, full, cleare, chaste, to see by
faith him who is invisible, Hebr. 11. 27. and ha-
ving the eyes of her understanding enlightened,
to know what is the hope of his calling, Eph. 1. 18. fo
that shee lifteth not up her eyes unto idols, Ezek.
18. 6. but to the Holy One of Israel, Eph. 1. 17. and
her eyes observe his waies, Prov. 23. 26. See the
notes on Song 1. 5. and 7. 4. where her eyes are
like doves.
within thy locks: for, from within (or
through) thy locks, which are named in the original
of binding or restraining; because a womans locks
are modestly and seemely tied up and covered: so
that it was a signe of sorrow, misery, and captivity,
to have such locks uncovered, Eia. 47. 2. But the
Spouse of Christ freed by him from Satans bon-
dage, is decently dressed and covered in signe of
her subjection (as 1 Cor. 11.) and of her chaste af-
fection to him. So after in v. 3. and Song 6. 7.
haire) this is the ornament and covering of the
head, proceeding from moisture and strength of
nature: likened here to the haire of a flock of goats,
fed in fat pasture, as on mount Gilead: whose haire
is long, ranke and smooth: figuring the thoughts,
purposes, devices, &c. which are ordered and com-
posed aright, according unto God (as thoughts on
the bed, and visions of the head are mentioned in
Dan. 4. 5. and 7. 15. Job 4. 13.) Or, if we apply this
unto persons, by haire may be meant the multitude
of believers, (as by the haire, the people of Israel
was signified, Ezek. 5. 1. 2. 12.) and by the eyes, the
Guides of the Church, as in Num. 10. 31 thou
maiest be to us in stead of eyes. And thus the Chaldee
Paraphrast here, by the eyes, understandeth the
Princes and Wise men of Israel; and by the haire the
other people of the land: Other Hebrewes expound
the eyes to meane the Prophets, called Seers, (1 Sam.
9. 9.) and the haire, the Nazarites, which were to
let their haire grow, Num. 6. 5. that appeare
or, that appeare smooth, that glister; as the haire of
fat cattell is smooth and shining. The Hebrew
word Galah is not used but in this place, and a

gaine (in like sense) in Song 6. 4. The Greek here
translateth it, are revealed (or appeare); but there,
doe come-up. Gilead) a mountaine which bare
good pasture for cattell, as appeareth by Num. 32. 1.
Jer. 22. 6 and 50. 10.

Vent. 2. of (sheepe) even (horne) for, (of sheepe)
made even, or equal, of the same kind. The word
sheepe (or eyes) is after expell'd in Song 6. 6. and
is to be understood here. This is the first praise of
the teeth of the Church, that they are cut of equall
height; not one longer then another, which would
both be unseemely, and an hinderance to the well
eating and chewing of her spiritual food.

from the washing) the second praise of her teeth, that
they are white and cleane, as washed sheepe: which
seemeth to respect (besides comelinesse) the purity
of the spiritual meat where with she is fed; as it
is a part of Judahs blessing, that his teete should be
white with milke, Gen. 49. 12. beare twinned)
as fruitful ewes bring forth twinned of equall big-
nesse, so the teete are set in double ranks, one an-
swerable to another: which is the third property
for which they are praised, bereaved of the yong) or,
robbed of the yong, by miscarriage, or any other
accident. Barren is that which beareth not, Eia.
54. 1. but the word here used, signifieth either
miscarrying in the birth, or losse of that which is
brought forth, by robbrie, death, or the like: so
this denoteth the steadfastnesse of every tooth in
his place, after it is brought forth, against the in-
conveniences forementioned. These teete of the
Church which chiefly serve to cate with, may
here meane her courage and strength against her
enemies, as is prophesied of Israel, see shall cate up
the Nations his enemies, Num. 24. 8. or rather, her
judging, discerning, esteeming and applying of
the word of God and seales of his Covenant, for
the comfort and nourishing of her soule; so chew-
ing the cudde, and feeding, by faith upon the pro-
mises of God; which are often made under the si-
militude of eating and drinking; as in Psal. 22. 26.
Prov. 9. 5. Eia. 65. 13. Ioh. 6. 41. 50. 51. Some refer-
ring this to persons, understand by the teete the
Ministers of the word, that breake and as it were
chew the bread of life unto and for the people. So
the Chaldee expoundeth these teete, to bee the
Priests and Levites, that did offer and cate the sa-
crifices in Israel.

Vent. 3. as breed) or, a lace, a line, (a ribband) of
scarlet: that is, thinn in substance, red of colour,
as scarlet double-dyed: which two things are the
grace of the lips. Here by the lips of the Church
are commended, her doctrines, reprooers, prayers,
praises, &c. For the lips are the instruments wher-
with words are uttered, whether in prayer, as
Zeph. 3. 9. Psal. 21. 2. or praise and thanks, as Psal.
66. 3. Heb. 13. 15. or vows, as Psal. 66. 13. 14. or
doctrine, Mat. 23. 6. 7. Psal. 119. 13. or pleading, as
Job 13. 6. or comfort, as Job 16. 5. or any other
speech. All these three uttereth not with swelling
words of vanity, or taught by humane wisdom;
but by the Spirit of God, (who hath poured grace
into her lippes,) and by faith in the blood of
Christ, wherein her doctrines, prayers, comforts

etc

are all dyed and coloured, 1 Cor. 3. 12. 13. and 3. 17. 18. Or these things applied to persons, signifie the administrators of the word and prayer: as the Chaldee paraphrast applyeth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levit. 16. Other of the Lewes expound it of the fingers in Israel.

comely, gracious, and so be desired: see the notes on Song 1. 5. So our praises of God, are laid to his *pleasant, and comely*, Psal. 147. 1. and we are commanded that our *speech be always with grace*, Colof. 4. 6. *thy temples* [Hebr. *thy temple*, that is, each of the temples of thine head: Here by the cheeks also may be meant (as the Greeke version here hath it) which are adjoynt to the temples, whose red colour (like a peece of pomegranate when it is cut) are a part of the beauty of the face, and a signe of modestie and shamefastnesse. So here in the Church it betokeneth her reverend and modest countenance; as fearing and taking heed lest shee should speake or doe amiss, or blushing if shee hath failed. Some doe explain this to signifie the Governours of the Church, and the similitude of the *pomegranate* to denote the fruit and benefit that cometh by such. The Chaldee also expoundeth it of the *King in Israel*, and the *locke* (after mentioned) of the Governours under him.

Verfe. 4. *like the tower of David* [whereof mention is made in Nehem. 3. 19. 25. or the fort of Zion, which David rooke, and builded, 2 Sam. 5. 7. 9. Hereby is meant that her *neck* was upright, high and strong: for the necke is named in Hebrew *Tsarvaar* of himselfe and strength; a *Tower* (*Migdal*) is a building great and high, Esa. 2. 15. This significth the magnanimity, and courage, the face hope, the bold and comfortable carriage of the Church, whilst shee being by faith united unto Christ her head, doth no longer bow downe her necke to beare the yoke of her enemies, to serve Satan and sinne any more, or to bee a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23. but by the weapons of her warfare, (which are *not carnall but mighty* for God, 2 Cor. 10. 4.) shee standeth, and withstandeth in the evill day, taking the *shield of faith*, the *sword of the Spirit*, which is the word of God, and other like armour, wherewith shee defendeth her selfe, and discomfitteth all her enemies, Ephes. 6. 11. 17. (so that her necke is like the horses, *clothed with thunder* (and terroure) Iob 39. 19. The contrary state of the Church was figured by the captivity of Babylon, when her necke was under persecution, and her transgressions (as a yoke) were wretched, and come up upon her necke; Lam. 5. 5. and 1. 14. See also, in Song 7. 4. The Hebrews in their Chaldee Paraphrase, expound this necke to meane the *Chief of the Session* (or great Council) in Israel. *for an armorie* to hang (words on, and other like weapons of warre. The Hebrew word *Talpinah* (used onely in this place) is by the Greeke left uninterpreted *Talpinah*: and seemeth to be derived of *Talab* to hang, and *pinah* two edged words; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her selfe. *bucklers*

hang [or, are *hanged*: a buckler hath the name in the original of *protection or defence*: the word following, *shields*, (which seemeth to be borrowed from the Hebrew name *Shilyah*), hath the signification of *power or dominion*, as being used of great and mighty men. Such bucklers and shields of David, were (sometime kept in the house of God, 2 Chro. 23. 9. and as the taking away of shields from the enemy, was a signe of victory, 2 Sam. 8. 7. so the hanging of them upon our walles, was a signe of glory, Ezek. 27. 11. *of mighty men*] This hath reference to Davids worthies or mighty men, who held strongly with him in his kingdome, and with all Israel, to make him King, whose names and heroical deedes are recorded in 1 Chro. 11. 19. 47. Their shields hangd up in Davids towre for monuments, are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the field of his people) have done many great and mighty workes; as the Apostoll bringeth a cloud of witnesses, in Hebr. 11. with all which the Spouse of Christ is adorned, whilst with courage & comfort shee followeth the footsteps of their faith and workes, and abideth constant, sustained by the promises of God.

Verfe. 5. *Thy two breasts* [These are both for ornament and for use, as experience in nature, and the scriptures shew: for God faith to his church, *thou art come to excellent ornaments: thy breasts are fashioned*, &c. Ezek. 16. 7. and sheweth the use of them, that her children and lovers may *sucke* and be satisfied with the breasts of her consolations, &c. Esa. 66. 11. So here the breasts of Christs spouse, are likened to *Ros* for pleasantnesse, to *Fawns*, or young *Ros* for smallnesse, to *swimmers* for equalizing; and to *Ros feeding among Lilies*, as in fat and sweet pasture. Hereby is signified how the Church is fruitful in good workes, and comfortable words, and communication of all Gods blessings: so that by her loving affection, wholesome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking the *pure milke of the word*, doe grow thereby: Esa. 66. 11. 1 Pet. 2. 2. *feeding among the Lilies* in fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith shee nourisheth her children,) are fed and filled not with humane traditions, but with the doctrines of Christ, whose *teppes* are likened unto *Lilies*, *dropping sweet smelling myrrh*, Song 5. 13. So when the soule of the Priest, is satiate with fannesse; the Lords people are satisfied with *goodnesse*; as he promised, Ier. 31. 14.

Verfe. 6. *Until the day dawne or blow:* see before on chap. 2. 17. *shadowes* [that is, darknesse; meaning ignorances, infirmities, troubles, miseries, &c. as chap. 2. 17. *I will get me*] Or, *I will get for my selfe*. It is not evident, whether these be the words of Christ, withdrawing himselfe for a time, or of his spouse, betheking her selfe to the mountaine. Comparing this place with the former, chap. 2. 17. I understand it of the latter: that as the Spouse there requested, speedy helpe of Christ in the time of her torrows; so here, in like tentation, shee

shee fleeth for refuge to the mount of myrrh, and hill of frankincense, where she hopeth for comfort. The speech hath reference to mount *Marij*, whereon the Temple was builded: 2 Chro. 3. 1. in which Temple was the holy anointing oile made of *pure Myrrh* and other chiefe spices; as also the incense made of *pure frankincense*; and other sweet spices; which were to anoint and sanctifie the holy things and persons; and to burne upon the golden Altar daily; Exod. 30. 23. 34. 1 Chro. 9. 29. 30. On which mount, Abraham long before, did offer his sonne Issak for a sacrifice; and upon experience of Gods grace and providence, this proverb was used, *In the mountaine of Lebanon, it shall bee scene*: Gen. 22. 14. To the kingdome of Christ, figured by this mountaine; peoples should *fly* for Gods Law and word was to proceed from it, Mich. 4. 1. 2. The church therefore in the darknesse of her tentations, fleeth to the Lords mountaine by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawne, and the day starre arise in her heart, as the Apostoll speaketh, 2 Pet. 1. 19. So Christ himselfe, in the daies of his flesh, used to goe up into mountaines to pray, and (perce the whole) night in prayer to God, Luk. 6. 12. and 9. 28. and preached the Gospell in such places, Mar. 5. 1. 2. &c.

Verfe. 7. *all faire* [The Spouse was called *faire*, before in verfe 1. and chap. 1. 15. now Christ faith, shee is *all faire*; whereby hee comforteth her against her feares, and infirmities, that in him shee hath perfect beauty; for he loved her, and gave himselfe for her; that hee might sanctifie and cleanse her, with the washing of water by the word; that he might present her to himselfe glorious, *a Church not having spot or wrinkle, or any such thing*, but that she should be *holy and without blemish*; Eph. 5. 25. 26. 27. *no blemish* [or *no spot, no fault, no blame* worthy thing; called in Hebrew *Mum*, and thereof in Greeke, *Amomoi*, which meant first any blemish in the body, as blinde, lame, or deformed in any limme or part, Lev. 21. 18. 21. Deut. 15. 21. and 17. 1. so is applied to blemishes in the soule, that is, to sinnes and vices, from which Christ purgeth his people, that being reconciled unto God, in the body of his flesh, through faith, he might present them *holy, and without blemish, and unreprouable in his sight*, Colof. 1. 21. 22. Thus the 144. thousand that stand with the Lambe on mount Sion, &c. are said to be *without blemish before the throne of God*, Rev. 14. 1. 5.

Verfe. 8. *Come with me*; or, *Thou shalt come with me*. Here Christ (having cleansed his Spouse by his death) calleth: her to follow him, from the mountaines of wilde beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her selfe and others, shee may walke with him in newnesse and holinesse of life, beholding and acknowledging Gods mercy in her deliverance, Rom. 6. 6. 12. 21. 1 Pet. 2. 21. 24. and 4. 12. 3. 2. 3. 4. *Libanus* [in Gr. *Libanus*, a mountaine in the north part of the land of Canaan, possessed of old by the Evites, La. g. 3.

3. afterward by the Israelites: on it grew many Cedar trees Song 3. 9. but in comparison with other places it was a forest or wilderness, Esa. 29. 17. and to the haunt of wilde beasts, 2 King. 14. 9. in which is respected here, as the end of the vestment, Sometime in respect of the large crosse of the mount, and goodly trees thereon, it is used to signifie glorious things: as in Song 5. 15. and 3. 9. Deut. 3. 25. *my spouse* [or, *my bride*, named in Hebrew *Callah*; (of the perfection of her attire, ornaments and beauty; Ier. 2. 32.) in Greeke *Nympher*, which name the Holy Ghost giveth to the Church, calling her the *Nympher*, (or *Bride*), the *Lambs wife*, who is prepared as a *Bride* adorned for her husband: Revelat. 21. 9. 2. Christ before had called her his *Loves* or *Friends*: now when she is *all faire*, and without blemish, he calleth her *Spouse*; and in verfe 9. both *Sister* and *Spouse*. *look*] or, *thou shalt looke, shalt see, marke and observe*, *top of Amanah* [or, *head of Amanah*, which was a mountaine in Syria, the valley and river in it was also called *Amanah*, and *Abenah*, in 2 King. 5. 12. and to the Chaldee here expoundeth it, the *heads* that is, the *Princes* of the people that dwell by the river of Amanah, shall offer a gift unto thee. Humane writers testifie that *Amanus* was a mountaine forcibly possessed by many tyrants, See Strabo l. 14. So the Holy Ghost here calleth these places *denies of Lyons*, and *mountaines of Leopards*. *Shair* and *Hermion*] This Hermion was a goodly mountaine possessed of old by Ogh King of Balhan, taken from him by the Israelites: and the Amorites called it *Shemur*, the Sidonians *Siron*, as Moses telleth in Deut. 3. 9. *den of Lyons*] This openeth the former, and sheweth the danger wherein Christs spouse was; dwelling as among Lions and Leopards, that is among fawld, beauly and idolatrous peoples, (as David complaineth, *my soule is among Lions*, Psal. 57. 4.) from which estate Christ calleth and delivereth his chosen, who being delivered doe see and observe the perils wherein they were, and safe estate wherinto the Lord had brought them: So the Apostoll writing to the converted Gentiles faith; *Such were some of you; but yee are washed, but yee are sanctified, but yee are justified in the name of the Lord Iesus, and by the Spirit of our God*: 1 Cor. 6. 9. 10. 11.

Verfe. 9. *hast ravished* (mine heart) or *hast taken away*; or *hast pierced* (hast wounded) my heart: the original is but one word, and used onely in this place; twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart*. Christ (spake) here to his spouse, as a man overcome with love: as it is said, *With thy joy in the Brideroome over the Bride; thy God will rejoice over thee*: Esa. 62. 5. *my sister*] To see shee calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctification; as it is written, *God beeth that sanctifieth, and they that are sanctified, are all of ones, for which cause hee is not ashamed to call them brethren*: Iebr. 2. 11. And, *whoever shall doe the will of my Father which is in heaven: the same is my brother and sister, and mother*. *March*.

Matth. 12.50. *one of thine eyes* or, *one looke from thine eyes*, which eyes were in verse 1. likened to doves, simple, chaste, pure: & mean here her faith, and the fruits thereof, as prayer, &c. wherewith Christ is greatly affected and delighted. *chaine of thy necke* Heb. of thy neckes; that is, which hangen on both sides of thy necke. The eye is a naturall part of the body; the chaine is an adjoynt and ornament of the body, figuring Gods Lawes and Ordinances, Pro. 10. 9. as also the graces of his spirit in his people. See the notes on chap. 1.10.

IO. Ver. 10. *How faire* or, *how beautifull*; and consequently, *how gracious*, *how lovely* and *delightfull are thy loves*. By *loves* are meant not only the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ; by her *work of faith*, and *labour of love* and *patience of hope*; and by keeping his commandments. 1 Thel. 1.3. 1 Ioh. 5.3. and these are faire and goodly in the eyes of Christ, causing him to *cover her beauty*, Psal. 45. 11.12. *how much better* or, *how good are thy loves*, better than wine: the meaning of this speech is opened in Song 1.2. there the Church preferreth Christ, love above wine; here, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his owne graces are in his Church; so that the Lord her God delighteth in her, and rejoiceth over her, Eia. 62.4.5.

Favours of thine ointments that is, of the graces of the Spirit wherewith thou art anointed: see the annotations on chap. 1.3. where the Church extollth the favours of Christs ointments, as here he doth hers. *spice*; sweet odours, or sweet smelling spices: for as this holy anointing oil was made, Exod. 30.23. and with such sometime women were perfumed, Eith. 1.12. and the dead embalmed, 2 Chro. 16. 14. they were a present for a King, 2 Chro. 9.1.9.

II. Ver. 11. *drop the honey combe* [thae is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Psal. 119. 10. and 119. 103. As grace is poured into the lips of Christ, Pl. 45. 2. so by communication of his grace, the speech of his people is with grace, Colos. 4. 6. *honey and milke under thy tongue* honey and milke both of them meane the sweet, easie, comfortable and nourishing words of faith, love, holiness, &c. the *suave milke of the word*, whereby the babes in Christ may grow, 1 Pet. 2.2. And plenty of grace is promised in Emmanuels daies, under the lippe of abundance of milke, so that every one should eate butter and honey, Eia. 7.22. By *under the tongue*, seemeth to be meant the secret and inward parts, as the heart and minde: (as David exalted God under his tongue, Psal. 66. 17.) to shew her sincerity, and difference hereby from the lewd woman, whose lippe also drop the honey combe, but her end is bitter as wormewood, Prov. 5.3.4. For some, by good words and faire speeches deceive the hearts of the simple, Rom. 16. 18. the words of her mouth are sweeter than butter, but warre is in their heart, Psal. 58.21. and adders poison is under their lippe, Psalme

140.3. *the [avour] or the [smell, (the odour)] of thy garments*: these are the beautifull garments of hol. on, Eia. 52.1. the fine linen, cleane and bright, the righteousness of the Saints, Revel. 19. 8. who have put on the Lord Jesus Christ, Rom. 13. 14. Gal. 3.27. and in their faith, doctrine, conversation and administration are holy, just and righteous, and clothed with salvation, Psal. 132.9.16. so that the favour, the fame and good report thereof is sweeter, like the smell of Lebanon, where pleasant and odoriferous trees, herbs and spices grew in abundance, God maketh manifest the favour of his knowledge by them in every place; for they are unto God a sweet favour in Christ, 2 Cor. 2.14. 15. Thus God promised unto Israel, that smell should be as Lebanon, through the dew of his grace, Hos. 14.5.6.7. as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his sonne, to the smell of a field, which the Lord had blessed, Gen. 27.27.

Ver. 12. *A garden* understand from the verses before and after, *Thou art a garden*, which is (by signification) a place closed and fenced; and is lowne and planted with herbs and trees, for use and pleasure. So in Eia. 5. the Church of Israel is likened to a fenced Vineyard. *locked for*, *barred*: that is, close shut; as the Greeke translath it *font*: which is for fence and defense, that no will should come thereon, no enemies should enter. For walls, doores, lockes, barres, &c. are means to preserve, secure and safe: so in figure, when the walles of Ierusalem were repaired, they were fortified with doores, lockes, and barres, Nehem. 3.3.13. But when such fences are wanting, or broken downe; all things lie open to the spoile, Eia. 55. Psal. 80. 12. Hereby is signified on Gods part, the protection of his Church, for he is unto Ierusalem a wall of fire round about, Zach. 2.5. & strengtheneth the barres of her gates, Psal. 147. 13. he keepeth his Vineyard, and watcheth it every moment, *lest any hurt it*, he keepeth it night and day, Eia. 27. 3. Again, on the Churches part it signifieth her care to keep her selfe and all her plants and fruits holy, chaste and pure unto her beloved only; opening the gates, that the righteous nation which keepeth the truths may enter in, Eia. 26.2. but keeping watch lest the enemies should invade, lest the unclean, or any thing that defileth should enter therein, 2 Chro. 23. 19. Revel. 21.27. As on the contrary secure and carelesse people are said to dwell without walls, barres or gates, Ezek. 38. 11. Ier. 49.31. a spring to weete, a water spring, in Hebrew *Gad*, so named of the rolling and waving of the waters that flow therefrom. This is to signifie that the garden of Christs Church, is watered with his graces, and so made fruitfull, and joyfull; Ezek. 31.4.5. Ioh. 7.38.39. Eia. 44.3.4. as it is promised, the Lord will satisfie thy soule in droughts, and make thee like a spring of water, whose waters faile not, Eia. 58.11. *locked* or, *barred*, that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) Gods speciall favour and protection for his Church; and her care to keep

12

her selfe and hers, pure to the Lord. Wherefore Solomon to teach spiritual chastitie, useth this parable; *Drinke water out of thine owne cistern, and running waters out of thine owne well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them beo thy thine owne: and not strangers with thee. Let thy fountain be blessed, and rejoyce with the wife of thy youth, &c.* Pro. 5.15.18. *[called]* Hereby is figured the confirmation of grace to Christs people, as sealing meane in 1 Cor. 12.20. 1 Ioh. 3.33. 2 Cor. 1.21. Ephel. 1.13. and the referring of this grace to them only, as that which is feared is not communicated with others, nor knowne unto them, Eia. 29. 11. Dan. 12.4.9. and so it is said, *Bind up the testimony, seale the Law, among my disciples*, Eia. 8.16.

13. Ver. 13. *Thy plants* or, *thy flowers*: the Hebrew and Greeke words have both of them the name of *growing forth*, that is of shooting or growing, and so of bringing forth leaves, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitfull by Christ: and here the garden of the Church, is like the garden in Eden: out of which ground, the Lord God made to grow every tree pleasant to sight, and good for food; Genel. 2.8.9. And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants. *an ortyard* or, *a paradise*, so called of the Hebrew *Pardes*, and Greeke *Paradiso*: a place set with trees, as appeareth by Eccel. 2.5. and is therefore sometime used for a *Park*, or *Forrest*, Nehem. 2.8. *pomegranates* or, *pomegranates*, *granate-apples*, so named because they are full of granes or kernels: hereupon the Chaldeae paraphratize, *The young men are filled with thy precepts*, (or as Iarchi explaineth it, *full of good works*) like pomegranates. *precious things* or, *dainties*, pleasant things: with store of these, the land of Ioseph was blessed, Deut. 33. 13.16. The Holy Ghost seemeth to have respect unto this name, in Revel. 18. 14. *fruits* (or apples, in Greeke, *apora*) that thy soule tasted after. *Cypres* or, *Cypres-clusters*, (for the word is of the plural number) or *Campfire* fruits: see the notes on Song 1.14.

Spike-nard, this is also in the same place. *Spike-nard*, or *Nard*, which is named of the Hebrew name *Nard*, whence the Greeke *Nardos*, and Latine *Nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular,) either to imply all sorts of Nard, (for there be divers kinds) or, the eares and leaves of Nard, both which are in use for sweet smell. The herb which we call *Lavender*, is named *Pseudo-nard*, as being a base kinde of Nard, but nothing so sweet or precious as the true: see the notes on Song 1.12.

14. Ver. 14. *Saffron* in Hebrew *Carcom*: we call it *Saffran*, of the Arabick *Tjapfran* (or *Zafran*) so named of the yellow colour: it is not mentioned in Scripture, but in this one place. *Calamus* or, *sweet cane*, or *sweet Reed*: this with the *Cinnamon* following, were used in the composition of the holy anointing oil, Exod. 30.23. see the Annotations there. *Frankincense* this was used in the holy incense; as the *Ashyrin* (following) was

in the anointing oil; see Exod. 30.34.23.

Alies or, *Lign-does*: it was used also to perfume with, for the sweet smell thereof: see Numb. 24.6. Psal. 45.9. Prov. 7.17. *chief spices* or, *heads of spices*: see Exod. 30.23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5.22.23. Contrary to these, are the roots of bitterness, that beare gall and wormewood: which are diligently to be looked unto, lest they spring up, and to trouble & defile the garden of the Church: Heb. 12.15. Deut. 29.18.

Ver. 15. *Fountains of the garden*: This seemeth to be the speech of the Spouse unto Christ, *O thou the Fountain*, &c. whereby she acknowledgeth a third blessing to make her fruitfull, abundance of water; and that all the former graces which hee lo praised her for, doe proceed from him who is the fountain that watereth all the garden (his Churches,) as in Ier. 2.13. God calleth him selfe the fountain of living waters. From the fountain, rivers doe run, (as in Psal. 104. 10.) which water the gardens and plants in them, to making them greene and fruitfull, as in Ezek. 31.4.5. *The waters made him great*, the deeper set him up on high, with her rivers running about his places, &c. But when the destruction of the Church is threatened, it is likened to a garden that hath no water, Eia. 1.30. Here Christ by his doctrine and spiritual graces, refresheth his Churches, and all their plants, satisfieth their soule in drought, and maketh fat their bodies; that their soule is like a watered garden, and they shall not sorrow any more at all, Ier. 31.12. Eia. 58.11.

living waters that is, springing and running waters, which dry not up with heat, nor putrefie: but are alwaies wholesome, and give life. So Christ giveth living water, of which whosoever drinketh shall be in him a well of water, springing up into everlasting life, Ioh. 4. 10.14. and faith, *He that believeth on me, &c. out of his belly shall flow rivers of living water*, speaking of the Spirit, which they that believe on him, should receive, Ioh. 7.38.39.

streaming or, *running*, *flowing*, or, *streames* from Lebanon. It hath reference to the streames of Jordan, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. 47.6. to where waters issuing out of the Sanctuary (which was built on the Cedars of Lebanon) ran along Galilee, and to the plain, and into the sea, &c. and every living thing that moveth whithersoever the rivers come, shall live &c. and every thing shall live, whither the river cometh. So in Revel. 22.1. out of the throne of God, and of the Lamb (Christ,) a pure river of water of life proceedeth.

Ver. 16. *Stirre up* or, *Raise up* (thy selfe) thou North wind. A fourth blessing upon the garden of Christs Church, that it is blowne upon by the winds, to refresh it, to cleanse the aire of it, and to make it more fruitfull. And though the North and South winds be of contrary qualities, as cold and hot, moist and dry, yet are they both firing for her estate, which sometime needeth sharp reproof, and

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and sometimes calme and gentle consolation. But he mentioneth not the East winde, because that is often used in signe of wrath, to blaste, burne and destroy the fruits; as Ezek. 17. 10. and 19. 12. Hof. 13. 15. Gen. 41. 6. *blow upon my garden*] The garden being Christ (as the words following manifestly) the Lord, who *bringeth forth the winde out of his treasures*; Psal. 135. 7. speaketh unto it to blow: signifying hereby the ministrations of his word and spirit bestowed on his people for their further good, that they have not onely the waters of holy Scripture, but the lively graces also of Gods Spirit to quicken them. So in Ezek. 37. 9. the Prophet was willed to prophesie unto the winde, and say thereunto, *Come from the four winds, O winde, and blow upon these flaine, that they may live.* And the efficacy of the Spirit of God is remembred by the winde, in Ioh. 3. 8. and doctrines are winde, in Ephel. 4. 14. and the restraint of Gods graces by wholeome doctrine, is signified by foure Angels holding the foure winde of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, Rev. 7. 1. *spices thereof may flow*] that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the foules are

refreshed, quickened, comforted, and all graces doe increase, 1 Cor. 2. *come into his garden and eat*] The faithfull acknowledging both themselves and theirs to be Christs, doe desire that hee would come and accept the fruits and graces of his owne Spirit; with which and for which hee is to be honoured. So the offerings unto God, are called his bread; Num. 28. 2. the good workes of Christians, are called fruits, Ioh. 15. his acceptance of those fruits, and communication of further grace, is signified by mutuall supping together, Rev. 3. 20. and thus the Lord rejoiceth in his workes, Psal. 104. 31. *fruit of his precious things*] that is, the fruit of his precious graces; or, *his precious fruits*: so that now the Church is not like Israel of old, an empty vine, which brought forth fruit unto himselfe, Hof. 10. 1. or bare wilde grapes, even grapes of gall, and bitter clusters, Esa. 5. 2. Deut. 32. 32. but is filled with the fruits of righteousness, Phil. 1. 11. and walketh worthy of the Lord unto all pleasing, being fruitful in every good worke, Col. 1. 10. and hath her fruit unto holmesse, and the end, everlasting life: Rom. 6. 22. The Chaldee paraphrast applieth this to the service of God under the Law, saying; *Let the beloved God come into the house of the Sanctuarie, and accept with favour the oblation of his people.*

CHAPTER V.

I Am come to my garden, my sister my spouse: I have gathered my myrrh with my spice, I have eaten my honey-combe with my honey: I have drunke my wine, with my milke: care O friends, drink, and drinke abundantly O beloved.

I sleepe, and my heart waketh: it is the voice of my beloved that knocketh: Open to mee my sister, my love, my dove, my perfect-one: for my head is filled with dew; my locks with the drops of the night.

I have put-off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My beloved put in his hand by the hole (of the doore,) and my bowels made a troubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the locke. I opened to my beloved, and my beloved had withdrawn himselfe, was passed away, my soule went-forth because of his speech, I sought him, and I found him not; I called him, and hee answered me not. The Watchmen that went about the citie found mee, they

smote

CHAPTER V.

My sister O my Spouse, I am entred into my garden: I have gathered my Myrrh together with my spices-sweet, My honey-combe did with my honey eat, I drunke my wine, with my milke: friends cate yee, Drinke, O beloved, and drinke-pleteously.

I am asleepe, and yet my heart waketh: The voice of my Beloved that knocketh: Open thou unto me my sister deere, My love, my dove, my perfect-one: sincere: For my head is with dew replenished, My locks, with drops that from the night preceaded. I doff my coat, how shall it on againe? I wash my feet, how shall I them defile sine?

Put in his hand by th hole did my beloved: And for him were my bowels troublous-moved. To open to my Loved, I rose-up: And my hands myrrh, my fingers eke did drop Passing-sweet myrrh, the locke handles upon.

Open I did to my beloved-one, And my beloved had himselfe drawn-backe, Was past: my soule went-forth for that he spake: I did him seeke, and yet I found him not, I called him, yet I no answer-got. The Watchmen that did goe the city round,

Did

smote mee, they wounded mee: the watchmen of the walles tooke my veile from o me. I adjure you, O daughters of Ierusalem: it yee finde my beloved, what shall ye tell him? that I am sicke of love.

What is thy beloved more then another beloved, O thou fairest among women? What is thy beloved more then another beloved, that thou dost so adjure us?

My beloved is white and ruddie; having-the-banner, above ten-thousand.

His head, the fine-gold, the solid-gold: his lockes curled, blacke as a Raven.

His eyes as doves, by the streames of water: washing in milke, sitting in fullnesse. His cheekes, as a bed of spice, flowers of sweet-odours: his lippes

Lilies, dropping passing myrrh. His hands rings of gold, filled with the Chrysolite; his bowels, bright yvorie, overlaid with Saphires. His legges pillars of marble, founded upon lockets of solid-gold: his countenance as Lebanon, choice as the Cedars. His palate, sweetnesse, and hee is altogether desires: This is my beloved, and this is my friend, O daughters of Ierusalem.

Did finde me, they did smite me, did me wound: The keepers that upon the walles did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem, I you aduring charge if ye finde him That my Beloved is, what shall ye say To him? that I for love languish away.

What is thy Lief more then another Lief, O thou that hast mong women beauty chiefe? Thy Lief then other Liefes what is he more, That thou aduring chargest us so fore? My welbelovéd white and red appears; Above ten-thou[and] he the banner bears. His head, is fine gold solid-gold-of: Fess: His lockes are cur'd, blacke as a Raven is. His eyes, as doves, the streames of water by: Washing in milke, sitting in plenty. His cheekes, as bed of spice flowers sweetly-smelling. His lips, like Lilies, passing myrrh distilling. His hands gold rings, fild with the Chrysolite: His bowels yv'rie bright with Saphirs dight. His legs like Marble pillars, that have hold, Firmly on lockets of fine-solid gold. His sight as Lebanon, choise as Cedars. His palate, sweet; and he is all desires:

This is my welbelovéd and this same My friend, O daughters of Ierusalem.

Did finde me, they did smite me, did me wound: The keepers that upon the walles did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem, I you aduring charge if ye finde him That my Beloved is, what shall ye say To him? that I for love languish away.

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This is my welbelovéd and this same My friend, O daughters of Ierusalem.

Did finde me, they did smite me, did me wound: The keepers that upon the walles did watch, They from on me my veile away did catch. O ye the daughters of Ierusalem, I you aduring charge if ye finde him That my Beloved is, what shall ye say To him? that I for love languish away.

What is thy Lief more then another Lief, O thou that hast mong women beauty chiefe? Thy Lief then other Liefes what is he more, That thou aduring chargest us so fore? My welbelovéd white and red appears; Above ten-thou[and] he the banner bears. His head, is fine gold solid-gold-of: Fess: His lockes are cur'd, blacke as a Raven is. His eyes, as doves, the streames of water by: Washing in milke, sitting in plenty. His cheekes, as bed of spice flowers sweetly-smelling. His lips, like Lilies, passing myrrh distilling. His hands gold rings, fild with the Chrysolite: His bowels yv'rie bright with Saphirs dight. His legs like Marble pillars, that have hold, Firmly on lockets of fine-solid gold. His sight as Lebanon, choise as Cedars. His palate, sweet; and he is all desires:

This is my welbelovéd and this same My friend, O daughters of Ierusalem.

Annotations.

I Am come] or, I have come: but the time passed, is often used for the present. Here Christ answereth to the prayer of the Spouse, being ready to fulfill the desire of them that feare him, Psal. 145. 19. God is said to Come unto men, when he manifesteth his presence by his workes, either of mercy or judgement, Exod. 3. 7. 8. Gen. 11. 5. 7. Here he cometh to the garden of his Church with grace, acceptance, comfort and blessing, to keepe a spiritual banquet there: as he promised, *In every place where I shall make the memoriall of my name, I will come unto thee, and I will blesse thee*, Exod. 20. 14. *My sister, spouse*] see the notes, on chap. 1. 4. vers. 8. 9. *Myrrh with my spice*] that is, with my other spices or aromaticall-fruits: for myrrh was one of the chiefe spices, used in composition of sweet ointments, Exod. 30. 23. with such ointments they anointed them and their friends at feasts, see the annotations on ch. 1. 3. *I have eaten*] or, I doe eat, for the words following shew this to be spoken as at a banquet. *my honey-combe*] as the word and doctrine of Christ is likened to honey and the honey-combe, to wine and milke, Psalme 119. 11. and 119. 103. Esa. 55. 1. 1. Pet. 2. 2. because it is sweet, comfortable and wholeome to nourish the soule, as these things doe the body: so heere the manifold

fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: wherof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of sinners, are likened to grapes of gall, and their wine, to the poison of dragons, Deuteronomie 32. 32. 33. *care O friends*, or, O neighbours. Christ speaketh, as at a feast, cheering up his friends, as partakers with him of his graces, and comforts aforesaid. They that doe his commandments, are his friends, Ioh. 15. 14. (as Abraham is called the friend of God, Esa. 41. 8. 1am. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and joyce in their obedience, Phil. 1. 9. 10. 1. 1. and 41. 17. 18. 2 Ioh. v. 4. 3 Ioh. v. 34. The Angels also are made joyfull, at the conversion, sanctification and salvation of sinners by Christ, Luk. 15. 7. 10. and 2. 13. 14. The Chaldee expoundeth this of Gods acceptance of his churches service under the Law, thus *Thou hast and blessed (God) said to his people the house of Israel: I am come to the house of my Sanctuarie, which thou buildst for me, my sister O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name:*

(D)

I have sent fire from heaven, and it hath eaten the burnt-offerings, and sacrifice of Peace offerings: accepted with favour before me, is the drink-offering of red wine and of white wine which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight your selves in the good that is prepared for you. *drinke abundantly O beloved* or; be drunken, (that is, be plentifully-filled) with loves. By *Be-loved*, he meaneth his friends aforelaid; or by *loves* (for so the word may be interpreted) he meaneth the fruits of love, which his Spouse had brought forth unto him; which *loves*, hee said, were much better then wine, c. 4. 10. In *Esa. 25. 6.* it is prophesied how the Lord of hosts would make (in the mountain of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

Ver. 1. *I sleep* or, *I sleeping, and my heart waking*. The Spouse of Christ here telleth of a new and greater trouble that befell her, through her owne negligence, and how shee got out thereof. In chap. 3, she had a much like temptation, but not so heavy as this: for there she slept not; but upon her bed, in the nights, fought her beloved; here she slepeeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen (though they teller nothing of her beloved, yet they doe her no farther harme: here, they smite, wound, and wile her. There, the foone findeth him, after these was past the watchmen: here, she findeth him not so foone; but languisheth with love, and complaينت to her friends, who (upon report of his praises) doe helpe to seeke him with her. *Sleepe* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapour in the head, that arise from meat, drinke, &c. which stop the passages of the spirits, and binde the senses. This *sleepe*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithfull have in God; *Psalme 3. 5.* and *4. 8.* *Prov. 3. 24.* But more often it signifieth the neglect of holy duties, and a sinful kinde of life, *Esa. 26. 30.* *Rom. 13. 11.* *1 Thes. 5. 6, 7.* and this *sleepe* caused sometimes through sorrow, *Luke 22. 45.* sometime through weariness, *Esa. 5. 27.* sometime through sloathfulness, and then it causeth spiritual beggary, *Prov. 19. 3.* and *20. 13.* The Spouse here, having eaten and drunke largely of the blessings of Christ, beginneth to remit her zeale, and neglect the workes of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, to sleepe gave place to carnall ease and security. Occasioned further hereunto by the time, the night, and by the weather which was rainy: that is, by ignorance and error prevailing; and by the opposition and persecution of enemies. *and my heart waketh* or, *but my heart waketh*, or is awake. The heart meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, *Rom. 2. 8.* and the *flesh and spirit* (even in Gods children) doe *fight* one against another, that we cannot doe the things that we would, *Galat. 5. 17.*

and when the spirit is willing (to watch, pray, &c.) the flesh is weak, *Mat. 26. 41.* Whereas the more her heart waketh while she sleps, it signified that shee gave not her selfe wholly to his negligence, but as the wife virgins had their lamps burning whiles all slumbered and slept, when the lamps of the foolish were gone out, *Mat. 25. 4. 8.* to seee now had given her selfe to fleshly ease, but had her heart and spirit otherwise disposed. For when the whole man addiceth it selfe to any thing, the heart also is adjoynd; as Solomon saith, *I compassed about, I and my heart, to search and to seeke out wisdom*, *Eccle. 7. 25.* that knocketh or, that heareth, to wit, at the doore. Shee telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him & the spirit of his grace. Christ's voice is uttered by preaching of his Gospel, calling to repentance, faith and obedience, *Hebr. 3. 7. 8. 15.* and *4. 2.* His knocking, signifieth a more earnest provocation and desire to be let in, *Matt. 7. 7.* *Luke 13. 25.* and it may imply his chastisements also whereby hee would call her to repentance; as hee saith to the Church in *Lodicia*, (when it was fallen to bee neither cold nor hot.) *As many as I love I rebuke and chasten, be zealous therefore and repent, Behold, I stand at the doore, and knocke*; *Revel. 3. 19. 20. 1.* open to me. God appeareth doores to us, when hee bestoweth his blessings on us, *Psal. 78. 23. 24.* *Esa. 45. 1. 2. 3.* and spiritually, when hee giveth graces to enter his word, and to beleve the same, *Col. 4. 3.* *Az. 14. 27.* So we open the doore unto him, "when we give him entrance into our hearts, he calling upon us by his word and workes; when we repent, beleve, and accept Christ with his graces, &c. *K. v. 3. 20.* *my sister, my love, &c.* these titles given unto the Church, even in her infirmity, shew what affection he bare unto her, and how he esteemed of her notwithstanding her sinnes; which he imputeth not, but looketh upon her graces which hee had ended her with, as if he were perfect & vnderfilled. *filled with dew* or, *full of dew*. This *head of Christ* (which in verse 1. is likened to *most fine gold*), here *filled with dew*, seemeth to meane his manifold troubles which he suffered for her sake, not only in his owne person, while he was on earth, but in his Servants and Ministers, who are often troubled on every side, *persecuted, persecuted, despised, despised, bearing about in the body, the dying of the Lord Jesus, &c.* *2 Cor. 4. 8. 9. 10.* Thus Christ cometh in the darkness night of affliction to awake her, and to communicate himselfe and his graces with her. For a man to be *met with the dew of heaven*, is a signe of misery, *Dan. 4. 25.* *it is rare* where there is no covet, *Esa. 4. 6.* and *drops* (or *drippings*) likewise signify troubles, *Ainos 6. 11.* But dew and rain upon the land maketh it fruitful: so is Christ by his doctrine to enrich his Church, *Psal. 72. 6.* *Hol. 14. 5.* *Deut. 32. 2.* And in this sense I come take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee paraphrast applyeth this verse to the Jewes captivity, and Gods calling them to repentance, thus: *After all these words,*

the people of the house of Israel sinned; and hee delivered them into the hand of Nebuchadnezzar King of Babylon, who led them into captivity: and in the captivity they were like to a man asleepe, that cannot awake out of his slepe. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the slepe of their heart. The Lord of all the world saith, and thus he said: Turne by repentance, open thy mouth, and make request, and I will be thy father, my love, the congregation of Israel, which art like a dove in perfection of thy workes: for the haire of my head is filled with thy teares, as a man whose haire of his head is wet with the dew of heaven; and my hairy lockes are filled with the drops of thine eyes, as a man whose hairy lockes are full with the drops of rain that descend in the night.

Ver. 3. *how shall I put it on?* that is, *I cannot put it on*, without trouble and reluctance of my flesh. The like phrase God used in *Hol. 11. 8.* *How shall I give thee up, Ephraim, &c. how shall I make thee as Admah? &c.* that is, *I cannot utterly destroy thee*, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ, how he made excuses and delays, and that she could not presently admit him: as the friend answereth (in *Luke 11. 7.*) *Trouble mee not, the doore is now shut, and my children are with mee in bed: I cannot rise and give thee*. The keeping on of clothes, is a signe of care and watchfulness, *Neh. 4. 23.* to thee now (in the absence of her Lord) should have had her *loynes girded about, her light burning*, her selfe waiting for his returne; that when he came and knocked, he might open to him immediately, *Luke 12. 35. 36.* But he had not onely ungirded, but put off her coat, and washed her feet, so composing herselfe to a settled rest in her bed, and instead of watching, slepeeth; in stead opening the doore, driveth him away through her neglect and sloath. *washed my feet* another signe that shee had betaken herselfe to rest: for in those hot countries (where usually they went bare footed) they washed their feet from soile and sweat after travell: which the now having done, could not (as shee pretended) without fouling them againe, open to her beloved. Such worldeley excuses dooth our flesh alledge; the time is unreasonable, the night is cold and dampe, the weather wet, we cannot arise to intertaine Christ, without trouble and detriment. So the people that dwell in their *filled houses*, said, the time is not come that the Lord's house should be built, *Agg. 1. 4. 2.* The *Israhell* saith, *A Lyon is in the way, a Lyon is in the street*, *Prov. 26. 3.* and *The fluggard will not plow, by reason of the cold*, *Prov. 20. 4.* The Chaldee paraphrast thus, *The Congregation of Israel, answered before the Prophets: Loe now I have put off from me the yoke of his precepts, and have covered the erroneous words of the peoples: and how can I have the face to turne againe unto him? The Lord of the world answered them by the hand of the Prophets: And I also, Loe now I have taken away my divine presence from midst of thee; and how shall I returne? And thou hast done evil workes, and I have justified my feet from thy uncleanness; and how shall I defile them in the mid*

of thee, by thy evil workes?

Ver. 4. *put in* or, *put in his hand*, or, *put it forth*. By the hole or, from the hole, to weete, of the doore, where hee knocked, which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Greeke translation by the hole; and the putting forth of the hand usually meaneth the enterprising of a work, rather then the leaving of it off, as in *Gen. 3. 22.* and *22. 10. 12.* and *48. 14.* *Exod. 3. 20.* *1 Chron. 13. 9.* and the effects following, that her bowels were moved, that her *eye*, &c. seeme to confirme this. And an *hole* is a meane either to looke in, or to put in the hand, or to make a wider entrance, *Ez. 8. 7. 8. 9.* The Spouse of Christ here signifieth, that though the doore was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministry of his word) could not cause her to arise; yet hee put forth his hand (by the inward working of his spirit) and wrought more effectually in her. For, as the finger of God (in *Luke 11. 20.*) meaneth the Spirit of God, *Matt. 1. 28.* to doth his hand. Wherefore the disciples outwardly preaching the word; it is said, the hand of the Lord was with them, and a great number beleaved, and turned to the Lord, *Acts 11. 19. 21.* *my bowels made a troubled noise* or, *my bowels founded, rumbled*. Herby the signifieth her disquietnelle, hearty sorrow, and repentance, for her Beloved, who had suffered to many things for her sake, & whom shee had neglected and put from her, when hee desired to come in. So the Prophet (to shew his sorrow for Moabs calamity) saith, *My bowels shall found (or make a noise) like an harpe for Moab*, *Elay 16. 11.* and for the Jewes another faith, *My bowels, my bowels, I am pained at my very heart; my heart maketh a noise (or a troubled sound) I cannot bold my peace*, *Ier. 4. 19.* Yea God himselfe, in commiseration of Ephraims misery, saith, *My bowels: found (or make a troubled noise) for him, I will surely have mercy on him*, saith the Lord, *Ier. 31. 20.* So here the Spouse, by the founding of her bowels; sheweth the griefe of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.

Ver. 5. *I rose up* or, *I myselfe rose up*. Unto her inward griefe, she addeth outward acts of amendment, (suits meet for repentance) rising, opening, seeking, calling for her Beloved now departed from her doore, through her former negligence, *dropped myrrh* that is, *oil of myrrh*: *passing myrrh* that is, *pure myrrh*, which is of bitter taste, and sweet smelling favour: or *curious myrrh*, such as passeth from one to another, vendible to merchants because it is good: as *passing money* is curious money with Merchants, *Gen. 23. 16.* *Passing myrrh* dropping from Christs lips, (*Song. 5. 13.*) signifieth the sweet odour of his doctrine; so like hee is dropping from the hands and fingers of his Spouse, seemeth to denore the sweet odour of her workes; that her godly sorrow, with faith and love unfained, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought

brought to Kings) were purified with *oil of myrrh*, and *precious odours*, *Ezra. 2.12.* and the garments of *Christ's Spouse* do smell of *Myrrh*, &c. *Psalm 45.9.* here her hands, that is, her actions are anointed with oil of myrrh, that is, the grace of God Spirit, as the holy oil in the Sanctuary (figuring grace) was made of *pure myrrh*, and other chiefe spices, *Exod. 30.23.* &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, when he put in his hand at the hole of the doore; which he perceived now when he was risen from her bed of carnall security. *handles of the locke* their *handles* (or *hands*) of the locke, were those that kept out Christ from entering, which now the anointer with oil of myrrh, that her heart being ointed and suppled with grace, all bars and lets being removed, he might freely enter to rapete the fruit of his owne grace in her.

Ver. 6. *I opened*, or, *my selfe opened*: this noteth a further degree of grace in her, who after she had risen, openeth the doore, (putting away all excuses, delays, hinderances, admitting the word and worke of Christ into her heart,) that the King of glory might come in. *withdrewne himselfe*, or, *turned away*, was *passed away*.] This

doubling of the complaint for his departure, sheweth his passion and griefe, in that she enjoyed not his presence and favour, as in time past. But the narration telleth how even the *righteous are* (for their finnes) *recompensed in the earth*, and *scarcely saved*, *Prov. 11.31.* 1 *Pet. 4.18.* if we refuse the grace of God proffered, hee will hide his face from us, *Mich. 3.4.* *Isa. 54.5.* *my soule went forth* or, *was gone*, departed; that is, *failed*, *fainted*. I was even a dead woman, through feare and griefe: for death is the departing of the soule from the body, *Gen. 35.18.* and as the *heart* is said to *goe forth* when men are astonished with feare, or the like passions, *Gen. 42.28.* so here the *soule* is said to *goe forth* for like cause. *because of his speech* for his words, which he had used, when so lovingly heentreached me, in verse 2. The word spoken doth not always presently take effect in the hearers; but after, when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they doe better understand and make use of that they heard, *1 Joh. 14.26.* *Matth. 26.75.* *he answered me not*.] This is one of the greatest

temptations, that God seemeth not to heare the prayers of his people, though they call day and night, *Psalm 22.3.* *he heareth our their prayer*, *Lam. 3.8.* But here the spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit his ear is not heavy, *that it cannot heare*: but (as it is written) *Thy iniquities have separated betweene you and your God, and your sins have hid his face from you, that hee will not heare*, *Ezra. 9.12.* The Hebrewes (in their Chaldee paraphrase) apply the affliction here prophesied of, to the sins and captivity of Israel, mentioned in *1 Chron. 5.25.26.2.* *King. 17.6.* at what time, though the Priests (as they say) offered oblations, and burntincense, yet were they not accepted.

Ver. 7. *The Watchmen* or, *keepers*, that keepe watch and ward in the City by night: meaning the officers of the Church; see before on chap. 3.7.

found me.] By this it appeareth, that she was not only to the doore of her house to seeke Christ, but did *goe about the city, in the streets*, &c. as before in chap. 2.3. *they smote me* (smiting is not only with the hand, or other like instrument, but with the tongue, as in *1 Cor. 18.* *Come and let us smite him with the tongue*: and generally to *smite*, is to afflict by what means soever, *Ezra. 53.4.* *Psalm 69.27.* Here the Watchmen are more injurious then before in chap. 3. neither inquired free of thee for her Beloved; but being by them found, out of the common courtesie, smitten and wounded as an evill doer, judged as a disonest woman, whose feet would not abide in her house, nor by night; is rebuked, censured, &c. *wounded me* drew blood of me, for it is a further degree of hurt then smiting, *1 King. 20.37.* *Ezek. 21.23.* So the husbandmen wounded the Lords vine, *Luk. 20.17.* *watchmen of the walles* watchmen in the citie are to looke that order and peace be kept of those that are within; watchmen on the walles, are to looke to enemies without, that they breake not in, and to warne the citie if they approach: so these were other then the tower, from whom she escaping with stripes and wounds, passed from the streets to the walles to seeke Christ, but is there as evill intreated. There are in name the Ministers of Christ, supplying the place of such as are intenced in *Ezra. 6.6.6.* but of another kind, not making mention of the Lord, but persecuting those that seeke him. *tooke my veil* or, *my fear*; he hath the name in the original, of *covering*, as being spread over her head to cover it. Such veiles were worn of women, partly for ornament, as appeareth by *Ezra. 3.23.* partly for modesty, and in signe of subjection to men, especially their husbands, *1 Corin. 11.6.7.10.* and an husband is to the wife *covering of the eyes*, *Gen. 20.16.* The taking away therefore of her veil, seemeth to be a note of infamie, disloyalty or dishonesty imputed unto her: as of idolotrie, hereticke, and the like; so she was spoiled of her good name and reputation, and counted among the light and lewd women. For it appeareth by *Ezek. 23.25.26.* that they used to intreat dishonour and to disfigure their faces, stripping them out of their clothes, and taking away their faire jewels.

Ver. 8. *Lady, you say* I charge you by nath. Here the spouse (having with much adoe escaped from the watchmen) meeteth with her friends the *daughters of Jerusalem*, of whom, see the notes on Song 2.7. and 1.5. where also she is charged with, upon other weightie cause. *what shall ye tell him?* this is an earnest and passionate kinde of speech, shewing her great affliction and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. & c. v. 1.) should finde him by being made partakers of his mercy through the revelation of his Gospell,

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(as in *Rom. 10.20.*) then they should tell (or shew) unto him in their prayers, the state of this his afflicted Spouse. *Jacke of love* in Greeke, *wounded with love*, languishing with desire of his mercy, of the forgiveness of my sins, of reconciliation, &c. See the notes on chap. 2. verse 5.

Ver. 9. *more then another beloved* when God and Christ is preached, the wicked take occasion to mention and magnifie other false gods, and erroneous services, *Ezra. 36.18.20.* *Act. 19.26.28.* but they that belong to the heavenly Ierusalem, desire to be informed further in the truth, and to know the difference betweene true and false Christs, worship, ordinances, &c. as these here, and to in *Act. 17.18.19.34.* &c. *28.22.23.24.* *saith among women* See chap. 1.8. Here the Spouse of Christ, though in her sorowes and miseries, though persecuted and abused by wicked watchmen, though in the darke night of tribulations, is notwithstanding discomfited and professed to be faire and glorious; by such as belong unto Christ, *Hebr. 1.24.26.1.* *1 The. 1.5.6.*

Ver. 10. *White and ruddy* She describeth Christ unto them in his beauty, to stirre up both her own and their affections, and to draw them after him. For as the outward shew of idolaters, allureth the unwise to affect and follow them, *Ezek. 23.5.6.12.14.15.16.* to the true knowledge of Christ with his graces, draweth the elect to seek and embrace him, *Act. 2.22.37.41.* and *3.1.13.* &c. and *4.4.* and *17.11.12.* and by the Gospell preached, Christ with his sufferings is *evidently set forth*, *Gal. 3.1.* Here as a goodly yong man, hee is as in an image portrayed by his visible qualities, his colours; and by the parts of his body. *White* and *red*, as they shew the best temperature of man, so here they may signifie in Christ, First, his Godhead & Manhood: for God in vision hath appeared all *white* as *snow*, and as *pure wool*, *Dan. 7.9.* and Christ in his glory had his face shining as the *Sun*, and his raiment *white as the light*, *Matth. 17.2.* and in him dwelleth all the fulnesse of the Godhead bodily, *Colos. 2.9.* Man had his name *Adam*, of *Adamah* thered mould of the earth out of which he was taken, *Gen. 2.7.* and Christ (who here is *Adam red*) is the last *Adam*, *1 Cor. 15.45.* and was partaker with his children of flesh and blood, *Heb. 2.14.* Secondly, *white* denoteth his innocencie in himselfe, without spot of sin; red, his sinfull cause by imputation, for *God made him*, who knew no sin, *to be sin for us*, that *we might be made the righteousness of God in him*, *2 Cor. 5.21.* and to these two colours are used to signifie sinfulness and innocencie, *Ezra. 1.18.* And consequently red betokeneth his sufferings to the shedding of his blood; as *white* doth his victorie, peace, joy and comfort in God, *Rev. 7.9.13.17.* *Eccles. 9.8.* And in respect of his administration, *white* seteth forth his grace and mercy to repentant and believing sinners, whom he justifieth, sanctifieth and will bring into glory; who therefore are said to be clothed in *effulgent white* and cleane, which is the *righteousnesse of the Saints*, *Revelation 19.8.14.* and red, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are

said to be *red, dyed and dipp in blood*; *Ezra. 63.1.2.3.* *Revel. 19.13.* *having the banner, above remembrance* (and/or, *having banners, of remembrance*) *Hebr. bannered, above* (or of, or with) *remembrance*. Meaning either that he was the chiefe, valiantest and most excellent of all; or, that hee had many banners and companies of warriors with him. In the first (sense the Greeke interpreteth it, *the chosen* (or *chosyff*) of *remembrance*: in the latter, the Chaldee Paraphrast, and other Hebrew expollitors apply it to the *remembrance of Angels that minister before him*, (as in *Daniel 7.10.*) The banner (or standard) is a warlike signe; and he that beareth it, is of the chiefeit; and by it, other warriors doe encampe, as appeareth in the armies of Israel, *Numbers 2.* And there *Judas* was chiefe standard-bearer, and had under his banner the greatest number of warriors: so here Christ (the *Lion of the Tribe of Judah*, *Revelation 5.5.*) is chiefe among many, yea above all; for hee standeth for an ensigne of the people, *Ezra. 11.10.* (that is, *ruleth over the Gentiles*, *Romans 15.12.*) and unto him both the Angels doe minister, and worship him, *Matth. 4.11.* *Heb. 1.6.* and many *remembrance* of people doe belevee in him, *Act. 21.20.* *Rev. 7.9.* and (in his wars against his enemies) *as armies in heaven* doe follow him, *Rev. 19.11.14.*

Ver. 11. *the fine gold, the solid gold*, understand *fine gold* and *solid gold*, for this word *gold*, is sometime not exprest in the Hebrew, though it be meant as is noted on Exodus 22.30. Deuteronomie 24.17. Two names of the best gold are here joynted; *Celestem*, and *Paz* (or *Phaz*): the first is fine, notable and shining; the latter, solid, strong, and tuff gold, or *esse gold*: (according to the Hebrew name.) *Fine gold* is in Arabick called *Fery*, and the land of *Fery* (seemeth to be to named of such gold there. Both these together set forth the glory of Christs head here: which being taken either properly, or figuratively for the crown or ornaments of the head; (as by the feet are implied the shoes on the feet, *Deut. 8.4.29.5.*) (seemeth to denote his headship, dignity or regimency that his Kingdome is most glorious (like fine splendid gold, because it is purpure and heavenly; and most firme and durable (like pure solid gold) because it is eternall. *Job. 18.6.37.* *Luke 17.20.21.* *Dan. 7.13.14.* For the Spouse calleth her beloved King, in Song 1.4. and David praising God, *saith, thou hast set on his head, a crowne of fine gold*, *Psalm 21.4.* And as Christ is here described, so he is in the administration and government of his Church: that when his Kingdome is powerfull and glorious, and of large extent, it is like a golden head, as in *Dan. 2.37.38.* and when it is admittred according to his lawes and judgements, (which are more to be desired then much fine solid gold, *Psalm 19.11.*) then is the *street of Ierusalem* (the Law wherein men walke,) *pure gold*, as in *Revel. 21.21.* Hereby also his rich grace and bountifullnesse unto men, may be implied, his lockes, his layre-lockes, of which before hee complaineth in verse 2. that they were filled with drops of the night.

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or, *heapes*, that is, are like heapes, curled and bushy. *blacke* in Revel. 1. 14. Christ appeared as an Ancient, with his *haires white as wools*, here hee is described as a goodly young man, with *curled locks, blacke as saron*: that white colour shewed him to be the *Ancient of daies*, Dan. 7. 9. full of gravity, wisdom, justice, &c. but *blacke* and *curled locks*, as they are signes of heat and strength in nature, so here they seeme to denote strength and vigour spirituall, as also the hidden mysterie of his counsels, thoughts and purposes unsearchable. According to the variety of times, causes, and administrations, so things are spoken diversely of God and of Christ: as in 1 Tim. 6. 16. *he dwelleth in the light* which none can approach unto; in 2 Chro. 6. 1. *he dwelleth in the thicke darkness*: his administration of mercy by the preaching of the Gospell is signified by a *white horse*, his judgement by a *blacke horse*, Revel. 6. 2. 5. And if we retorne here to Christs administration, may denote both his counsels unsearchable of any, and in speciall his judgements decreed for his enemies.

12 **Vers. 12. as doves** in Revelation 1. 14. *his eyes are as asphoe of fire*, and in Daniel 10. 6. *as lamps of fire*, to search and try all mens wayes, and to try mens secret finnes to the light of his countenance, Ieremie 16. 17. *Palme 90. 8. and 11. 4. here, he hath doves eyes*, to shew that hee is of *pure eyes then to behold evill*, and cannot look on iniquity, Habak. 1. 13. that hee graciously beholdeth his people with mercy, and commiseration of their misery, Deut. 1. 12. *Pal. 34. 16. and 33. 18. 19. and that he faithfully looketh to his covenant with his people*; as the Spouse for her faith and loyalte is said also to have *dove eyes*, Song 1. 15. & 4. 1. *by streams* or *by currents* (rivers) of water that run violently: such waters are pure and cleane, where doves delight to be, *washing* to ween, themselves; which the Greeke translates *washed in milke*. As doves washing themselves in milke white water are cleansed from dust and soile: so the eyes of Christ are pure and cleane, beholding his people in grace. *sitting in fulnesse* [i] the similitude of waters be continued; then it meaneth full channells of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunke in, nor flaring out; and as the precious *sitting stones*, Exod. 25. 7. were embossed and fildy set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

13 **Vers. 13. bed of spice** meaning a garden-bed, wherein spice aromaticall is set; as also in Song 6. 2. *flowers* or *growne plants*, so named of being growne great: the word also may be translated *towers*, which have their names of greatness. *The cheekes* (which are both sides of the face) are likened here to a garden-bed of sweet spices; not barren or faded, but flourishing and growne up to blade and flower of sweet odours; whereby the beard also that groweth out of the cheeks or jawes, (Ela. 50. 6.) may be meant. These cheekes of Christ

thus adorned, signifie his manlinesse and comeliness: to all that by faith beflow him, and the sweetnesse of the graces that flow from his heavenly countenance; whiles being as a man growne up to yeeres of discretion, he administred all things discretely, justly and comfortably to his people. The Hebrews in the Chaldee paraphrase on this booke, understand by the *head*, the Law of God, which is to be desired more then gold: by the *locks of haire*, the interpretation of the words therein heaped together, which are *blacke* to those that keep them not; by the *eyes*, his providence to behold and blese his people, by means of Counsellors, Teachers, Judges, &c. by the *cheekes*, the two tables of stone, wherein with lines as with rewes of a garden of spices; and yielding aunc and sweete scents. *passing words* that is, *oile of myrrh* of sweet favour, which pallid curant and is vendible among merchants, (as before in verse 5.) This significth that grace, (in words of grace, Luk. 4. 22) which was poured out in the lips of Christ, *Pal. 45. 3.* which set forth by similitude of the pleasant lillie, and sweet myrrh, oile, do more out the comfort and sweetnesse of the Gospell, in the hearts of them that beleeve.

Vers. 14. The Chrysolite in Hebrew *Tharshish*, it is a precious stone of a golden tea-green colour: see Exod. 28. 20. These *hands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place or foyle is set and filled with the Chrysolite, signifie his precious, pure and glorious works; acceptable and honourable before God and men. *his bowels* that is, *his breast and belly*, for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the heart is said to be among the *bowels*, in *Pal. 22. 15.* and the heart is joined therewith in Lam. 2. 11. where also the *kidneys* are in Greeke translated the heart. See before, on verse 4. *bright yovrie* Hebr. *brightheesse of yovrie*; meaning, most bright, polished, faire and glorious. *overlaid* [or, which is covered, and adorned with Sapphires: for in Gen. 38. 14. this weed is used for covered, where the Greeke and Chaldee expound it adorned. These bowels of Christ like burnish yovrie decked with Sapphires] which are precious stones of a sea blew, or heavenly colour) signifie his hearty and heavenly affections, love, mercy, commiseration, &c. towards God, his Law, and his people; as hee litch (in *Pal. 40. 9.*) *thy Law is within my bowels*; and *bowels are inward affections*, in 1 Cor. 7. 15. and joyned with *mercy*, in Phil. 2. 1. and used for tender mercy, in Luk. 1. 78. and Paul great longing after the Same, is said to be in the *bowels of Jesus Christ*, Phil. 1. 8. The Chaldee Paraphrast applyeth these to the body of the Church or Israell, the twelve Tribes, who shined (as hee saith) like lampes, were polished in their workes like Elephants tooth (or yovrie) and shone like Sapphires.

Vers. 15. His legges pillars of marble under the name *legges*, the *thighes* also are comprehended, and all down to the feet: which are the instruments to beare, sustaine and remove the body from place to place: so the *legges of a man*, and the *strength of a horse* are mentioned (in *Pal. 147. 10.*) to signifie

mans might and swiftnesse. And as *iron legs* denoted a *strong Kingdome*, Daniel 2. 33. 40. the strength of Christ in his wayes and government, is resembled by *marble pillars*, and the uprightness and purity thereof, by the colour of *white marble*, or alabaster. *foundels* or *granited*, [i] set soft as on a foundation. *Sockets of solid gold* that is, Christs feet, on which his legges are set, (as pillars on their sockets to sustaine and stay them up) are of *solid gold*, firme and stable, pure and glorious: so that his way is perfect, his ancles slip not, 2 Sam. 22. 33. 37. his feet standeth in righteousness, *Pal. 26. 12.* he walketh fairly in his way, and his foot stumbleth not, Prov. 3. 23. with these feet in justice he treadeth downe his enemies, *Palme 110. 1.* *Elay 26. 6.* 2 Sam. 22. 39. 43. but bringeth good tidings of peace to his people, Nahum. 1. 15. that all they are blessed which trust in him, *Psal. 2. 12.* whereas confidence in an *unfaithfull man* in the day of trouble, is like *as if out of joint*, Prov. 25. 19. *his countenance* or, *his sight*, appearance, forme; that is, his personage: for this word meaneth not his face only, but his whole person: so see to hee like *Lebanon*, goodly, great, high, glorious. So in 2 Sam. 23. 21. *a man of countenance*, (that is a goodly personable man) is by another Prophet called a *man of measure*, (that is of great and goodly stature), 1 Chron. 11. 25. *Lebanon* a goodly mountaine in the North part of the land of Canaan, see Song. 4. 8. As Christs large, glorious, and everlasting Kingdome was signified by a *stone*, that became a *great mountaine*, and filled the whole earth, Dan. 2. 35. 44. and other kingdomes also are figured by mountaines, Ier. 41. 25. to the largenesse, eminency and glory of Christ in his Kingdome, is here reminded by mount *Lebanon*. *choice* that is, goodly, excellent, for things that excell are chosen before others: and these words *choice and good* (or *goodly*) are joyned together in the praise of men (as in 1 Sam. 9. 2.) or of trees, Ezek. 31. 16. and *choice Cedars* are mentioned in Ier. 22. 7. so here, Christ is *choice as the Cedars*, meaning, goodly, excellent,

flourishing and continuing in vigour: the just man groweth as a Cedar in Lebanon, *Pal. 92. 13.*

Vers. 16. his palate or, the roofe of his mouth: which (as the tongue and lips) is the instrument of speaking; and figuratively used for speech or words, Prov. 5. 3. *greenesse* or, *freshness*, *sweet things*: which properly is meant of sweet meats and drinkes, as in Nehem. 8. 10. Prov. 24. 13. but applied to the words of God, which are sweet to the soule, as honey, or other sweets to the taste, *Palme 10. 10. and 119. 103.* Here the *palate* (or mouth) of Christ being likened to *sweet things*, signifieth his words, doctrines, promises, comforts proceeding from his spirit, and being plainly and powerfully uttered, to bee pleasant, whole some, comfortable to the soules of such as doe discern and beleeve them; as the Spouse before said, *his fruit was sweet unto her palate* (or taste) Song. 2. 3. So the Witdome of God (as in Prov. 8. 7.) *my palate* (that is, my mouth) shall *speake the truth*. And the Chaldee here paraphraseth, *The words of his palate are sweet as honey*. *he is altogether* [or, all (every whit) of him is] *desires*; that is, much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commandments are to be desired*. Thus Christ is both generally and in particulars commended and magnified, by the tongue of his Spouse unto the daughters of Jerusalem (as by the tongue of Paul he was crucified among the Galatians, Gal. 3. 1. when his sufferings were declared.) But as he is the *poore of God*, and the *widome of God*, unto them much are called, when to others he is a *stumbling blocke*, and *fools foibles*, 1 Cor. 1. 23. 24. so here he is to his Spouse and her friends glorious and beautifull; but to the world hee is bale and ignominious: *a worme and not a man*, the reproch of men, and contemned of the people: *Pal. 22. 7* his visage marred more then any man, and his forme, more then the sonnes of men: growing up as a reed out of a dry ground: having no forme nor conclusion; *no beauty that wee should desire him*, *Elay 52. 14.* and 53. 2.

CHAPTER VI.

CHAPTER VI.

1 **W**hither is thy beloved gone,
O thou fairest among Women:
whither is thy beloved turned
aside, that wee may seeke him with thee.

2 My beloved, is gone downe to his
garden to the beds of spice: to feed
in the gardens, and to gather Lilies.
3 I am my beloveds, and my beloved
mine: he feedeth among the
Lilies.

4 Thou art faire O my Love, as Tirzah,
comely, as Ierusalem: terrible, as
armies with banners. Turne about
thine eyes, over-against me: for they
have

1 **O**whither is thy welbeloved gone,
Thou that of women art the fairest one:
O whither may thy Loved turned be
Aside, that wee may seeke for him with thee.

2 My Welbeloved, he, descended is
Vnto his garden, to the beds of spice:
Within the gardens that hee food may get,
That also hee may gather Lilies sweet.
3 My Beloveds am, and my Loved
Is mine, he doth among the Lilies feed.
4 My Love, thou art as Tirzah beautifull,
Comely, as is Ierusalem: dreadfull,
As are the warlike-bannered armies.
5 Over against me, turne about thine eyes:

For

- have lifted mee up: thy haire is as a
flocke of Goats, that appeare from
Gilead. Thy teeth, are as a flocke of
sheepe, which come up from the wash-
ing: which all of them beare-twinnes,
and none among them is bereaved-of-
the-yong. As a piece of a pomegra-
nate, are thy temples, within thy locks.
There are threecore Queenes, and
fourcore Concubines: and Virgins,
without number. My Dove my per-
fect-one, she is one, she is the *only* one
of her mother, she is the choice-one
of her that bare her: The daughters
saw her, and they blessed her, the
Queenes and the Concubines, and
praised her. Who is she that looketh-
forth as the morning: faire as the
moone, cleare as the Sunne; terrible,
as armies with banners.
- I went-downe to the nut garden,
to see the fruits of the valley: to see
whether the vine flourished, whether
the Pomegranates blossomed. I knew
not; my soule put me, the chariots of
my willing people.
- Returne returne, O Shulamiteesse,
returne returne, that we may looke up-
on thee: what shall we see in the Shu-
lamiteesse? as the company of two-
armies.

For they have lift me up: so is thine haire,
As flocke of goats, from Gilead that appeare.
Thy teeth as flocke of sheepe are, which be gone
Up from the washing: of which every one
Doe bring-forth equall-twinnes, and them among
Is none that is bereaved-of-the-yong.
The temples-of-thine-head, thy locks within,
Like to a piece of a pomegranate beene.
Queenes threecore are, and Concubines fourcore:
Of Virgins the innumerable store.
My Dove my undefiled, she is one:
She of her mother is the one-alone,
Of her that bare her she the choice-one is:
The daughters they her saw, and did her blisse,
The Queenes and Concubines, and did her praise.

Who is she that as morne her selfe displays?
Faire as the Moone is, as the Sun so cleare,
Dreadfull, as armies that doe banners beare.

To the Nutgarden I went-downe, to see
The valley fruits: to see if the vine-tree
Flourish, if blossome did the Pomegranace.

I knew not, my soule put me, the charrets
Of my free people. Turne O turne (I say)
Shulamiteesse, turne turne, we view thee may:

What shall you see in the Shulamiteesse?
As company that of two-armies is.

Annotations.

- 1 **T**urned aside [or, hath he turned his face, to wit,
from thee to others; or, to another place.
that we may seeke] or, and we will seeke him. The
daughters of Ierusalem (Gods elect) having heard
from his Spouse, the praises of Christ: are moved
earnestly to inquire after him, and promise (if they
know where) to seeke him with her, that they
might bee made partakers of his grace and bless-
ings. Such is the effect of the preaching of the
Gospell, in the hearts of the chosen, Acts 2. 37.
and 4. 4. and 11. 20. 21. But the watchmen fore-
mentioned (Song. 3. 3. and 5. 7.) had no such af-
fection: that in them the laying was fulfilled:
The Pastors are become brutish, and have not sought
the Lord; therefore they shall not prosper; 1er. 10. 21.
- 2 **V**ers. 2. is gone-downe to his garden. The garden
of Christ is his Church, as in chap. 4. 16. and 5. 1.
The Spouse which before mistled and fought him,
hath now intelligence, and informeth others
where he is: so that this respecteth another time
and date, and the promise is fulfilled, Seeke, and ye
shall find, Mat. 7. 7. If from thence thou shalt seeke the
Lord thy God, thou shalt find him; if thou seeke him
with all thine heart, and with all thy soule, Deut. 4. 29.

bed of spice] rankes, reeves, or beds wherein
spices were sowne: which seemeth to mean com-
panies of believers, in whose hearts (as in good
earth) the sweet and precious word of the Gospell
was sowne, Mat. 13. 8. 23. For these beds are by
Aquila a Greeke interpreter translated *Prospit*,
which word is used in Marke 6. 40. for *rankes* of
people sitting downe to beed of Christ.
to feed] to allocate himselfe and communicate with
the graces of his people, eating his pleasant fruits,
as in Song. 4. 16. as also to feed his friends and im-
part unto them the graces of his Spirit, in the gar-
dens (his particular Churches) as in Song. 5. 1.
to gather Lilies] to accept the (sweet-smelling fruits
of his owne graces growing in his Churches: or
to gather unto him his faithfull people, which are
as Lilies among thornes, Song. 2. 2. The Hebrewes
in their Chaldee paraphrase, apply this to Gods
returning of his people from the captivity of Ba-
bylon by Cyrus, Ezra, Nehemiah, Zorobabel, &c.
and the restoring of his worship in the Temple, re-
edified, and accepting their service, and nourishing
them with dainties, and as a man that gathereth lilies
out of the vallies, so gathereth he them out of Baby-
lon.

Vers.

- 3 **V**ers. 3. *I am my Beloveds*] The Spouse here: glo-
rieth in the peace renewed betweene Christ and
her, and their mutual communion by his Spirit
and her faith, notwithstanding her former infir-
mities and afflictions. The same words (but in other
order) are used before, in Song. 2. 16. see the anno-
tations there.
- 4 **V**. 4. *Thou art faire*] The Spouse having found, &
being reconciled to Christ, is here commended by
him for her manifold graces wherewith shee was
beautified. Compare these her graces with the for-
mer, in Son. 4. 1. &c. as *Tirzah*] This was a city
in Canaan, far from Samaria, wherein one of the
31 Kings whom Iosiah conquer-d, did dwell; Ios. 18.
24. Afterward the Kings of Israel kept their
Courts in it, 1 King. 14. 17. and 15. 21. 33. and 16.
6. 8. 23. By interpretation *Tirzah* signifieth
gratfull, well-pleasing, or acceptable, and to the Greeke
here translateth it *Good pleasure*, or *favorable ac-
ception*: which sheweth it to be a goodly pleasant
place, such as Kings delighted to dwell in. A like
beauty is here ascribed to the Spouse, being made
faire and acceptable by Christ her Beloved, as E-
ph. 1. 6. and 5. 27. *Ierusalem*] a city renow-
ned for glory, especially because God himselfe
chose to dwell in it, having his Temple built there
on mount Sion. It was faire in situation, the joy of
all the earth, the City of the great King, Psal. 48. 2. 5.
Hereupon the Church under the Gospell, the
Spouse and Wife of the Lumbie Christ, is called *Ieru-
salem*, holy, and heavenly: whose glory from God,
and excellent ornaments, are described at large, in
Rev. 21. 2. 9. 10. 11. &c. *Ierusalem* by interpreta-
tion is the Sight of peace. as armies with banners:]
or, as bannered hosts; as armies ordered under their
banners and ensignes, which are terrible to their
enemies. So againe in vers. 10. This sheweth the
peace of the Spouse to be in Christ, but from the
world she is to looke for affliction, and is to fight
the good fight of faith, in the order appointed her
of God. Thus when Israel abode in his tents, accord-
ing to their tribe, encamping in the wilderness,
his tents were goodly, his strength was as an Vi-
cinores, hee couched as a courageous Lion, whom
none durst lift up; Num. 24. 2. 5. 8. 9.
- 5 **V**ers. 5. *Turne about thine eyes*] This word is used
sometime for turning towards, as in 1 Chro. 12. 23.
sometime for turning away, as in Ezek. 7. 22. Here
it seemeth to be meant in the first sense that the
eyes of the Spouse (which were like doves, Song. 4.
1.) should now in her Beloveds absence, be turned
to him, by faith; that he thereby might be encour-
aged & cheered in her love. *over against me*]
towards me, though a far off: so the world is used
fundry times, as is noted on Num. 3. 2. It may also
be Enghlished *from me*, or, *from before mee*: for
they have lifted me up [or, that they may lift me up,
to weete, with courage, strength, comfort, &c. as in Pi.
13. 8. 5. from hast incouraged, (or lifted up, strength-
ned) me. In this sense the Greeke here translateth
figuratively, for they have lifted me up on a new way, (or,
have made me free) that is, encouraged, cheered me.
The Hebrewes also in their Chaldee paraphrase
apply this, to the restoring of the high Council or

Sinare in Ierusalem, after their return from Baby-
lon. thy haire, thy thoughts, counsels, purpo-
ses, &c. are orderly composed, like the haire of fa-
goats: see the notes on Song. 4. 1.

Vers. 6. *teeth*] wherewith the cateth the spiritual
food of the Word, &c. or, devoureth her enemies.
See Song. 4. 2. *from the washing*] and to are
white and cleane.

Vers. 7. *temples*] signifying her modesty, flame-
fastness, &c. See Song. 4. 3.

Vers. 8. *There are threecore Queenes*] Hebrew
Sixtie, they *Queenes*, and *eighty Concubines*: which
may be understood either affirmatively, *There are
sixtie*, (as the Greeke also translateth) or by suppo-
sition, *Be there sixtie Queenes*; that is, though there
were sixtie, &c. yet one is my dove. And for the
numbers *threecore* and *fourcore*, it is uncertaine
whether the allusion bee to Solomons wives and
concubines which hee took at first, before he in-
creased them to seven hundred wives, and three hun-
dred concubines, 1 King. 11. 3. (as before wee heard
of *threecore valiant men*, about Solomons bed, Son.
3. 7.) for, as the Hebrewes conj. ture, so the sons of
Noe, Abraham, Elau, &c. or rather whether a cer-
taine number be not put for an uncertaine; mean-
ing many Queenes, many concubines, and innum-
erable damels: as *seven shepherds*, and *the Prince*,
in Mic. 5. 5. signifie many, and no definite num-
ber. So fix troubles and seven, in Job 5. 19. and 6.
there the like.

Concubines] they were secondary
wives, taken for propagation of children, but
they bare no rule in the familie as wives, neither
had their children such right to inherit as had the
others, but were sent away with gifts, as Abrahams
practice sheweth, Gen. 25. 1. 5. 6. See the annotati-
ons on Gen. 21. 24.

Virgines] or, maidens,
damels; Such as are not married at all, but accom-
pany and attend upon Queenes, and other great
women, as in Psal. 45. 15. Eit. 2. 9.

V. 9. *she is one*] or, *There is (but) one my dove*, &c.
so this one only, is opposed to the many Queene,
Concubines, &c. formentioned. Here the Spouse
of Christ we is but one, (as there is one body, &c. *one
Spirit, one Hope, one Lord, one Faith*, &c. Eph. 4. 4. 5.)
is preferred before the multitude of other, which
in their owne & the worlds esteeme are Queenes,
Ladies, &c. Rev. 18. 7. Eit. 47. 7. Thus was it said
of Israel, And who is like thy people, like Israel: one
nation in the earth, whom God willed to redeme for a peo-
ple to himselfe, &c. 2 Sam. 7. 23. And when God
entered into covenant with them, he said, if ye will
obey my voice in deed, and keep my covenants, then ye
shall be a peculiar treasure unto me above all peoples:
for all the earth is mine, Exod. 19. 5. the only
one of her mother [or, one she is to her mother, mean-
ing by mother, Ierusalem which is above, which is
the mother of us all, Gal. 4. 26. which was prefigured
by Sarah the trewoman, the only wife of Abra-
ham, of whom he had his only son Isaac, the child
of promise: though he had (by Agar and Keturah
his Concubines) other children also, to whom hee
gave gifts, and sent them away, but gave all that he had
unto Isaac, Gen. 25. 5. 6. And Sarah was a type of
the New Testament, and Isaac (in whom Abra-
hams,

hans feed was called) of the children of promise, which by faith in Christ are made heyres of salvation, Rom. 9. 7-8; Gal. 4. 22-31. But heres his holy feed is likened to a daughter, espoused unto Christ, belonging to the heavenly Ierusalem, the mother of the faithfull onely *the choice one* *the cleave* (the pure) one, as after in y. 10. *cleave as the Sun*. The Hebrew *barab* significth pure and cleane from filthinesse, purged, polished, fevred and select from others; and to the Greeke here expoundeth it *elect* or *chosen*, and the word is used for choice, in 1 Chron. 7. 40. Neh. 5. 18. & otherwhere, as also for purged by trials and afflictions, Dan. 1. 13. 35. and 12. 10. which signification hath use in this place. *the daughter* the virgins or damoels forrementioned in v. 8. and such as were spoken of in Song. 2. 2. *they blessed her* for, they called her blessed, they counted her happy, as in Jam. 5. 11. *I we count them happy which endure*. *praised her* The Spouse here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made high above all nations which he hath made, in praise and in name and in honour. Deut. 26. 19. So Moles said, *This is your wife* *your understanding*, in the eyes of the peoples; which shall beare all these statutes and say surely this great nation, is wise and understanding peoples. Deut. 4. 6. So the people magnified Christians, Act. 5. 13.

10 V. 10 *Who is he* *or how is this*; that is, what manner of one is this: as *Tis*, *Who*, in Mar. 4. 41. is *Peter*, *what manner of man* in Mat. 8. 27. So, *whose* *son*: that is, *what manner of man* *son is this* *your* 1 Sam. 17. 55. Here the praises foretold of are set forth most gloriously: or a new fate of the Church is defended. *as the morning* that is, light some, bright, cheerful, as the morning after the darke night, so the spouse after the darknesse of affliction, error, ignorance, ariseth to her owne and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come, and the glorie of the Lord is risen upon thee*; and the Gentiles shall come to thy light, or Kings to the brightness of thy rising. Elay 60. 1. 3. And such as amend their wayes, he promisseth, *Then shall thy light breake forth as the morning*, &c. Elay 58. 8. *faire as the Moone* which is called in Hebrew *Lebanah* of her whiteness and bright shining. When glory and prosperitie is promised, God saith, *Thy Sun shall no more goe downe*, neither shall thy Moone withdraw itselfe, Elay 60. 20. *The light of the Moone shall be as the light of the Sun*; and the light of the Sun shall be *seven fold*, Elay 30. 26. but when affliction is threatened, the faith, *The Sun and the Moone shall be darkned*, &c. Joel. 3. 15. Ezek. 32. 7-8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy remove went forth among the heathen for thy beauty*: for it was perfect through my continuance which I had put upon thee, *saith the Lord God*; Ezek. 16. 14. *cleave as the pure*, (in Greeke *choice as the Sun*, as v. 9.) Christ himselfe is the Sun of righteousnesse, Mal. 4. 2. the Woman his Spouse is clothed with the Sun, Rev. 12. 1. because by faith she hath put on Christ, Gal. 3. 27. by whose righteousness impured, she is purged from all sin, and so is made glorious. Here also ye

may observe in her the degrees of grace, her first light being like the morning or day dawning; her second beauty like the Moone; her third degree, like the Sun it selfe in brightness. And to it is said *The path of the just is as the shining light*, that shineth more and more, unto the perfect day, Prov. 4. 18. terrible to the enemies, with whom he is to fight under the banner of Christs Gospel & love, Song. 2. 4. having the weapons of her warfare, *not carnall but mighty through God*, to the pulling downe of strong holds, &c. 2 Cor. 10. 4. So Israel, was a people saved by the Lord the shield of their helpe, and who was the sword of their excellency, Deut. 33. 29. God did put the dread of them, and the feare of them upon the nations, under the whole heaven: who heard the report of them, and trembled, Deut. 2. 25. The peoples heard, and were afraid; for now tooke hold on the inhabitants of Palestina; the Dukes of Edom were amazed; the mighty men of Moab trembling took hold upon them; all the inhabitants of Canaan melted away; feare and dread fell upon them, &c. Exod. 15. 14-16. Psal. 48. 5. See before on v. 4. V. 11. *I went down* The words of Christ, shewing how he went to visit the garden of his Church.

Nut garden The original word *Egeen* is not found but in this one place: the Gr. translated it the *Nut*, and most interpreters the *Abakillo* also agree, in which tongue *Nuts* are called *Egeen*. It meaneth aromaticall trees & fruits (such as Christs gardens are planted with, Song. 4. 12. 13. 14.) and so is to be understood of that fruit which we call *Nutmeg*, and the like. The Chaldee paraphrast applyeth this *Nut garden* to the second Temple, builded by Cyrus commandment; and the fate of the Church then: but these Prophecies seeme rather to meane the time, under the Gospell, as before is shewed, *the fruits of the valley* *fruits* here properly meane the new, green or multiple fruits, such as are tie and low in the beginning of the yeare. So, after the winter of tribulation and wrath, cometh the clearefull Spring of grace in the garden of the Church, situate low and bafe as in a valley or bournie, where it is watered with Gods Word and Spirit, and made fruitful. The Greeke translated it, *fruits of the beane* (or *firewee*). In hot Countries gardens and orchards were wont to be planted neere bournes, streames and pooles of water, to make them fruitful. Eccl. 2. 6. Ezek. 31. 4. 5. 7. *the pomegranate trees*, *pomegranate trees*: by these and the former trees, are meant the people called of God, and planted in the garden of his Church, which when they flourish in a good profession, doe after bring forth the fruits of good workes, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good workes, as the Pomegranate is full of juice and kernels. So in Song. 7. 12.

V. 12. *I knew not* These words seeme to be the continued speech of Christ, (though some thinke them spoken by his Spouse,) and by saying *I knew not*, he meaneth experimental knowledge or perceiving: for things are spoken of God after the manner of men, as in Gen. 18. 31. *I will*

I will goe downe now and see whether they have done altogether according to the cry of it, which is come unto me: and if not (that) *I may know*. See also Exod. 33. 5. Gen. 22. 12. Now that which Christ here knew not, may be understood of the former things, that he perceived not the Vines to flourish, or the Pomegranate to blossom, and therefore called upon the *Shulammitesse*, (in ver. 13.) to *returne* to him, or that hee knew not, neither was aware of the frowardnesse of his people (which was beyond mans expectation,) and therefore hee furthered them as with *chariots*, to helpe and hasten them to ward: For, *Whoever hath, to him shall be given: and he shall have more abundance*, Matthew 13. 12.

my soule put me that is, *I put my selfe*; but the manner of speech noteth an earnest desire and his aff. ction; as, *my soule seeketh*, Eccl. 7. 28. *my soule loveth*, Song. 1. 7. *my soule is troubled*, Psalme 6. 4. *my soule hateth*, Elay 1. 14. *my soule is joyfull*, Elay 61. 10. and many the like. *the chariots of my willing people*, or, of my princely (or noble) peoples; in Hebrew *amun nadib*: that is, my voluntary yeters, bounteous or noble people. The Greeke putting both words in one, make it a proper name, the *chariots of Ammadab*: it rather denoteth the people of Christ, which are *voluntaries* in the day of his power, Psalme 110. 3. sustained with a tree (or princely figure, Psalme 51. 14. and receiving the word with all readiness, or willingness) of minde: as Acts 17. 11. and 2. 41. To such Christ is as *chariots*, by the ministry of the Word, to helpe and hasten them forward in grace: and to defend them from their enemies. For *Chariots* were used in warres, Iosua 11. 4. 1 Samuel 13. 5. and when God threatneth vengeance unto the wicked, he saith, hee will come with his chariots like a whorlwinde, to render his anger, &c. Elay 66. 15. And as the Prophets of old, were the *chariots and horsemen of Israel*, 2 King. 1. 12. and 13. 14. and peoples conversion unto Christ, is called a bringing of them *upon horses* and in *chariots*, for an offering to the Lord, Elay 66. 20. to the Ministers of the new Testament, did to minister the Gospell of God, *that the offering up of the Gentiles might be acceptable*, Romanes 15. 16. in which sense Christ here, is by his servants, as *chariots* for his voluntary & free people to be brought as an oblation to the Lord. The Chaldee paraphrast on these words thus, *I consulted with my soule to doe them good, and to put them high in the chariots of Kings*, &c.

13 Verie 13. *O Shulammitesse* As Solomon (named in Hebrew *Shelomo*) had his name of peace, 1 Chron. 22. 9. and *Ierusalem* was also called *Shalem* (or *Salem*) Psalme 76. 3. which signifieth Peace, Hebrews 7. 2. to here the Church or people called upon to returne, is named *Shulammitesse*

(in Hebrew *Shulamith*) of her peace and perfection with God in Christ, and so in one Greeke version, it is interpreted *Eirenevousa*, as being at peace. It may also have reference to *Ierusalem*, as being a daughter to that mother of us all. And this name hath occasioned (some probably to apply this unto the recalling of the Iewes, as was foretold, Romanes 11. 25. &c. which is yet to be fulfilled. *returne, returne*) this doubling of the word and that twice, sheweth the earnest desire of her conversion, with the certainty thereof, *thou mayest looke upon thee* or, *and let us see* (or *view*) thee, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this Shulammitesse returned. For even the *Angels desire to looke into the things that are imparted to the Church* by the Gospell, 1 Peter 1. 12. and it was Davids one request, that hee might view the *pleasantnesse of the Lord*, in his House or Temple, Psal. 27. 4. And the Prophet foretold how the watchmen should sing with a high voice; for that they should see eye to eye when the Lord returned *Sion*, Elay 52. 8. The Chaldee paraphrast explaineth the words thus, *Returne unto me* O congregation of Israel, *returne unto Ierusalem*; *returne unto the house of the doctrine of my law*; *returne to receive Prophecies*, from my Prophets, which prophecies in the name of the Word of the Lord. *What shall ye see*, in the Shulammitesse? or, *Why looke ye* (or *would ye looke*) upon the Shulammitesse? The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers.

the company or, *the dances*; that is, a company of dauncers, that rejoyce together, as they were wont after victories, Exod. 15. 20. And prophesying of the spirituall joy at the restoring of his people, God saith, *O Virgin of Israel*, &c. *thou shalt goe forth in the dances of them that make merry*; and, *Then shall the Virgin rejoyce in the dance*; Ierem. 31. 4. 13. And at the returne of the prodigall son, there were *musicke and daunces* in his fathers house, Luk. 15. 25. This answer seemeth to be made by Christ himselfe that asked them: or it may be the question continued, thus: *what looke ye upon the Shulammitesse*; which is, *like the company* (or *daunces*) of two armies, or of two camps (two hosts) in Hebrew *Alavimim*; by which name the place was called, where an host (or troop) of Angels met Iakob with his roopee, at his returne out of servitude, Gen. 32. 1. 2. Hereby is signified both the deliverance of this Shulammitesse out of her miseries, and the joy of men and Angels for her victorie. For there is joy also in the presence of the Angels of God, over one sinner that repenteth, Luke. 15. 10. and they pitch their camps about them that feare the Lord, for to deliver them, Psal. 34. 8.

CHAPTER VII.

1 **H**ow beautifull are thy feet with shoes, O bounteous-princes daughter: the joynts of thy thighs, are like jewels, the worke of the hands of an Artificer. Thy navel, is like a round gobbler, let there not want mixture: thy belly, is like an heape of wheat, set about with Lilies. Thy two breasts, are like two fawnes, twinnings of the Roe. Thy necke, is like a tower of yvorie: thine eyes, like the pooles in Heshbon, by the gate of Bath-rabbim; thy nose, is like the Tower of Lebanon, looking toward Damascus. Thine head upon thee, is like Carmel, and the hayre of thine head, like purple: the King, is bound in the galleries. How fayre art thou, and how pleasant art thou; O Love, for delights! This thy stature, is like to a palme-tree, and thy breasts, to clusters. I sayd, I will goe up to the Palme-tree, I will take-hold, of the boughes thereof: and now let thy breasts be, as clusters of the vine, and the smell of thy nose, like apples. And thy palate, like the good wine, that goeth to my beloved, to righteousness; causing to speake, the lips of those that asleepe.

16 **I** am my beloveds, and his desire is towards mee. Come my Beloved, let us goe forth into the field; let us lodge in the villages. Let us get up early, to the vineyards; let us see whether the vine flourish, the tender-grape open it selfe, whether the Pomegranates blossom: there will I give my loves to thee. The Mandrakes give a smell, and at our doores, are all precious things, new and old: O my Beloved, I have layd them up for thee.

Annotations.

1 **H**ow beautifull are] The Shulamitresse or Spouse of Christ, is here admired and prayed for her graces, wherewith God had furnished her, and adorned her whole body: the particulars wherof are described in other order then before in Chap. 4. and 6. for here her feet are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her

CHAPTER VII.

Thy feet with shoes, how are they beautifull, O thou the daughter of Prince. bountifull: joynts of thy thighs, like unto jewels are, Worke of the hands of an artificer. Thy navel, is like to a goblet round; Of mixed colour let no want be found: Thy belly is like to an heape of wheat, That is with Lilies round about beset. Thy two breasts, like two fawnes, twins of the Roe. Thy necke, an yvorie towre is like unto: Thine eyes are like the pooles in Heshbon, By gate that haunnted is of many a one: Thy nose is like the towre of Libanus, That looketh to the face of Damascus. Like unto Carmel is, thine head on thee; The bayres eke of thine head, like purple be: The King, he bound is in the galleries. How faire art thou, how pleasant art likewise Thou deare Love for all delightfulnesse! Like to a palm-tree this thy stature is, Like unto clusters are thy breasts also. I sayd, I will up to the palme-tree goe; Will of the boughes thereof I fast-hold get me: And now thy breasts like the Pine clusters be, And of thy nose like apples be the smell.

Thy palate eke, like wine that doth excell, That goes to my Belov'd, to righteousness: Causing the sleepers lips speech to expresse.

I my Beloveds am; and his desire Is towards me. Come let us forth retire Into the field O my Belov'd, and let Us in the villages a lodging get. Into the vineyards, let us rise early; Whether the vine doe flourish let us see, The tender-grape if opening it appeare: If the Pomegranate-trees doe blossome-beare: There will I give my dearest loves to thee. The Mandrakes give a smell, at our doores be All precious things eke, new and old which I For thee, my Loved, layd-up warily.

friends, that called upon her to returne, Song. 6. 13. For Solomon (or Christ) is spoken of as another, or third person, after vs. 5. and 6. feet with shoes, or steps (goings) in shoes: hereby is meant her obedient walking in the faith and Gospell of Christ, whereby she being freed from the misery and bondage of sin, made free by the truth (as Joh. 8. 34.) stood fast, and walked stedily in the liberty and grace

grace of Christ, Gal. 5. 1. not going barefooted, as was the manner of captives, and others, in misery, Elay 20. 4. 2 Sam. 15. 30. but as God rehearsing his blessings upon his Church, saith I shod thee with Tachash skin, Ezek. 16. 10. so here the feet of his Spouse are shod with the preparation (or stability) of the Gospell of Peace, Ephel. 6. 15. with the knowledge, tradition and obedience wherof, she being finely settled and defended; her feet and steps were now beautifull, as the feet also of them that preach the Gospell of peace, are said to be beautifull: Rom. 10. 15. bounteous prince's daughter] Hebrewes, bath nadib, that is, daughter of the bountifull, (or of the Prince, the Noble) for Princes were titled Bountifull or Benefactors, Luke 22. 25. as being free, liberal, and willing to doe good unto others: hereby is signified that shee was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospell unto others; as before Christ calleth them his milking (or noble) people: Song. 6. 12. And as a sonne or daughter of Belus, meaneth one of wicked disposition, Deuteronomie 13. 13. 1 Samuel 1. 16, and for a King to be the sonne of Nobles, Eccel. 10. 17. is to be of an ingenious and noble disposition; so to be a daughter of Nadib, is to be nobly and bountifully affected. This title belongeth to such only as beleeve in Christ, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God; John 1. 13. Wherefore when Christ was promised to reign in justice, it was sayd, that then Nabab (the pious, or wise person) should no more be called (Nadib) Liberal, Noble or Bountifull, Elay 32. 1. 5. joynts] The original word, used only in this place, hath the signification of turning or going about; and seemeth to meane the bones that turne and move in the hollow of the thighs: these are likened to jewels or ornaments signifying the firme, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well becoming the Gospell which she professeth: being in fit, orderly and due proportion, as the Greeke version also impleth, artificer] or skilfull craftsman, in Hebrew A man, of fidelity and skilfulness in his workmanship: meaning here God or Christ, for he is the Artificer in heavenly things, Hebrewes 11. 10. and the Church with her gracious blessings is the worke of his hands, Elay 60. 21.

2 Verse 2. around goblet] or, a goblet (or cup) of roundnesse. The Spouse being praised before for her ready receiving of, and holy stedfast walking in the Gospell of Christ: is now further commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For Sion or Ierusalem (named here the Shulamitresse, Song. 6. 13.) is likened to a woman with child, travelling, bringing forth children (or a man child) and after nourishing them with the breasts of her consolation, Elay 66. 7. 11. So here first the navel (by which the child is nourished in the wombe) is com-

mended for the forme, round as a goblet; and for the nourishment, which is as mixed liquor with-out scarcity, wherewith the goblet is full: and after her breasts (with which the child is nourished after it is brought forth) are praised in verse 3. Thus Paul preaching the Gospell to the Church is likened sometime to a father that begetteth, sometime to a mother travelling in childbirth; sometime to a nurse cherishing her children, 1 Corinth. 4. 15. Galat. 4. 19. 1 Thes. salonians 2. 7. let there not want] or, there wanteth not, or, shall not want: but the former is more patheticall, as wishing a continuall supply of grace, for nourishment of the children of Christ: though a promise also is herewith implied, mixture] that is, liquor mixed and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milke, to allay the heat; or with spices to make it more comfortable. So the wisdom of God is said to have mingled her wine, Proverbs 9. 2. Christ dranke his wine with his milke, Song. 5. 1. and after here is mentioned spiced wine, Song. 8. 2. and mixture (or mixed wine) was fought for of druckards, Proverbs 23. 29-30. Elay 5. 22. The navel therefore, notwithstanding mixture, signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his young children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute of any good: even as to them that remember and keep Gods Law, it is promised, that health shall be to their navel, and marrow (or moything to their bones, Proverbs 4. 1. & an braye of wheat] The supply and growth of grace is here further commended, by likening her belly to an heape of wheat; for in their harvest, they gathered their corne into floors, where it was stacked up on heapes, and after threshed, Ruth 3. 7. Hag. 2. 16. To such a sticke or heape, is her belly resembled: signifying that her spiritual harvest being come, she was ready to bring forth store of good yllue, as wheat, fit for the Lords Granary. set about with lilies] As the corne-floors in Israel being in the open fields, were hedged about for safe defence: so the belly of Christs Spouse, bigger and ready to bring forth fruit unto him, is beset as with an hedge of Lilies; for her further comfort and glory. So that her way was not hedged up with thornes, as was the Hailors, Hosea 2. 5. 6. but set about with Lilies, denoting the graces wherewith the Spouse herselfe, and those about her are invironed. The selves applying these things to their Church estate, in their Chaldee paraphrase, understood by the Navel, the Chiefe of their Synodion or high Council, governing all, as the child is nourished by the navel in the mothers wombe: the round goblet, to signifie his cleare doctrine of the Law, as the round rooone: to that the words of the Law are not wanting from his mouth, as Eden waters of the great River running out of Aste, doe not faile: (E)

by the *belly*, they understand the *20*. wisdom or Counsel, which he gave him as a round floor, whose pillars are full of wisdom, signified things etc. and by *Lily*, the men of the great congregation at Ezer, Zorobabel, Nehemiah, Joshua and the like, who had their employment in the Law, day and night.

3. *V. 3. breast*, that minister sweet consolations to the children, sucking out of them the sincere milk of the Word, *Ezra 6. 2. 1. 1. Pet. 2. 2.* See the notes on Song 4. 5. where this resemblance was formerly used.

4. *V. 4. tower of ivory*, fair, strong and upright. In Song 4. 4. the neck of the Spouse was likened to the tower of David builded for an army: here it is likened to a tower of ivory (or of Elephants teeth), which the Chaldee paraphrast expoundeth the *ivory tower* that King Solomon made. But we read of no such tower made by him, unless it be meant of that great throne of ivory which he made, 2 Chron. 9. 17. and that may well be called a tower: even as the pulpit which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew a tower. Neh. 8. 4. Thus, the neck of the Shulamite is likened to Solomon's ivory throne, denoteth the power and glory of the Church, in her clear doctrine and upright judgements, whereby her children are guided and governed peaceably: freed from the servitude of men, of sin, Satan & all enemies, 1 Cor. 7. 23. Rom. 6. 6. Heb. 2. 14. 15. so that now, *Jerusalem* is looked from the bands of her neck, as was promised in *Ezra 5. 2.* and is made to inherit the throne of glory, 1 Sam. 8. 3. See the notes on Song 4. 4. The Chaldee also by the neck here, understandeth the judge of Israel. *the pools in Hebron*, or *Chisbbon*, in *Gen. 26. 33.* As before her eyes, were like doves, Song. 4. 1. so here they are like water pools, clear to see the truth, and to look unto the ways and actions of her selfe and others. It also may intend her wary eyes, weeping for her former sins: as Jeremy lamenting the sinnes of his people, witheth that his eyes were a fountain of tears, *Ier. 9. 1.* and prophesying their conversion, he saith *they shall come with weeping*. *Ez. 1. 31. 9.* Hebron was a city where King Sion sometime dwelt, Num. 21. 26. it was situate in a goodly fertile Country, which the Reubenites possessed, Num. 32. 3. 4. 37. fair seemeth to have in it faire and cleare pools or ponds of water, which beautified it, as eyes do the body. The Hebrew expostions understand by the eyes the *Prophets*, or (as the Chaldee Paraphrast saith) *Scribes*, Hebron by interpretation signifieth a Count, computation, or artificiall devise: and thus some expound it here, pools artificially made: and *pools* have their name of blessing: either because they were esteemed great blessings in those hot & dry countries, *Judg. 1. 13.* or because they were filled with raine the blessing of God, *Ezek. 34. 26.* *Dark rabin* for (as the Greeke interpreteth) *Daughter of many* for that it was a great frequented of many, & it may be a gate, where the Judges sat for publicke judgements, and Assemblies were at the gates, *Ruth 4. 1. 2 Sam. 19. 3. Lam. 5.*

14. wherefore if *Hebron* be not the proper name of a City, these pools may be thought to be at some gate of Jerusalem, where many people attended, as in *Neh. 8. 3.* The Chaldee applyeth it to the Governors that sat in gate of the house of the great Council. *thy nose* This is a principall ornament of the face, the instrument of smelling, & of drawing breath: sometime it is used for the whole face, and oftentime for anger, which appeareth by the face and breath. Here it seemeth to denote her spirituall courage & bold carriage against her enemies; because her nose is likened to the tower of Lebanon, which was high & lofty. For as in speech of the wicked *the loftiness of his nose*, (or countenance) in *Ps. 10. 4.* signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her nose like an high tower, noteth her courage & magnanimity for the truth, manifested in her countenance and behaviour, so that the diffidence all her enemies. On the contrary, when God threatneth the overthrow of Ierusalem for her adulteries, hee saith that her lovers (turned to be her enemies) should take away her nose, and her eares, *Ez. 23. 25.* *tower of Lebanon*, or *Libanus*, which was an mountaine in the north parts of the land. It may here be understood of the tower of the house, called the house of the forest of Lebanon, which Solomon built very lately, 1 King. 7. 2. in which he put 200 targets, and 300 *scutels* made of beaten gold, 1 King. 10. 17. *looking toward Damascus*, or *espying, watching, beholding the face of Damascus*, which was the chief City in Syria, *Ezra 7. 2.* called in Hebrew *Damascus*, sometime *Darmesek*, as in 1 Chron. 18. 5. and *Damascus* as 1 King 16. 10. in the Greeke and in the new Testament *Damascus*, *Act. 9. 2.* it lay northward from mount Lebanon afore said, was a goodly city of praise and of joy, *Ier. 49. 24. 25.* The inhabitants were commonly enemies to Israel, and often wars were betweene Gods people and them, as the story of Scriptures sheweth, 1 Chron. 18. 5. 6. 1 King. 11. 24. 25. *Ezra 7. 5. 8.* Amos 1. 3. Wherefore the tower of Lebanon, looking or espying, watching toward Damascus, may intimate here, besides the courage, the care also of the Spouse, for the safe guard of her selfe and her children, against the enemy. For in times of danger, they set on towers & high places watchmen, or spies, to give warning of what they saw, *Ezra 21. 6. 9.* *Ezek. 33. 2. 6. 2 Sam. 18. 24. 25.*

Ver. 5. *Thine head upon this* This may be understood properly of her head it self, likened to mount Carmel, or of the ornament upon her head. *like Carmel*, for, like *crimson*, but both the Greeke version and Chaldee paraphrast, expound it *Carmel*, the name of a mountaine where Elias killed the Baalists, and prayed for raine, 1 King. 18. 19. 20. 43. *Carmel* also was a place inhabited by Nabal, 1 Sam. 25. 2. 5. It seemeth to have beene very fertile, *Nahum. 1. 4.* for a fruitful place is called *Carmel*, opposed to a barren wildnesse, *Ezra 32. 15.* and 29. 17. and 33. 9. *Ier. 42. 16.* Thus her head likened to *Carmel*, may signifie her mind filled with the knowledge of God, and fruitful in graces: so God promising the restoration of his

his Church, saith, *Israel shall feed on Carmel and Baalim*, *Ez. 40. 19.* and foretelling the glory of Christs Kingdoms, saith, *the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon*, *Ez. 45. 2.* The Hebrew *Carmel*, is also used for *crimson*, or carlet colour, 2 Chron. 3. 14. which may also be meant here, seeing after her haire is likened to purple: and these were colours worn of Princes and great personages, and so meet for this *Princes daughter* (verie 1.) and for the attire of her head on which the wreath the hope of salvation (through the blood of Christ, which these colours also prefigured) for an helmet, 1 Thes. 5. 8.

hayre The original word *dallath* is no where used for hayre but in this one place, as the Greeke also interpreteth it: properly it signifieth slendernesse or tenuitie: and so meaneth small and slender hayre. Some take it for an small case or head band, wherewith the attire of the head was tyed. This her hayre-like purple, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the blood of Christ. The Chaldee paraphrast applyeth the head here spoken of to the King, the chief Governour in Israel; and the slender hayre, to the poore of the people, which should be clad in purple, as was Daniel, Mordecai, &c. See the notes on Song 4. 1. where the Spouses hayre was likened to a flocke of goats: that description differing from this, seemeth to imply a variety of estate; for Gods people are not alwaies of like condition in this world, though ever glorious in his eyes. *the King is bound in the galleries* By the King, in this Song, is meant Solomon, that is, Christ. *Rebaim* which the Greeke here likewise translatheth galleries, is in Genesis 30. 38. 41. and Exodus. 2. 16. gates wherein waters runne, for the flocke to drink, unto which some thinke this place hath reference: but in Song. 1. 17. *rubricum* are galleries that unnealeg the house sides; and so it seemeth to mean here. To be bound in the galleries, isto have a fixed habitation in the house of his Church, where the King is retained, and as it were tyed with the bands of love towards his Spouse to excellent in all her parts; that now is fulfilled that he is elsewhere said unto her, *The King will cover thy beauty*, *Psalm 45. 2.* and that which is spoken of the fewd woman, her hands are as bands, *Eccles. 7. 26.* may have use here of the chaste woman, that her graces are such as doe not only delight the King, but hold him fast bound unto her in the bands of spirituall wedlocke, no more to leave her, but to abide with her for ever. For so he hath promised, *I will betroth thee unto me for ever*, *Hosea 2. 19.* *the Lord delighteth in thee, and thy hand shall be made strong*, *Ezra 6. 4.* *my servants David shall be in the midst of them for ever more: and the name of the City from that day, shall be the Lord is there*, *Ezek. 37. 25. 46.* and 48. 35. *The throne of God and of the Lamb, shall be in it, and his servants shall serve him: and they shall reigne for ever and ever*, *Rev. 22. 3.*

Ver. 6. *and how pleasant* This admiration of

her beauty and pleasantnesse, in all her parts, carriage and administration, sheweth the reason of the former speech, why the King was bound in the galleries; for that he was delighted, and as it were ravished with her heavenly graces as before in Son. 4. 9. 10. And as thee admired Christ for his fairenesse and pleasantnesse, so now she is magnified for the like: see the notes on Song. 1. 15. 16. *O love* that is, O thou that art dearly loved: thus they call her, to signifie Christs great affection towards her: for it is another and more forcible word then was used before in Song. 1. 9. 15. and 2. 2. and 4. 1. 7. and 5. 2. and 6. 4. that, becoming loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and fervent, Song. 8. 6. 7.

for delight or delicacies, or, *sub pleasures*; meaning full delight, all manner pleasure, so that all that love her may rejoyce with her, and delight themselves in the brightnesse of her glory, as *Ezra 6. 10. 11.*

Ver. 7. *thy stature* or, *thy height*: in Greeke, *thy greatness*, a palmer tree; or, a date tree, called in Hebrew *Thamar*, in Greeke *Phoenix*; it is of tall and upright stature, alwaies greene and flourishing, bearing pleasant fruit. Wherefore the just mans stature is likened to this tree, *Psalm 92. 13.* and figures of Palme trees (signifying heavenly graces) were made in the Temple, 1 King. 6. 29. and 7. 36. and sheweth to be all in the spiritual Temple under the Gospell, *Ezek. 41. 18. 19.* and palm-branches carried in the hand, as on the head, were signes of victorie: wherefore the Saints (that by faith overcome the world) appeared with palm-branches in their hands, *Rev. 7. 9.* And the palme-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth still upright. So this stature of the Spouse likened to a palme-tree, sheweth her spirituall growth in the faith (notwithstanding all her tribulations) tending alwaies upward towards heaven, till she attaine unto the measure of the stature of the fullnesse of Christ, as *Eph. 4. 13.* For God hath now broken the faves of her yoke, and made her grow upright, *Lev. 26. 13.* So the Kingdom of Israel (whiles it flourisheth) is likened to a tree, whose stature was exalted among the thick branches, *Ez. 19. 11.* *cluster* to wit, of the Vine, as in v. 8. signifying hereby that her breasts were not only suckled, as in *Ez. k. 16. 7.* but full of milke to nourish her children, and of the wine of heavenly consolations, which they that love her may suck and be satisfied, *Ezra 66. 11.* So that now the state of the Church is not as when complaint was made, there is no cluster to eat, *Mic. 7. 1.* but as when new wine was found in the cluster, and he saith, *Desire it until you are full*, *Isa. 64. 8.* *bring forth*, *Psalm 134. 3.* *and I will climb up on the palme-tree*; meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implyeth his reception of the fruits of the Spirit in his Spouse, as is noted on Son. 5. 1. But it seemeth (by the which followeth)

to the speech of her friends aforesaid, speaking
collectively as she position, to note the unity and
jointness of her communication with her graces, as
in Elay 66. 1. 11. For things of this sort are spoken
both of God, and of his people, Elay 62. 5.
the boughs thereof; or, the branches of it: is the
Hebrew *Sansumim* is nowhere used but in this
place: the Greek translates it the *heights thereof*;
meaning the branches which are on high, and
which beare the fruit; For the Palme-tree though
it be very tall, hath no boughs growing out by
the sides of the bodie, as other trees; but on the
very top; the leaves (which are long like swords)
spread abroad pleasant to behold; and the fruit
groweth not among the leaves, but on the top of
the branches; as historians doe record, *Pliny* l. 12.
c. 5. So Christ (if he be understood of him) going
unto taking hold of the boughs, both signifieth
it to be his own possession, and sheweth his care
and love to looke unto it; and to purge the branches
that they may beare more fruit, (as the Father
doth the fruitfull branches of the Vine, Ioh.
15. 1, 2.) and likewise to enjoy and accept of the
gracious fruits of his Spouse, with whom he will
now continue. Or, taking it (as before) for the
speech of the faithfull Company, it meaneth their
purpose and endeavor to partake of the heavenly
fruits which this Church bringeth forth. *Beus*
clothes her, shall be as clusters; and thus it is an allu-
sion, or promise of blessing to her from the Lord;
filling her with the juice of grace; that shee shall
not be barren nor unfruitfull in the knowledge
of Christ; *Petr. 1. 3.* but as is promised, *He will cause*
shoots like vine of Iakob, to take root; Israel shall
bring forth some and bud, and fill the face of the world with fruit,
Elay 36. 6. But it may be taken also as a wish, and
let thy boughs spray blossoms as clusters of the Vine; that
is, have not thou a miscarriage womb, and dry breasts
(as Iosif. 14. 3) but grow in grace and in know-
ledges, both in *happy time*, as Israel was of old,
Hos. 10. 1. Leave thy wine, which cheereth God
and man, *Isay. 62. 19.* but be filled with the Spirit;
that we may be laden and beaustified with the bles-
sed consolations, *Elay 66. 11.* *the fruit of*
thy belly shall be ripe, committed for the
faithfull in v. 11. denoted her good carriage, and
courage for the truth. *The smooth words, or fern*
the leafy manner of her good report and fame thereof
of Iosif. 14. 3. which is comfortable as a sweet
odour, *Job. 30. 9.* and of her hope, may be under-
stood to be a fruit coming out of her nostril, that
is, a word of grace. And to not only her outward
but her inward commendable; but the *children*
of the vineyard, understood that the breath or
spirit proceeding from within, be pure, and God
may manifest the fruit of his knowledge by
her in every place. *Cor. 1. 14.* as the favour of
life, unto life; and like the favour of apples, which
rejoice the palate, and are a token of the love
of Christ, as Song. 2. 3. *the voice of thy mouth*
is like the voice of the Lord. The palate and the voice
is to be sweet and clear, as Iob 33. 3. *the palate*
of the Lord is sweet and the instrument of

speech, as in Prov. 8. 7. *my palate shall speak truth*.
This latter use seemeth here to be meant, that her
palate, to wit, her speech and doctrine, should be
like good wine, to comfort and revive bitter and
heavy hearts; *Prov. 31. 6.* *the good wine* that is,
the best, most excellent, sweet and wholesome
wine: as the good life, (*Psalm. 133. 1.*) is the best,
sweetest, and most precious oil. The comfort-
able doctrines of the Gospell, are likened to wine,
Elay 55. 1. 2. 3. *Prov. 9. 2. 5.* See the notes on Song.
1. 2. *this guest to my beloved* [a commendation
of the good wine, from the effects: that it is pleasing
unto God; and profitable unto men. For by the
Beloved, usually in this Song is meant Christ: by
going to righteousnesse (or according to righteousnesse)
that is, going aright, straightly or directly, is
signified the nature of pure wine, manifesting the
goodness by the moving and springing in the
cup, whereby it is discerned to be the right and
naturall wine, and is pleasing to them that drink
it. The like phrase Solomon used in Prov. 33. 11.
Looke not on the wine when it is red, when it giveth his
colour in the cup, when it is green (or walketh, that is,
moveth it selfe) in righteousnesse: as there, the na-
ture of the most pure and generous wine is de-
scribed, whereby men are allured to drinke thereof;
so here the right wine, the pure and wholesome
doctrine out of the mouth of the Spouse, is de-
clared by the company of Believers, to be pleasing
and right in the eyes of Christ their Beloved. It
may also intimate, how the Spouse (filled with the
Spirit, rather then with wine, *Eph. 5. 18.*) her
speeches should tend to lead all unto Christ, and unto
righteousnesse: that is, faith in him, and righte-
ous workes which he requireth us to walke in.
causing to speak that maketh to speak, or giveth
utterance, to the lips of those that are asleep; or, *speaking*
in the lips, &c. This is the other chief effect of
the Spirit, that as wine maketh men talkative, *Prov*
23. 29. so the Spirit maketh men to utter the my-
steries of God as the disciples (when Iome thought
they were full of new wine) prophesied and spake
with other tongues, the great workes of God, as
the Spirit gave them utterance, Acts 2. 4. 11. 13. &c.
By sleepers here are meant finners, awaked
and quickened by the word preached, as it is said, *A*
make thou that sleepest, and arise from the dead, and
Christ shall give thee light, Eph. 5. 14. And it
was promised, *Thy dead men shall love my dead bodies*
shall arise, awake and sing, 39. 18. do all in dust, Elay
26. 19. And *Ezekiel* by prophesying, raised to
life the dead bones of the house of Israel, *Ezek. 37*
which also the Chaldee paraphrast allegorizeth in
opening this place. And not only dead men (which
are said to be asleep, *Dan. 12. 2.*) but others also
that live, and through negligence or security fall
asleep (as the Spouse acknowledged of her selfe,
in Song. 5. 2.) are enabled by this spiritual wine,
to awake for having drunk thereof, they forget
their poverty, and remember their misery no
more, as *Prov. 31. 6. 9.* And God promising to restore
comfort unto Iakob, and to his mountains, saith that
he create the fruit of the lips, peace, peace, &c.
Elay 57. 18. 19.

10 Ver. 10. *I am my Beloveds* | Here the Spouse,
as full of the wine of grace, and consolation from
the Lord, refresheth her affluence by faith, that she
is Christ, and is an heir of salvation by promise,
Gal. 3. 29. See also Song. 1. 16. and 6. 3.
11 *the desire of my beloved*, the Greek in-
terprets this *desire of my beloved* (or running) is *running*
me. This manner of speech was used before,
when God chafing the woman for her sin, said,
thy desire shall be unto thy husband, Gen. 3. 16. but
now this woman being renewed by grace, and e-
spoused unto Christ as to an husband, *1 Cor. 11. 2.*
rejoiceth that his desire is unto her. And this ap-
peareth by the whole scope of this Song, and espe-
cially by those words, in Chap. 2. 14. and 4. 9. 10.
and 7. 5. So contrary to all other are our natu-
rall insull state, and our estate by grace in
Christ.
12 Verse 11. *into the field* | or, *into the country*: a
place of corne, Vines, figues, Pomegranat-trees,
&c. as Ios. 11. 12. *in the villages* | or, by the
Cypresse trees; for the Hebrew *Cephari* may sig-
nifie both: but the Greeke also interprets it
villages, and such country villages, are distinguished
from fenced cities, *1 Sam. 6. 18.* *1 Chron. 27. 25.*
The Spouse here desireth of Christ, that they may
goe together into the field and villages, to looke
unto their husbandry, how it prospered and whe-
ther the trees there planted did flourish and fru-
tifie, as the next words manifest. Herby their
desire and care is signified, for the increase and pro-
pagation of the gospell abroad in the world, (for
the field in the parable is the world, *Matth. 13. 38.*)
And as Christ himselfe, in the dayes of his flesh
went about all the cities and villages, preaching the
gospell, *Matt. 9. 35.* *Mark. 6. 6.* and his disciples
went abroad to teach all nations *Matt. 28. 19.* so af-
terward both he in spirit walked among the
golden Candlesticks of his Churches, looking to
their wayes, *Revel. 1. 2.* and 3. and his Apollies
went againe to visit their brethren in every City
where they had preached the word of the Lord;
and to see how they did; *Act. 15. 36.* Such a care
is here intimated, that the Lords field might be
visited, where hee had (like a wise husbandman) re-
pared and sited his worke, *Prov. 24. 27.*
13 Verse 11. *Let us get up early* | or, *Let us rise be-*
times in the morning, another act of diligence and
care, *Psalm. 127. 2.* such as God performed to Israel
of old, when hee rose up early and sent his Pro-
phets unto them; because hee had compassion on
them; and the Prophets rose early and spake unto
them, *1 Chron. 36. 5.* *Isaiah. 21. 3.* *as*
in the vineyard, that is, the Churches, or places
where the Gospell had bene planted: (as the house
of Israel, was the Lords Vineyard, *Elay 5. 7.*)
The Chaldee also expounded this of the house
(or place) of assembly, for hearing Gods Law.
the tender grape the first small grape | of this; see
Song. 2. 13. 15. *open it selfe* | that is, appear
and give sweet smell; the Greeke interprets it,
it flourish; it meaneth the first appearance of fruit
before the grapes be any thing neerer ripe; a token
that the Spring is come, and that Summer is nigh;

as Song. 2. 12. 13. The Chaldee Paraphrast apply-
eth it to the time of Israels redemption, *some-*
grates or, *pomegranat-trees*, such doe signifie the
particular persons in the Churches, full of grace
and good workes; See Song. 4. 13. *there will*
give my love | The Spouse prometh to give unto
Christ the fruit of other graces and fruits of her
faith, confession, thankes, good workes, &c. there
in the Vineyards of the Churches, in the locitie
of the Saints: For the Lord keepeth his Vineyard
and watereth it every moment; hee cansteth them
that come of Iakob to take root; *Israel shall blossom*
and end, and fill the face of the world with fruit, Elay 27.
3. 6. *And I will bring forth* (saith the Lord) *a seed*
out of Iakob, and out of Iudah an inheritor of my moun-
taines; and mine elect shall inherit it, and my servants
shall dwell there. There shall the house of Israel of
them in the land, for as my servants will I accept them; and
there will I require your offering, and the first fruits of
your oblations, with all your holy things, I will accept
your work with your sweet savour, &c. Elay 65. 9. Ezek. 39.
40. 41.
14 Verse 13. *The Mandrakes* | *Dadim* (which the
Greeke also called *Atindragoras* or *Mandrakes*)
have allusion in name to *Dadim*, loves, foremen-
tioned; and *Dad* that is, *Beloved*, as the after Christ
Christ. *Mandrakes* grew in the field, and were
found in the dices of wheat harvest, as the husband
fleweth in *Gen. 30. 14.* *It appears by the*
childe desire of them, &c. by the Mandrakes, here
they are said to give, that they were very lovely
and pleasant, (diffusing from the Mandrakes, that
grow in their parts.) The Chaldee paraphrast call-
eth it Balsam, Balsam, a sweet smell; for, as
saith, that is, are fragrant and yield a pleasant
savour: to the Vines are said before to give a smell,
Song. 2. 13. and the Spikenard of the Spouse, Song.
1. 12. *at our doores* | or, by our doores: which
seemeth to be appointed unto the fields where *Mand-*
rakes grew (as after new fruits are appointed unto
the old) signifying that both at home and abroad
near & far, the fame and odour of graces in Gods
people spread it selfe. For a child is said to be at the
doores when it is nigh at hand, *Matth. 23. 35.*
precious things or, *diamonds, precious fruits, & delightfull*
graces, see the notes on Song. 4. 13. 16. *the*
old signifying here by various and plenty, *Lev. 26.*
10. and old fruits are oft-times better then new,
as *1 Luk. 5. 39.* So how the state of the Church
first led into the Kingdom of glory is like the
household which bringeth forth old and new
things new and old, *Matt. 13. 12.* *had them*
or hidden, and stored, and up to be revealed, &c.
is kept. The Chaldee paraphrast of these words
saith (O King Christ) *rejoice in the Kingdom of glory*
have layd up for thee. As the good will of God is
great, which hee hath laid up for them that pre-
pare him, *Psalm. 37. 29.* so all the good will and fruits of
grace that flow from his people are unto his ho-
nour and praise, consecrated unto him. For the
old and new fruits, and for him that is the
best for ever, *Isaiah. 66. 18.* *the*
best for ever, &c.

CHAPTER VIII.

V Ho will give thee, as a brother to me, sucking the breasts of my mother. I would kiss thee, without I would kiss thee, also they hold not despise me. I would lead thee, I would bring thee into my mothers house, thou shouldst instruct me: I would cause thee to drink of spiced wine, of the juice of my Pomegranate. His left hand, under mine head, and his right hand, embrace mee.

Adjure you, O daughters of Jerusalem, why should ye stirre, and why should ye stirre-up the Love, until it please? Who is this, that commeth-up out of the wilderness, that leaneth upon her Beloved? Under the apple-tree, I stirred up, there, my mother painfully-brought forth thee, there, she painfully-brought forth thee bare thee. Set me, as a scale, upon thine heart; as a scale, upon thine arm; for love, is strong as death, as hell: the coales thereof are coales of fire, the flame of Id. Many waters, cannot quench love, neither can the floods drowne it: if a man would give all the substance of his house, for love, containing they would scorn him.

We have a little sister, and she hath no breasts: what shall we doe for our sister in the day when she shall bee spoken of? There bee a wall, wee will build upon her, a palace of silver: and if there be a door, wee will inclose her, with boards of Cedar tree. I am a wall, and my breasts as towers: then was I in his eyes, as one that findeth peace.

Solomon had a Vineyard, in Baal-hamon: hee gave the Vineyard, to keepers, every man he brings forth fruit thereof, a thousand silverlings.

My Vineyard which is mine, for me remains: the thousand to thee, Solomon certifies. Two hundred to thee, the floure keepers part. O thou that dwellest in the gardens, thy voice is as the voice of a doe, or as a hart of the mountains of spices.

CHAPTER VIII.

Who will give thee, as a brother, Even he hath sucked the breasts of my mother: I would kiss thee without, I would kiss thee, and also, I should not despise be.

I would thee lead, I would thee bring into my mothers house, instruct me shouldst thou: I would cause thee to drink wine mixed with spice, of my Pomegranate the delightful juice. His left hand, under mine head, (have place) His right hand also, me about embrace. O daughters of Jerusalem that be, I doe adjuring charge you: why should ye Awaking, stirre, and why should ye drowse, By stirring up the Love, until it please? Who is this, that comes up from the desert, wast That to her Lovers, leaning cleaveth fast? I find thee up, under the Apple-tree: Thy mother there with pain did bring forth thee, There, she that bare thee did bring forth with- Of me, as a scale upon thine heart. (Smart.

For love is strong as death, and as hell, Is hard as hell: the coales of the same Are coales of fire, of lobs consuming flame. The many waters, love they cannot quench: Neither the floods, are able it so drench: If man would all wealth of his house expend, For love, it would be utterly contempt d.

We have a sister small, no breasts: hath she: In day when she shall be spoke of, what shall we doe for our sister? If she be a wall, A silver palace, build on her wall: And if she be a doore, inclose her with Her round about, with boards of Cedar tree. I am a wall, my breasts as towers likewise: When was I in peace finding in her eyes. In Baal-hamon, there a Vineyard was Of Solomon: the Vineyard hee did passe In hire to keepers, every man he brings forth fruit thereof, a thousand silverlings.

My Vineyard which is mine, for me remains: the thousand to thee, Solomon certifies. Two hundred to thee, the floure keepers part.

O thou that dwellest in the gardens art, Thy voice is as the voice of a doe, ascending, as a hart is caught thou mee. My Beloved, and have a Roe's likeness, On a young Hart, on mountains of spices.

CHAPTER VIII.

V Ho will give thee, as a brother to me, sucking the breasts of my mother. I would kiss thee, without I would kiss thee, also they hold not despise me. I would lead thee, I would bring thee into my mothers house, thou shouldst instruct me: I would cause thee to drink of spiced wine, of the juice of my Pomegranate. His left hand, under mine head, and his right hand, embrace mee.

Adjure you, O daughters of Jerusalem, why should ye stirre, and why should ye stirre-up the Love, until it please? Who is this, that commeth-up out of the wilderness, that leaneth upon her Beloved? Under the apple-tree, I stirred up, there, my mother painfully-brought forth thee, there, she painfully-brought forth thee bare thee. Set me, as a scale, upon thine heart; as a scale, upon thine arm; for love, is strong as death, as hell: the coales thereof are coales of fire, the flame of Id. Many waters, cannot quench love, neither can the floods drowne it: if a man would give all the substance of his house, for love, containing they would scorn him.

We have a little sister, and she hath no breasts: what shall we doe for our sister in the day when she shall bee spoken of? There bee a wall, wee will build upon her, a palace of silver: and if there be a door, wee will inclose her, with boards of Cedar tree. I am a wall, and my breasts as towers: then was I in his eyes, as one that findeth peace.

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My Vineyard which is mine, for me remains: the thousand to thee, Solomon certifies. Two hundred to thee, the floure keepers part.

O thou that dwellest in the gardens, thy voice is as the voice of a doe, or as a hart of the mountains of spices.

Annotations.
 1. **V** Ho will give thee, as a brother to me, sucking the breasts of my mother. I would kiss thee, without I would kiss thee, also they hold not despise me. I would lead thee, I would bring thee into my mothers house, thou shouldst instruct me: I would cause thee to drink of spiced wine, of the juice of my Pomegranate. His left hand, under mine head, and his right hand, embrace mee.

2. Adjure you, O daughters of Jerusalem, why should ye stirre, and why should ye stirre-up the Love, until it please? Who is this, that commeth-up out of the wilderness, that leaneth upon her Beloved? Under the apple-tree, I stirred up, there, my mother painfully-brought forth thee, there, she painfully-brought forth thee bare thee. Set me, as a scale, upon thine heart; as a scale, upon thine arm; for love, is strong as death, as hell: the coales thereof are coales of fire, the flame of Id. Many waters, cannot quench love, neither can the floods drowne it: if a man would give all the substance of his house, for love, containing they would scorn him.

3. We have a little sister, and she hath no breasts: what shall we doe for our sister in the day when she shall bee spoken of? There bee a wall, wee will build upon her, a palace of silver: and if there be a door, wee will inclose her, with boards of Cedar tree. I am a wall, and my breasts as towers: then was I in his eyes, as one that findeth peace.

4. Solomon had a Vineyard, in Baal-hamon: hee gave the Vineyard, to keepers, every man he brings forth fruit thereof, a thousand silverlings.

5. My Vineyard which is mine, for me remains: the thousand to thee, Solomon certifies. Two hundred to thee, the floure keepers part.

6. O thou that dwellest in the gardens, thy voice is as the voice of a doe, or as a hart of the mountains of spices.

7. **Annotations.** This is, O if I were would suck thee, or, O that thou were: a form of wishing often used in the Scriptures. (See Deut. 32. 19. Plal. 4. 7. The faithful here desire the brotherhood, love, and communion of CHRIS, for their further comfort, and that they might manifest their love and obedience unto him. As a brother, loving affected, enjoyed, familiar and conversant with me. Brotherhood, signifieth these conjunction and confociation, whether by bond of nature, or otherwise by agreement and covenant, Zach. 11. 14. Wherefore things without life, coupled together, are called with and his brothers; or, Woman and her sister; Exod. 25. 20. and 26. 3. and they that are companions in like estate (though differing in nature) are brethren; as Job was a brother to dragons, and a companion to Owles, Job 30. 29. and a mawing a galley, condition or action like another, is called his brother, Prov. 18. 9. Gen. 49. 5. and when Solomon periwadeh his sonne to affect, love, and associate himselfe unto Wisdome, hee biddeth him say unto her, This art my sister, Prov. 7. 14. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. 2. 14. yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. 2. 11. 12. Math. 12. 50. And this seemeth to bee the desire of the godly her, that Christ would vouchsafe to enter into covenant with them; by his Word and Spirit, and to accompany them with his grace, for their mutual comfort, and fruition each of others: love that he would shew himselfe as a brother, lovingly affectioned, mercifull and compassionate in their troubles and miseries; as a brother is borne for adversity, Prov. 17. 13. (sucking) or, that sucked the breasts of my mother, that is, every way most neerely conjoynd, as having both one father and one mother, for to the band or kindred is more neere, then if they had one father only, as Abraham said, hee is the daughter of my father, but not the daughter of my mother, Gen. 20. 12. Wherefore the child followed the mother, if shee were a free or a bondwoman, the child was likewise Exod. 21. 4. Gal. 4. 22. 30. And between brethren of the same mother, the affection and love are most vehement; as Josephs caringe towards Benjamin manifesteth; Gen. 43. 29. 30. 34. The mother here is Jerusalem, which is above, which is the mother of us all, and signifieth the new Testament or Covenant of grace and freedom; Gal. 4. 26. 24. To participate the benefit of this mother, is to participate of her grace and consolations; Eph. 6. 16. 11. and 60. 15. and Christ is then said to suck these breasts, when the Covenant or Testament is by him confirmed and established to us with his people, openly professed, and the communion of graces mutually doth shew. Which communion is figuratively signified by eating, drinking, sucking, lapping together and the like. Song 5. 1. Luk. 22. 19. 16. Joh. 6. 51. 14. 20. The Hebrews in their Chaldee

1st *For* **her** *being young, newly converted, and nothing of a pupil, without breadth,* as having yet no established ministerie, (for such is the state of the Churches in their beginning, as search by Act. 14. 23. Tit. 1. 5.) so that her children could not sucke out the fountaine milke of the word, and be furnished with the breads of her consolations, 1 Pet. 2. 2. *Esa. 66. 11* *for he was not yet come to the estate of a full whole people were saluted, and the Lord entered into covenant with her, and she became his,* Ezek. 16. 7. 8. *when the shall be spoken of, or wherein I speak that I say her:* when the fauor of her calling and conuersion shall come abroad, what furtherance shall we yeeld, to increase, feble, stillish her in the truth. This sheweth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. See an example in Act. 11. 19. 22. 23. This Hebrew phrase of *to speak to be had of her* (or in her,) may be understood two waies, for against her former, when treatise shall be of her epoulsal unto Christ, thus *David (my and) (pake) of* (or with) *Abigail, to take her to him in wife,* 1 Sam. 25. 39. against her as the people *pleak against God and against Moyses* Numb. 21. 5. and *Princes pleak against me,* Plal. 119. 23. For no former doe a people turne to the Lord, but the wicked doe oppoite in word and worke. And thus the Hebrews in their Chaldee Paraphrase expound it *he, What shall wee doe for our sinner, in the day when the nations shall please to goe up against her, unto wars?*

2. *And lo, if the Lord will.* The answer to the thing proposed, made, (as I once think) by Christ, to which the Chaldee paraphrast agreeeth, saying, *He will build the Prince of Israel with I. or, by other better fitted churches, desirous to procure her good.*

3. *And all things strong and well grounded* the church; and to become a citie, which is often described by walles, gates, barres, &c. 2 Chron. 8. 5. and 24. 9. Revel. 21. 2. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve Apostles of Christ, Rev. 21. 14. 19. 21. *Then shall call thy walles Jerusalem, &c.* 22. 18. and, *we have a strong citie, Jerusalem will God appoint for walles and gates.* 22. 16. Moreover, when God signified the strength and courage of his Prophet against his enemies, he said, *Will make thee unto this people. I will break downe walls, and they shall fight against them: but they shall not prevail, for I. 2. 20. we will build thee, by I. may be implied the Trinitie in the Gospel, as Gen. 1. 26. Song. 1. 1. or, we may mean Christ inwardly & effectually by his grace, and his people (the flock) outwardly and ministerially by the word of the Gospel. 4. A palace, or house, as a faire and orderly building; such as we see, with oftentimes to be set on strong walles of citie, need his being of floor, north the purties, and the inside and duriblenesse of this palace, adorne with the graces of Gods word and Spirit, that so they might be builded for an habitation of God the Father and Spirit, Eph. 2. 22. and be able to resist the wraoth of her enemies. 5. *And if she be a doore* of life, goe forward in the faith and practice of the*

Gospel, that he be not onely built up as a wall, but
as a gate and doore, fully edified as at the repairing
of Ierusalem, when they sanctified the gates, and
set up the doores of it, Nehem. 3. which gates,
doores, barres, &c. were for the safeguard of the
inhabitants, and shewed their care for the safegard of
the inhabitants, and shewed their care to resist and
keep out the enemies, (as apparently by the con-
trary in Jer. 49. 31.) As also to open, that the righteous
nation which keepeth the truths may enter in, Esa. 62. 2.
Psal. 118. 20. Therefore Angels are at the gates of
the heavenly City, to conduct Gods people into
it, Revel. 21. 12, 27. and 22. 14. *we will invite
her* or, *we will fence her about, with bowels of Cedars*
which is faire, strong and durable, and of sweet sa-
vour: of such the Temple was builded, 1 King. 6.
14. 18.

V. 10 I am a *wall* for, I became a *wall* that I grew up and waxed strong in the faith & love of Christ. The little sister sheweth her readiness to receive and increase in the doctrine of the Gospel *my breasts as towers* my breasts are fortified, Ezek. 16, 7. in miniature of the word established in me, to nourish up children unto Christ. The finitude of *towers*, noteth also the strength, power, and glory of the administration of the Gospel: and the open preaching of it out of *pulpits* or high places, that all may hear. For *Migdal*, a tower, is used for a *pulpit*, in Neh. 8. 4. *in his high* in Christ (light)

findeth peace [We all in our natural corruption are enemies to God, Rom. 5.10. but being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. 5.1. for the works of righteousness is peace, and the effect of righteousness, quietness and joy, for ever. Efa. 3.17. and this peace is enjoyed by the Holy Ghost, Rom. 8.6.9 and it is opposed to all the troubles, temptations, persecutions and afflictions in this life and world, Job. 16.33. and is that which guardeth our hearts and minds, through Christ Jesus, Phil. 4.7.]

respect of the much fruit which it yielded unto God; or should yield, being situated in a fertile place which he had blessed with his graces; such as in *E. say. 5.* it is called the *burne of the house of oile*, that is, a *very fruitful fall*. he gave the Vineyard [that is, he let it out, in farm]; as it is said, *There was a certain husband, which planted a vineyard, &c.* and let it out to husbandmen, and went into a farre countrie: *Mat. 21. 33.* Thus the Apostle saith to the Church of Corinth, *We are labourers together with God, ye are Gods husbandrie*, *1 Cor. 3. 9.* a *thousand* [shekels of silver], or, a *thousand silverlings*, meaning silver shekels; signifying hereby the great benefit of this Vineyard, that afforded so much to the owner, besides the labourers reward. So in *Ela. 7. 23* threatening to make the moitt fruitful place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings; [or silver shekels] it shall bee for briars and thornes.*

Verf. 1.2. *My vineyard which is mine*) that is, understanding it to be spoken by the Spouse, as in Song 1.6. which is committed to my care and keeping. *is before me*) that is, I always looke unto it, care for it, and am diligent to manure and dress it. *As, all his judgements were before me; and his statutes I departed not from them;* 2 Sam. 22. 22, 23. *so the O Solomon*) that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000. silverlings, verſ. 11. See Math. 21. 41.

200. to those that keepe the fruit] that is, thy labourers shall receive also according to the agreement; every one for his worke: see Mar. 20. 1. 2. &c. So the Apottle saith, Every man shall receive his owne reward, according to his owne labour; 1 Cor. 3. 8.

Verf. 13. *Thou hast dwelleſt* or, *O inhabitreſſe* of Chriſt ſpeaketh to his Spouſe, dwelling in the garden; that is, in the Church; teaching her continuall duty, both to her neighbours, in conſtant witnessing of the truth; and to himſelfe, in prayer and thankgiving. *the companions attending* [or, *doe attend to thy voice*. By companions, he ſeemeth to meane her fellow Chriſtians, partakers of the ſame faith, ſpirit and grace:] 2 Pet. 1.1. By *voice* hee underſtandeth the doctrine of the Church; whereunto all ought to attend, *waite thou to heare*

Vcf. 14. *Flee my Belov'd*] The prayer of the Spoute unto Christ, during the end of his Kingdom in this world, where he with his people are persecuted and afflicted; and the translating the: e- into the highest heavens, For Christ now raigneth in the midst of his enemies, Psal. 110. 2. and so must raigne, till he hath put all enemies under his feet: and at the end he shall deliver up the Kingdom to God, even the Father, 1 Cor. 15. 24-25. Then the dead in Christ arising first, they also that live and remaine, shall be caught up together with them in the clouds, to meet the Lord in the ayre, and so shall we ever be with the Lord, 1 Thel. 4. 16. 17. This day the death with speed: for though it be usually called the day of Christs coming (or appearing,) yet because he shall not come heretore remane, but to carry his elect away out of this world, see useth the word *Flee, or Depart away*. The Hebrews in their Chaldee paraphrast, though they apply not this to the end of the world; yet speake as believing that Christ should ascend into heaven and from thence succour his church on earth; saying: *At that time shall the Elders of the Congregation of Israel say, Flee then O my Belov'd; the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in time of tribulation when wee shall pray before thee, bee like a Roe, &c. or like a Fenne of the Harts, which when it fleeth, looketh behind it, so looke thou upon us, and have respect to our tribulation and our affliction from the highest heavens, untill the time that thou shalt take pleasure in us, and redeeme us, and bring us unto the mountains of Jerusalem; and there the Priests shall burn before thee, the incense of sweet spices, be thou like a Roe, or, like (resemble) thy selfe to a Roe; that is, be swift and make hast to flee away: see the notes on Song 2. 9. 17. *fenne of the Harts*; that is, a *young Hart*, or *on the mountains of spices*] This referred to the Roe or Hart, theweth that they used to feed for their succour to mountains where spices grew, as in Song 2. 17. the mentioned the *mountaines of Becher*. O, referring it to Christ himselfe, it may mean the very heavens, called mountains of spices, for the height and pleasures which are there at the right hand of God for ever, And it may be interpreted, *O thou that art on the mountaines of spices*, that is, in heaven, *Holmann in the highest*, Matth. 21. 9. that is, thou which art in the highest heavens. Thus as this Song began with desire of Christs first coming to kilfe her with the *kiffes of his mouth*, by preaching his Gospell: so it endeth with desire of his second coming, to remove his Church out of all misery, into the place of endless and incomprehensible glory; And the Spirit and the Bride say, *Come, and let him that heareth, say, Come: and Christ himselfe, saith, Surely, I come quickly, Amen; Even so, Come Lord Jesus*, Revel. 22. 17. 20.*

FINIS.